

# Firm Foundations 1 of 3

#0933

Study given by W.D. Frazee—January 18, 1980

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” Acts 4:12.

Let’s turn to the 11<sup>th</sup> Psalm—Psalm 11, verse 3. Here is an interesting question. See if you know the answer:

“If the foundations be destroyed, what can the righteous do?”  
Psalm 11:3.

Do you know the answer to that question? The answer to it is found in the 58<sup>th</sup> chapter of Isaiah, and the 12<sup>th</sup> verse. Let’s turn to that and get the answer—Isaiah 58, verse 12.

“If the foundations be destroyed, what can the righteous do?”  
Psalm 11:3.

Thank God, there’s something more to do than wring our hands and wish that evil men and wolves in sheep’s clothing weren’t around. There’s something to do about it. Have you found the text? What’s the answer?

“And they that shall be of thee shall *build* the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in” Isaiah 58:12.

He’s talking to people that know about which day is the Sabbath, according to the 13<sup>th</sup> verse, and meet the conditions of that wonderful promise in verses 13 and 14. Our focus tonight is on the foundations:

“If the foundations be destroyed, what can the righteous do?”  
Psalm 11:3.

Build them, raise them up, restore them, because without a foundation there’s nothing certain.

Now, in 1 Corinthians, the 3<sup>rd</sup> chapter, and the 11<sup>th</sup> verse, we have a great statement of principle and it’s fundamental in our study tonight—1 Corinthians 3:11:

“For other foundation can no man lay than that is laid, which is Jesus Christ” 1 Corinthians 3:11.

Thank you. What or who is the foundation? Jesus. Now, I could leave it there and the statement would be correct just as it stands, but it wouldn't be understood by a lot of people. Proof of that is in Matthew 7:21-23. To say that Jesus is the foundation is truth—it's all truth, nothing but the truth—but as I say, it's misunderstood by a lot of people, so we'll look at this. Matthew 7:21-23:

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” Matthew 7:21-23.

Now, the people that Jesus is describing here call Christ what? Lord. They call him twice that. They say to Him, Lord, Lord—Lord, Lord—and they've even done a number of things in His name.

But does He acknowledge them? Do they understand the foundation? Are they building on it? Apparently not. He says they never did. So there's something we need to take a second look at here.

Luke, the 6<sup>th</sup> chapter, and the 46<sup>th</sup> verse. It's not enough to say, Lord, Lord. There's more to Christ as the foundation than merely to accept Him with our lips:

“And why call ye me, Lord, Lord, and do not the things which I say?” Luke 6:46.

There's quite a question from the lips of Jesus, isn't it—Why do you call me Lord and do not the things that I say? You notice the contrast is between the “say” of human beings in Matthew 7, and the “say” of Jesus in Luke 6. In other words, to build on the foundation is to listen to what *Jesus* says and do what *He* says, not what we say.

Matthew, the 15<sup>th</sup> chapter, verses 8 and 9:

“This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men” Matthew 15:8-9.

See:

“...in vain they do worship me...” Matthew 15:8-9.

Vain worship. Why? Because they follow the commandments of men instead of what I say. So to accept Jesus as the foundation means to listen to His word. To accept Him is to accept what He says, and that is His word. And so He is called, in the scriptures, the Word of God.

In the Bible, we have in this printed volume the message of God. In Christ, we have that same message lived out. He is the author of the word and there is no way, according to these scriptures, to build on Him as the foundation and ignore His word. To build on Him is to build on His word. To accept Him, is to accept what He says.

Notice now, Matthew, the 16<sup>th</sup> chapter, for this is brought vividly to our minds in the experience that Jesus had with His apostles. Matthew 16, beginning with the 13<sup>th</sup> verse, we have the story of Jesus in the area of Caesarea Philippi, and He asked the disciples a question:

“...Whom do men say that I the Son of man am?” Matthew 16:13.

What did they answer? Fourteenth verse—some said that He was who? John the Baptist. Others? Elias. And others? Jeremias or one of the other prophets.

And He said, in the 15<sup>th</sup> verse:

“...But whom say ye that I am?” Matthew 16:15.

And what was Peter’s answer?

“...Thou art the Christ, the Son of the living God” Matthew 16:16.

Now, brother, if you’ll read for me the 17<sup>th</sup> verse:

“And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven” Matthew 16:17.

Next.

“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it” Matthew 16:18.

Here’s the foundation, you see, but notice carefully what he’s talking about. He has drawn from the disciples a confession of faith in Him as the son of man and the Son of God, and then He tells Peter:

“...Blessed art thou, Simon Barjona: for...” Matthew 16:17.

What?

“...flesh and blood hath not revealed it unto thee, but my Father which is in heaven” Matthew 16:17.

He says, Peter, you didn't learn this from men. You learned it by a special blessing from whom? My Father which is in heaven.

“...Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven... and upon this rock I will build my church...” Matthew 16:17-18.

So the fact that Christ, the son of man, is the Son of God was revealed to Peter by that great blessing from the Father, and He's wanting to give it to every one. May I just pause to emphasize this fact, dear friends. Some people seem to think that spiritual truth ought to be able to be proved just like mathematics, but it isn't. Ponder it for a moment.

Can you teach an infidel that three times three are nine? Can he learn it whether he believes in God or not? Oh, yes, yes. You can go on through the multiplication table, you can go on into the processes of division, multiplication, square roots and cube roots, and all the rest on up the line, and an infidel can learn it whether he believes in God or not, whether he has any spiritual experience or not. Am I correct? Millions are doing it all the time.

Another question. If an infidel and a believer in God study mathematics together and take up a problem, if they follow the rules of mathematics, will they come to the same answer whether they're believers or unbelievers in God? Sure. And this is what some people, consciously or unconsciously are looking for in the realm of religion. They're looking for something that everybody gets the same answers to regardless of their spiritual experience, and there *is* no such thing, my friends—there *is* no such thing.

Some people say, I don't think that's fair. It's because God *is* fair that it's that way. May I tell you the secret. God is not interested in making people *do* His will, and He is no more interested in forcing their *minds* to believe His will than He is in forcing their muscles to *do* His will.

And so it is written, in the 25<sup>th</sup> Psalm—and I wish you'd turn to it—who it is that gets light, who it is that gets the kind of revelation that Peter got. God longs to teach everybody, and you and I can be taught if we're willing, but God won't get us in a corner and crowd us and make us admit truth. The 25<sup>th</sup> Psalm, verses 9 and 10:

“The meek will he guide in judgment: and the meek will he teach his way. All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies” Psalm 25:9-10.

Now, who is it that gets the guidance in the truth? The meek. What does the meek mean? People that are humble—that want to be taught—not only want to be taught but what does that 10<sup>th</sup> verse say? They keep what they learn.

Notice the 12<sup>th</sup> verse, please:

“What man is he that feareth the LORD? him shall he teach in the way that he shall choose” Psalm 25:12.

If you want to be taught, you must what? Fear the Lord. Again, the 14<sup>th</sup> verse:

“The secret of the LORD is with them that fear him; and he will show them his covenant” Psalm 25:14.

Yes. So you see, there are millions of people in this world that have taken such an attitude that they never in this life will know God’s truth. Why? Because they shut the door—they turn away their ear from hearing the law.

Notice how Christ puts it in John, the 7<sup>th</sup> chapter, and the 17<sup>th</sup> verse:

“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” John 7:17.

You mean my attitude of willingness to do God’s will affects my ability to understand what it is? Precisely, precisely.

Notice the beautiful comment on this in the book, *Desire of Ages*, page 455:

“The perception and appreciation of truth...depends less upon the mind than upon the heart” *Desire of Ages*, page 455.

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Is that true about the multiplication table? Not exactly, no. Some bright infidel can learn it faster than some slow Christian might, but that is not true regarding this fundamental thing that we’re studying tonight, my friends—the true foundation to build upon. Thank God, He has made the way of salvation so clear that:

“...the wayfaring men, though fools, shall not err therein” Isaiah 35:8.

But He has fixed it deliberately in such a way that the wise man who is proud of his wisdom, the smart man who boasts of his attainments, gets caught in his own wisdom, which is foolishness.

And so, it is written:

“For the wisdom of this world is foolishness with God...He taketh the wise in their own craftiness” 1 Corinthians 3:19.

“The meek will he guide in judgment: and the meek will he teach his way” Psalm 25:9.

The only ones that ever discover the full foundation and build upon it are those that want to know God’s will so they can do it, and who realize their need of the divine revelation that came to the apostle Peter. This is the rock on which the church is built, my friends—the divine revelation of Jesus as the living word, the son of man and the Son of God.

I go back to this page and I read again:

“The perception and appreciation of truth...depends less upon the mind than upon the heart... If truth could be submitted to the reason alone, pride would be no hindrance in the way of its reception. But it is to be received through the work of grace in the heart; and its reception depends upon the renunciation of every sin that the Spirit of God reveals” *Desire of Ages*, page 455.

Where did sin start, by the way? With a dull mind? A stupid intellect? Where did it start? The brightest of all the angels, the covering cherub, right there next to the throne of God—a mystery—a mystery.

You know, more than once, as I’ve been sitting with some young man who has some questions, I’ve said to this young man or that young man or another young man, I can help you if you want help. I can help you to see God’s way, if you want it, but unless you do, I can’t do it, because there comes a point in the study of the word of truth where what a man sees is what he wants to see.

That’s an interesting point, dear friends—an interesting point—but it’s the truth. I repeat, even the simple mind can grasp the truth of God, if it’s open to the rays of light, but the smartest mind in this world will become confused and caught in its own smartness if without humility it seeks to handle spiritual problems like scientific and intellectual problems are attacked.

That ought to encourage somebody here tonight that knows you’re a simple-minded person, and it ought to warn somebody here tonight who thinks he’s smart, if there is anybody like that here, and that means all of us, dear friends.

You know, interestingly enough, most of us are a combination of some of each of these. You know it? Yes. We realize we don’t know everything, but it’s a wonderful thing to come to the point where God can say anything, and no matter how unreasonable it looks to us we say, If that’s what you say, Lord, that’s the way it is. That’s what faith is. Anything less than that is *not* faith, and the firm foundation of faith is built by listening to what God says.

Another text on the foundation—Ephesians, the 2<sup>nd</sup> chapter, and the 20<sup>th</sup> verse:

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone”  
Ephesians 2:20.

What’s the foundation here in Paul’s statement? The apostles and prophets. Well, somebody says, I thought we read a few moments ago that Jesus is the foundation. He is—He is. Here, He’s introduced as what? Chief cornerstone. It all fits together. I’ll tell you why. The apostles and prophets are the channels through which Jesus speaks in this foundation.

It’s through the gift of prophecy that the entire Bible has come to men. Moses, Samuel, David, Daniel, Isaiah, Jeremiah, Ezekiel—what were they? Prophets. Peter, John, James, Paul—what were they? Apostles and prophets, too. So it was through these, in Old Testament times and New Testament times, that Jesus spoke.

Now, let’s turn over to 1 Peter, the first chapter, and see how this works. I want you to have a firm foundation, friends. You can.

How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word.

And the reason the word is foundational, it’s fundamental—it’s the voice of Jesus speaking to us through apostles and prophets. 1 Peter, the 1<sup>st</sup> chapter, verses 10 and 11:

“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” 1 Peter 1:10-11.

Now, what was in the prophets, does this say? The Spirit of Christ. And that Spirit of Christ that was in the prophets, from Moses to Malachi, it did something. What does it say it did? Yes, it testified, it signified, it spoke, it taught. What taught? The Spirit of Christ. Where was it? In who? The prophets. That’s why Revelation 19:10 says:

“...the testimony of Jesus is the spirit of prophecy”  
Revelation 19:10.

Now, turn to 2 Peter, the 1<sup>st</sup> chapter, and the 21<sup>st</sup> verse:

“For the prophecy came not in old time by the will of man:  
but holy men of God spake as they were moved by the Holy Ghost” 2 Peter 1:21.

Is this how the Bible came? Do you believe that? If you believe that, you have faith—you have a firm foundation to build upon—but when any man comes

along and begins to dissect the Word of God and say, Well, I think the Lord inspired this page, but over here I see something that I don't understand, and I don't know whether God inspired that or not. Does he have faith? No. That's the very thing he lacks.

Notice how fundamental this is. Let's go to the 19<sup>th</sup> verse. Before we read the 19<sup>th</sup> verse, just look on your page there, beginning with the 16<sup>th</sup> verse. Peter says, We haven't been spinning tales, we haven't been telling you fables, we haven't made this up when we talked about Jesus. We were eye witnesses—the last line of the 16<sup>th</sup> verse.

Seventeenth verse, We heard what His Father said on the mount of transfiguration. We saw Him there glorified with Moses and Elijah. We saw and heard evidence. Now, there's something more sure than that—something more certain than what we saw with our eyes and heard with our ears. What is it, Peter?

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” 2 Peter 1:19.

What is more certain than what we see with our eyes or hear with our ears? The sure word of prophecy. And it's like a what? A light, shining in a dark place. Isn't this world a dark place, friends? Aren't you glad for the light of prophecy? Isn't the future dark? It is unless the search light of prophecy illumines the way, and then it's bright with promise. It all depends, though, on whether we know that it's true.

It's a wonderful thing to be so certain that what we read in the Bible is true that we stake our lives on it. That's what the remnant will all do, my friends. Every one of the remnant will stake his life on the veracity, the truth, the certainty, the infallibility, of the Word of God. Are you building that kind of faith?

Now, we come to a very interesting expression in the 20<sup>th</sup> verse. There's something that Peter says is a condition, if prophecy is to be this more sure word to us:

“Knowing this first, that no prophecy of the scripture is of any private interpretation” 2 Peter 1:20.

What is it we must know first? That no prophecy of the scripture is of what? A private interpretation. I wonder what that means—I wonder what that means:

“...no prophecy of the scripture is of any private interpretation” 2 Peter 1:20.

Well, if Brother Frazee tells you what he thinks the Bible means, and that's all you have for it is what Brother Frazee says, that's a what? That's a private interpretation. Of course, if Luther says it, that's something else, isn't it. Or is it? Is it still a private interpretation? If a man that has studied the Bible for years in the

original languages—if he tells you what he thinks it means, that’s still a what? Private interpretation.

Now, don’t misunderstand me. That doesn’t mean it’s necessarily wrong. It means that it’s not infallibly something you can count on and stake your life on. That’s what it means, dear friends.

Suppose I had a jar up here and there were a number of beans in it, and I should ask you, How many beans are in this jar? And you should look at it and say, Well, I think there’s about 500. Another person says, Oh, I think there’s only 400. Another one says, Oh, I think 350. And we could go around and get the consensus of the whole group here as to how many beans there are in the jar.

Somebody might happen to hit it right, but the only way to know would be to what? Count them. And anybody that could count could find it out if he’d count them, and nobody could guess it and have any more than a guess—it might be an educated guess—might be what we’d call a lucky guess.

And so, when we come to staking our lives on what the Bible says, we need, dear friends, to have something that is more certain than a what? A private interpretation—a private interpretation.

Now, what is the interpretation that *isn’t* a private interpretation? I want to whole congregation to read with me now verses 20 and 21. I know we’ve read them both, but I want us to read them now together because they go together, and when Peter wrote them, they were all written right along together, no verse divisions at all. 2 Peter 1:20 and 21, all together:

“Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” 2 Peter 1:20-21.

How did the prophecy come? Not by the will of man. Came how?

“...holy men of God spake as they were moved by the Holy Ghost” 2 Peter 1:21.

That’s the way the prophecy came, and that’s the only way it can be interpreted to be infallibly certain. The same Spirit that inspired the prophet in the first place must give the infallible interpretation.

Now, notice examples we have of that in the Bible. In the Old Testament, we have dozens and scores of prophecies of the Messiah, and again and again in the New Testament, we have examples of where an inspired apostle or prophet takes an Old Testament prophecy and applies it to the work of Jesus. You’re acquainted with what I mean, aren’t you.

What kind of an interpretation is that? Is that a private interpretation? No. That’s the same spirit that gave the prophecy back in the days of Moses or Samuel

or David or Isaiah, now making a present day application of it, and in doing so, friends, it goes beyond what the ordinary mind might pick up.

Take, please, the 2<sup>nd</sup> chapter of Matthew, and we'll get an example of what I mean. This is a very interesting example—Matthew, the 2<sup>nd</sup> chapter, verses 13-15. Just look at it there. We're reading the story here of the birth of Jesus and His flight into Egypt.

Now, what does Matthew say was fulfilled in that 15<sup>th</sup> verse? Do you know who wrote that? Well, if you look in the margin there, if you have a margin, you'll find it's Hosea 11:1.

Now, hold your place there with your right hand in the book of Matthew, and turn back with your left to Hosea, the 11<sup>th</sup> chapter, and I want you to see something interesting—Hosea 11:1. Read that for me, brother:

“When Israel was a child, then I loved him, and called my son out of Egypt” Hosea 11:1.

Who's speaking? God is speaking. Hosea wrote it down, of course. In this verse, what tenses are we dealing with? Past tense. What is Hosea writing down that God said He did in the past? He called who? His Son. But does it name who His Son was? Israel. Is that right? Is that what it says?

“When Israel was a child, then I loved him, and called my son out of Egypt” Hosea 11:1.

Did God call Israel His Son? Did He tell pharaoh that? Did Moses say, God says, Israel is My Son, even my firstborn. Let Him go. Did He finally get loose and go?

Now, friends, the ordinary reader would get that out of this verse in Hosea—that and only that and not any more than that—but Matthew—watch the point—inspired by the Spirit of God, sees *far* more than that in it. He sees that, of course, but he sees not only a past fulfillment in the exodus of Israel from Egypt to Canaan:

“When Israel was a child, then I loved him, and called my son out of Egypt” Hosea 11:1.

But he sees the fulfillment of that wonderful statement of Hosea in Jesus being down in Egypt due to the wrath of Herod and then being called back, and so, He was there in Egypt:

“...until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son” Matthew 2:15.

Isn't that beautiful. Now, you'll find dozens of instances like this in the New Testament—dozens of places where the New Testament writers say that something

that happened was a fulfillment of something that had been written by the Old Testament prophets.

What right did they have to do that? Were those private interpretations? Why, no. The same spirit that wrote the message through Moses and Samuel and David and Isaiah and Daniel—that same spirit of prophecy was upon Peter and Paul and Matthew and Mark and Luke and John and the other New Testament writers.

And when the Holy Spirit says that a certain prophecy made way back here means such and so, I accept that just as much as though the first prophet said it. What do you say? Do you believe that? That's what it means to believe the Bible, my friends. That's the firm foundation.

And it doesn't worry us if the first prophet didn't spell it all out. God's just as able to spell it out through the second prophet and the eighth prophet and the 10<sup>th</sup> prophet as through the first one.

Now, turn to Proverbs, the 4<sup>th</sup> chapter, and notice a divine law of illumination—Proverbs, the 4<sup>th</sup> chapter, and the 18<sup>th</sup> verse:

“But the path of the just is as the shining light, that shineth more and more unto the perfect day” Proverbs 4:18.

Isn't that beautiful.

“...the path of the just...” Proverbs 4:18.

The righteous.

“...is as the shining light, that shineth...” Proverbs 4:18.

How?

“...more and more unto...” Proverbs 4:18.

Until the what?

“...the perfect day” Proverbs 4:18.

Oh, I'm thankful for the increasingly glorious light that shines down from the sanctuary above on the remnant people of God. Upon this people is shining the accumulated light of the ages, friends, and God wants us to be established on that firm foundation of the revelation of His will through all the prophets in all ages, including this last generation. We need all the light that God *has* given and *is* giving.

Now, I bring you back to what we studied in the middle of our study tonight. Does everybody see the light? No. *Could* everybody see the light? Yes. What's the difference? The difference is in the attitude of mind.

Jesus said to His hearers:

“Take heed therefore *how* ye hear...” Luke 8:18.

Those who listen to Jesus heard and interpreted His words and understood them according to the spirit that was in their hearts. Those that were looking for truth—they found truth. Those that were looking for something to cavil about—they found something to cavil about.

Jesus deliberately said some things that He knew would be understood by those who were looking for truth and that would be misunderstood and not understood by those who were looking for hooks to hang their doubts on.

And so, in the great issues that are facing the church in this crisis hour, the principles that we’ve studied tonight are fundamental. The Lord willing, we’ll take up this study where I leave it tonight. We’ll take it up again next Friday night and go further with it, for we’re in the crisis hour of human history, my friends. I say to you very earnestly—very simply but very solemnly—we’re in the crisis hour.

“Take heed therefore *how* ye hear...” Luke 8:18.

Oh, that we may have a firm foundation to build upon, that our hearts may be so humble and so anxious to know God’s will, in order that we may do it, that we shall be kept from the winds of doctrine sweeping away our house. Let’s build on that firm foundation of Jesus and His truth. What do you say?

Now, we’re going to spend a little time witnessing. Whoever would like to thank God for the gift of Jesus, whoever would like to express your faith in the firm foundation of His word and His exceeding great and precious promises, do it, for expression deepens impression.

How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word.  
What more can He say than to you He has said.

[Testimony meeting as follows.]

Brother A: I thank you for the service tonight. You know, it’s nice being here at Wildwood, and it’s nice having the brothers and sisters in Christ that you know when they come to you and try to share some of your faults and the Devil says, No, don’t listen—don’t listen. They’re getting on the wrong side of you. They’re trying to make trouble. You’re not like that.

But when you go away and you have your devotional time, and the Holy Spirit says, I’m still trying to talk to you about what that brother was trying to talk to you about.

I praise God that He’s still trying to talk to me, and I still praise God for people that love me enough that are willing to come and put up with me when I don’t want to listen. I thank God for being here at Wildwood.

Brother Frazee: God bless you.

Brother B: I'm so thankful that amidst a shaky world that the Lord has given me a solid rock to stand upon.

Brother Frazee: Amen.

Brother C: A beautiful text for young people. I love it and I want it applied to my heart. Psalm 119, verse 9:

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word” Psalm 119:9.

What a precious thought—that God's word cleanses and sets men free, and I'm glad that I'm free through Jesus.

Brother Frazee: Amen.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” Galatians 5:1.

Sister A: I'm just thankful that we have the Word of God and that the Holy Spirit is offered, and we have a choice to accept Him.

Brother Frazee: Amen.

Brother D: Among the many blessings I have received from being here at Wildwood is also the blessing of the Holy Spirit upon the mind, and the expansion it has had on my memory I would like to share with you by reciting verses that I have memorized this week. It is from the 12<sup>th</sup> chapter of Hebrews, verses 1-4:

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 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 12:1-4.

Brother Frazee: Thank you, my brother. That was letter perfect. That's the way to memorize the Word of God, friends—get it straight—and what a wonderful exhortation that is from Hebrews 12. There's power in that living word, isn't there, friends?

Sister B: I want to say that I'm very thankful tonight for what we heard, and as I was sitting there, I think it was very timely what he just said right now, but the Lord impressed me with this verse in Isaiah 55, verse 11:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" Isaiah 55:11.

This week, the Lord's really been putting me through a precious experience that He's showing me that His word is a living word—that we need to claim it as our very own—and the Lord can do miracles in our lives, and I'm thankful very much for this, and I know that we are living in the very last moments of earth's history. I know that each and every one of us are feeling this more and more lately, and I'm thankful for His Spirit—for His loving Spirit.

Brother Frazee: Thank you.

Sister C: I'm so thankful that no one has to be deceived in understanding God's word, but even a little child can understand, and I'm very thankful for this tonight.

Brother Frazee: That's a wonderful promise, isn't it.

Sister D: Some years ago when the Lord spoke to my heart through this message, I had quite a time. My father's an atheist, my sister—one of my sisters is an atheist, and I remember her telling me that I was adolescent, immature and insane.

Brother Frazee: Quite a combination, wasn't it.

Sister D: But I want to tell you what the Lord told me:

"I waited patiently for the LORD; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the LORD his trust..." Psalm 40:1-3.

Truly, folks, I am a happy woman. The Lord did set my feet upon the Rock Jesus, and I've been happy, and I know that I'm not insane, I know that I'm not adolescent, and I know I'm not immature. I have a wonderful God and my heart has burned within me more than once as I've gotten my strength for this word. I'm so thankful for Jesus.

Brother Frazee: Amen, amen.

All right, my friend.

Brother E: I'm very thankful to be here and for Christ, and I'm also very thankful for this church. You know, a lot of people are wandering around that don't know what they believe or why they believe it, but God has given all of us here the privilege of knowing the truth and knowing what we believe.

But I want you to pray for me because the words ever, I guess, haunt me might be what I want to say, but it states to whom much is given, much is required, and I pray that—and I want you to pray—that God will continue to work with me so I can share with others what He's been so good to give to me.

Elder Frazee: He will grant you that.

Brother F: I'm thankful tonight for the foundation of God's word that helps us to keep our feet on the ground. Sometimes the life we live gets busy and hurried and pressure builds up—we feel like we're in a pressure cooker at times—but, you know, I'm thankful for the one we have at our house—it gets the cooking done faster.

And, you know, our Lord is just like a good cook. He doesn't take the lid off until the heat's turned down so things don't fly apart in there—they just get done—and I'm just thankful for these experiences of life that bring me closer to Jesus.

Today, I've been meditating, as I've gone about my work, on this text in Psalm 62:8 that says:

“Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us” Psalm 62:8.

And I'm thankful that He truly is, and that He's a refuge for those who are discouraged, those who are sick, those who are just babes in the love of Jesus, those who are even dying—He's a refuge for everybody—and I'm thankful that He's my refuge, too.

Elder Frazee: Thank God.

Well, you look happy tonight.

Brother G: I'm happy. I thank the Lord for this sermon. It's really been a blessing to me, that we should be rooted and grounded on the Word of God, because time is running out. And young people, it's time to wake up. It's time to get on fire for the Lord. It's time to have a burden for souls—to go in the highways and the byways and preach the Gospel, because time is short.

And you know, we can sit and talk about Jesus's coming, and if we're not doing anything, we're worshipping the Lord in vain, and it's time, you know, as I go downtown and I see the—you have to be really rooted and grounded because you got all kinds of people coming to you with all kinds of things—if you're not rooted and grounded to the word, you're going to come back, and you're going to be ashamed. You're going to wonder, Do I really have something, you know.

And it's coming to that time, and you're not going to know until you get out there and want to share with people. If you don't share what you have, God can't give you no more light. That's when God gives you more light, when you want to share what you have, you know.

And if you got one scripture, if you know that good, and if you know that scripture in your life, share that one scripture—share it—and the Lord will turn around and give you more, but He's not going to give you more if you don't share what you have.

Elder Frazee: Thank you, friend. That soul—the soul that leans on Jesus, that listens to His word and accepts it—that soul, though all hell should endeavor to shake, I'll never, no, never, no, never, forsake. Isn't that a wonderful promise.

How many would like to tell Him we are thankful for it tonight? Thank God.

Blessed Lord, we do thank Thee for Thy infallible word—the firm foundation of our faith. Flesh and blood has not revealed it unto us, but Thy loving heart has sought us out and illuminated our dark minds.

Oh, we thank Thee, Lord, and we wouldn't sell this precious experience for all the doubts, the educated doubts, the intellectual doubts, the scientific doubts, or any other kind of doubts, Lord. We love Thee, we love Thy truth. Oh, lead us farther and farther into this path of light, all the way with Jesus, who died for us, who lives for us, who comes for us. Amen.

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