

Church Our Mother

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Study given by W.D. Frazee—February 4, 1961

It will mean something, brothers and sisters, to have that confidence that will enable us to stand when all the world is against us. I want to study with you this morning some things upon which that confidence is based and must be based.

We are to be:

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

We must not only know God personally for ourselves. We must know the message for this hour. We must know our place in prophecy, and we must know the church, which is the one object on earth dear to the heart of God.

We'll begin our study this morning with Revelation, the 12th chapter, and the 17th verse, and I invite you to read or repeat from memory with me this text.
Together:

“And the dragon was wroth with the woman, and went to
make war with the remnant of her seed, which keep the
commandments of God, and have the testimony of Jesus
Christ” Revelation 12:17.

Who is the dragon? Satan. That's what the ninth verse says. And what does wroth mean? It means he's angry. He's angry with whom? The woman. And the woman means the church. That's right.

We shall study a number of proofs this morning—a number of references—texts which show that the woman is the church, but you notice that the dragon, in being angry with the woman, goes to make war with whom? The remnant of her what? Seed. Yes. And seed here means what? What does it mean? Children. That's right.

Abraham's seed are Abraham's children:

“And if ye be Christ's, then are ye Abraham's seed...”
Galatians 3:29.

Paul tells us in Galatians 3:29.

And so, here we have pictured a war between the Devil on one side and the church and her children on the other. And so, I ask you two questions this morning.

First, who is your Father? Who is your Father? God. That's right. And I ask you my second question, Who is your mother? The church. Is that true? Yes. The church is your mother.

In Galatians, the fourth chapter, we'll read another text to put with this—Galatians 4:26:

“But Jerusalem which is above is free, which is the mother of us all” Galatians 4:26.

Did you know that Jerusalem was your mother? Well, that's what Paul says:

“But Jerusalem which is above is free, which is the mother of us all” Galatians 4:26.

So we not only have a Father in heaven, we have a mother in heaven, but that mother is not only in heaven, she's on earth. You remember that in Ephesians, the 3rd chapter, and the 14th and 15th verses, Paul says:

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named” Ephesians 3:14-15.

Now, what name does any family take? The father's name. When you and I are baptized, we're baptized into the name of the Father and of the Son and of the Holy Spirit. You notice He doesn't say, Into the names, plural, of the Father, the Son and the Holy Spirit. It is one name—the name of the Father, and of the Son and of the Holy Spirit—the name of God.

Is the Father called God? Is the Son called God? Certainly. The Father thus addresses Him—Hebrews, the first chapter, eighth verse:

“...Thy throne, O God, is for ever and ever...” Hebrews 1:8.

And is the Holy Spirit God? Certainly. So into this three-fold name, you and I are baptized and become members of the family of God—the whole family in heaven and earth. And who is the Father? God is our Father. And who is our mother? The church—the church. And Paul speaks of her in Galatians 4 as Jerusalem, which is above, is free.

Well now, what is the connection? You remember in the book of Revelation that the holy city, New Jerusalem, is pictured in the 21st chapter as the bride, the Lamb's wife. You remember that, don't you—Revelation 21:2:

“...the holy city, new Jerusalem...” Revelation 21:2.

Revelation 21:9 and 10, the angel said:

“...I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and

showed me that great city, the holy Jerusalem..." Revelation 21:9-10.

But that city, my dear friends, with its jasper walls and golden streets, with its gates of pearl, with its beautiful mansions, holds no attraction to God merely as a pile of beautiful material. No. He is looking with the greatest anticipation to the filling of that city with the citizens of that kingdom, and the church, which is the one object dear to His heart, is now—a large part of it—down here in this world.

Are there some members of it up there? Can you think of anybody? Enoch's there. Who else? Moses, Elijah. Are there any others? Yes, a great multitude that went with Jesus at the time of His resurrection and ascension. Thank God, around the throne of God they stand as evidence that God can take human beings that have known the curse of sin and carry them into the kingdom of light and they will be perfectly at home. They belong there. They've walked with God here. They walk with Him there.

But my point is, friends, it's all one family—it's all one church—here and there—and the Father is who? God is the Father. And you and I, as the individual members of the church, are called the children of the church. Are we the children of God? Yes. He's our Father. But we are the children of the church—the church is our mother.

Notice an interesting statement at this point in old *Great Controversy*, page 276:

"In the book of the Revelation, under the symbols of a great red dragon, a leopard-like beast, and a beast with lamb-like horns, are brought to view those earthly governments which are especially engaged in trampling upon God's law and persecuting his people. Their war is carried forward to the close of time" *Spirit of Prophecy, Volume 4*, page 276.

Now, watch:

"The people of God, symbolized by a holy woman and her children, are greatly in the minority. In the last days only a remnant exists. John speaks of them as those that 'keep the commandments of God, and have the testimony of Jesus Christ'" *Spirit of Prophecy, Volume 4*, page 276.

Now, how are God's people represented? By a holy woman and her children. Well, that's just in other words what John says:

"And the dragon was wroth with the woman, and went to make war with the remnant of *her* seed..." Revelation 12:17.

Very well. Then, if God is our Father, who's our mother? The church.

Now, I would like to study this morning a bit with you the relationship between Christ and His church, and the relationship between you and me, as members of the church, and the church, and our relationship to God. There is a relationship there. There's a triangle here that will serve to illustrate this for us.

Now, we all as children here in this world—we have a father and we have a mother, don't we—a father and a mother—and we're the children in whatever home we're born into. And so, in the great family of God, we need to understand clearly the relationship between father and mother and the relationship that the children sustain to father and to mother. So, we'll keep that before us for a little while this morning—the three-fold relationship.

Let's turn to Ephesians, the 5th chapter, beginning with the 22nd verse. Now, from verses 22 to 33, Paul is talking about two things here, as he plainly states. One is the relationship of husband and wife in the home. The other is the relationship between Christ and His church, and he mingles the two. We're studying this morning the beautiful, spiritual relationship which this earthly union is the sign and symbol of. Ephesians 5:22:

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church” Ephesians 5:22-29.

What a beautiful passage of scripture, my friends, and how each husband and wife here this morning should study his or her relationship to the partner in the light of this. But now, let us think especially of the union between Christ and His church, which Paul presents here.

Christ is presented here as what? The husband. And the church is presented as what? The wife. That's right. Notice the comment here in the book, *Ministry of Healing*, page 356:

“Christ honored the marriage relation by making it also a symbol of the union between Him and His redeemed ones. He Himself is the Bridegroom; the bride is the church...”
Ministry of Healing, page 356.

Who's the Bridegroom? Christ. Who's the bride? The church.

"...of which, as His chosen one, He says, 'Thou art all fair, My love; there is no spot in Thee'" *Ministry of Healing*, page 356.

I pause to ask, How can Jesus look upon His church down here in this world and say:

"Thou art all fair, my love; there is no spot in Thee" Song of Solomon 4:7.

Can you imagine that? Well, I'll tell you, friends, there are two reasons why He can do it. One is love, and the other is faith and hope. That's right. He loves His church so much that she looks beautiful to Him. And also, it isn't just a question of love being blind. He's dealing with reality, but He's dealing with eternal reality.

He looks ahead. He knows what the church can be. He knows what the church *will* be, and in anticipation of that eternal verity, that eternal beauty, that eternal perfection, He accepts us this morning and treats us this morning as if it were already an actuality. I think that's wonderful. Don't you, friends?

I just wonder if Jesus can have that faith and hope, if it would be a good thing for us to have some of that faith and hope concerning the church, and if Jesus has that love for the church, I wonder if He would like to have us love the church.

You know, if father really loves mother, he expects as well as desires, that the children should love mother, too. Is that right? Yes. And believe me, my friends, whenever in any home you find that father can in the least degree encourage children in the criticism of their mother, there's something wrong in that home. Am I right? Same is true if mother encourages children in the criticism of father—there's something wrong in that home. Is that true? That's right.

And so, we'll find that when we come to deal with God that He loves the church as the husband loves the wife that is the one chosen one in all the world to him.

Now, let us read a few more statements on that point. We've just read *Ministry of Healing*, quoting the Song of Solomon:

"Thou art all fair, my love; there is no spot in Thee" Song of Solomon 4:7.

Notice this beautiful statement in the book, *Testimonies to Ministers*, page 15, written from Australia in 1892:

"Dear Brethren of the General Conference: I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which

He bestows His supreme regard” *Testimonies to Ministers*, page 15.

“...the only object on earth on which He bestows His supreme regard” *Testimonies to Ministers*, page 15.

What is this? The church. And notice, it isn’t simply the church triumphant, the church purged, the church perfected, but it is the church enfeebled and defective. Oh, when Jesus went to Gethsemane and Calvary and laid down His life, He laid down His life for the church—the church—and that’s the one object in this world that is dear to His heart. Everything else, my friends, is secondary and subservient.

I pray that God may give us an appreciation of that, because I want to tell you, friends, if anyone has the idea that they can deal with God alone and ignore the church, they don’t understand Father—they don’t understand Father.

In the book, *Testimonies to Ministers*, page 41, I read:

“God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God”
Testimonies to Ministers, page 41.

“...the one object on earth dear to the heart of God” *Testimonies to Ministers*, page 41.

Well, somebody says, Brother Frazee, that’s all true, but what do you mean by the church? What do you mean by the church? Why, friends, I mean by the church just what inspiration means by the church.

Now and again, I hear someone quote the statement that:

“From the beginning, faithful souls have constituted the church on earth” *Acts of the Apostles*, page 11.

And it is quoted by some with the idea that that proves that the church is simply faithful souls, unorganized, disorganized, but may I simply say that the point to be proved is entirely taken for granted because the statement quoted says nothing about these faithful souls being unorganized or disorganized in order to constitute the church—not at all—no.

It is true that in all ages, faithful souls have constituted the church, and today faithful souls constitute the church, but thank God, like a mighty army moves the church of God. It’s not a disorganized mob—it is a well-organized army—and concerning the remnant who receive the latter rain and go forward to give the loud cry, it is written in *Early Writings* 271, that:

“They moved in exact order, like a company of soldiers”
Early Writings, page 271.

May I share with you this statement from *Volume 9*, page 258:

“Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God” *Testimonies for the Church, Volume 9*, page 258.

What does the Lord's messenger say that thorough organization is? Essential. And she says that it will be the greatest power to keep out what? Spurious what? Uprisings—to keep out spurious uprisings.

Watch, as we question the statement that we may get the answer back—what is it that will be the greatest power to keep out spurious uprisings? Thorough organization.

Oh, why, I think I can know a spurious uprising. I don't think I need any help from mother. Father will tell me if there's anything wrong. Won't He. Is it something to think about, my friends? May I read this sentence again:

“Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God” *Testimonies for the Church, Volume 9*, page 258.

In the light of this statement, I have no hesitation in saying, friends, that we need both father and mother to keep straight—to keep us straight. Most children I know *need* father and mother, both. I know I did. I'm thankful I had a father and I'm thankful I had a mother.

And so, as a part of God's family, oh, I'm thankful for that kind Father that looks down on me in love, and I'm thankful for the dear mother to whom God has given the commission to care for me and train me, and shall I say, discipline me at times, or is that where we draw the line.

I've heard of little children that got disciplined and decided that they'd been at home long enough. Have you ever heard of anybody like that? Can any of us think back to our childish days and think of the time when, at least in our imagination, we packed our little suitcase and went to Aunt Mary's or Uncle John's or grandpa's because home was getting too difficult and too strict? But usually, that's the very time we need mother the most. Isn't it? That's right.

May I read a little further on this page:

“Some have advanced the thought that, as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being

independent” *Testimonies for the Church, Volume 9*, page 258.

Will we need father and mother right on through? Yes. Yes, we will. Now, I come back to this point. Is this talking about the invisible church or is it talking about the visible church? I ask you, How would an invisible church be organized in such a way that it could do what this page talks about?

Why, you can readily see, friends, that the Lord’s messenger is talking about a visible church. Now, let us see that that’s exactly what the Bible is talking about is a visible church.

Let’s go to Matthew, the 18th chapter—Matthew 18. I want you to see that the church Christ is speaking of here is very visible, well organized and that it has authority—Matthew 18, beginning with the 15th verse:

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother” Matthew 18:15.

That’s the first step.

“But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established” Matthew 18:16.

That’s the second step. Now, watch:

“And if he shall neglect to hear them, tell it unto the church...” Matthew 18:17.

Does that mean the faithful souls in all ages? Or is that an organized body that you can get in touch with and know when it meets and when it speaks? Obviously, the latter. Listen:

“And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican” Matthew 18:17.

Now, watch:

“Verily I say unto you...” Matthew 18:18.

Jesus says.

“Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven” Matthew 18:18.

Suppose that, for the moment, we look at this idea that it's simply faithful souls over the world that constitute the church, without regard to organization. Tell me, how will such a disorganized mass act upon an individual transgressor? Impossible.

Not only that, but the very man that would need it most would say, Well, if you and brother so and so and brother so and so and brother so and so and brother so and so all tell me I'm wrong, I still know I'm right for Father tells me, and the very fact that you all tell me I'm wrong proves that you're not the church. The people who agree with me are the church, and all who disagree with me and condemn me—they are not really the church. They just say they are—they just pretend to be.

Do you see what I mean, friends, and that is a very real peril. Watch this point. When the individual can select his judge and jury, when the individual who is under indictment, is the one who decides *who* shall try him, where is there any justice, my friends? Where is there any revealing of truth? Where is there any authority? What criminal would select a judge to try him who might condemn him?

Ah, thank God, there is authority in heaven, and there is authority on earth. Jesus says to His church—His organized church on earth:

“Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven” Matthew 18:18.

There may be somebody here this morning who is just, oh so anxious, to get to the next point. I'll get there presently, but let's hold right here on this point until we get the nail driven in and clear through the boards, and there are some nails that are hard to drive because the wood is hard, my friends.

Another statement on this—*Volume 5*, page 107:

“‘But,’ say you, ‘should I follow the judgment of the brethren independent of my own feelings?’” *Testimonies for the Church, Volume 5*, page 107.

Inspiration has seen fit to take the very words out of our mouths, as it were, and put them down here in print:

“‘But,’ say you, ‘should I follow the judgment of the brethren independent of my own feelings?’ I answer: The church is God's delegated authority upon earth. Christ has said: ‘Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven’” *Testimonies for the Church, Volume 5*, page 107.

Now, listen to the comment:

“There is altogether too little respect paid to the opinion of members of the same church. It is the want of deference for the opinions of the church that causes so much trouble among brethren” *Testimonies for the Church, Volume 5*, page 107.

What is it that makes so much trouble? Want of deference for what?

“...want of deference for the opinions of the church...”
Testimonies for the Church, Volume 5, page 107.

Ah, but somebody says, I know what Father wants, and if mother can't see it, well, it's too bad, but Father has told me what to do and I know. Why should I wait for mother? Do you see? And that makes what? What does this say it makes? Trouble—so much trouble, it says. God knows it does, friends.

“It is the want of deference for the opinions of the church that causes so much trouble among brethren. The eyes of the church may be able to discern in its individual members that which the erring may not see” *Testimonies for the Church, Volume 5*, page 107.

Now, watch:

“A few persons may be as blind as the one in error...”
Testimonies for the Church, Volume 5, page 107.

The fact that one child, then, can get a few brothers or sisters to agree with him doesn't prove he's right. No, no.

“A few persons may be as blind as the one in error, but the majority of the church is a power which should control its individual members” *Testimonies for the Church, Volume 5*, page 107.

Let's listen to mother, friends, for she's dear to the heart of God, and her husband, who is the head, has given her authority, and He will not bless those who seek to bypass mother—ignore her—and say, I'm just going to deal with Father. I'll read the Bible, I'll read the Spirit of Prophecy, I'll pray, and I'll investigate anything I want to and come to my conclusions, and that's what I'll do. Ah, what a perilous, perilous path.

Do you remember how sin entered this world? Do you remember somebody who wanted to do what? Wanted to do what? Investigate. Did she investigate? Did she find an answer to her own satisfaction? Yes. Did it lead to joy or woe? Did it lead to truth or error? Did it lead to pain or bliss? But she found what she wanted. She investigated—she investigated.

Now, I come to the question, which as I say is doubtless in some of your minds. You will say to me, But, Brother Frazee, do you believe the church is

infallible? Do you believe that mother never makes a mistake? Do you believe that the opinions of the brethren are always exactly right? And those are fair questions, my friends, and they deserve a fair answer.

More than that, they deserve an inspired answer, and they have it. I pick up *Book 1 of Selected Messages*, page 37, and I read:

“God and heaven alone are infallible” *Selected Messages, Book 1*, page 37.

Who’s infallible? God is infallible. Speaking of herself, the Lord's messenger says:

“In regard to infallibility, I never claimed it; God alone is infallible” *Selected Messages, Book 1*, page 37.

Who’s infallible? Who else? God alone is infallible. All right.

Then, here to our triangle, are we children infallible? Oh, no. Is Father infallible? Yes. Is mother infallible? No. Mother is not infallible. And right there is where we’re protestants instead of Roman Catholics. Never forget it, my friends. Right there is where we’re protestants instead of Roman Catholics.

Do you know where the idea came from that the church is infallible? Well, it didn’t start in the 20th century, but it did take about a thousand years after Jesus was here in the world before the church got so bold as to claim any such thing and try to make it stick.

You’ll find a statement in *Great Controversy*, page 57. Listen:

“Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII proclaimed the perfection of the Roman Church. Among the propositions which he put forth was one declaring that the church had never erred, nor would it ever err, according to the Scriptures” *Great Controversy*, page 57.

Who said that? Pope Gregory VII. Now, he has some relatives that don’t always wear a triple crown, but remember, friends, wherever you meet that doctrine, it’s papal, it’s Roman, it’s not protestant, it’s not Seventh-Day Adventist, it’s not Christian. It’s papal, it’s Roman, it’s speaking like the dragon.

What is the proposition?

“...that the church had never erred, nor would it ever err, according to the Scriptures” *Great Controversy*, page 57.

But the Lord's messenger says:

“But the Scripture proofs did not accompany the assertion”
Great Controversy, page 57.

Why didn't He bring the scripture proof? Why, there aren't any, no. You know what the Bible says:

“...let God be true, but every man a liar...” Romans 3:4.

Yes. Where is that? Romans, the third chapter, and the fourth verse:

“...let God be true, but every man a liar...” Romans 3:4.

So, who's infallible in this triangle? God is infallible. God alone is infallible. The children aren't infallible and the mother isn't infallible. So that disposes of that problem, doesn't it. Mother is not infallible.

Now, just as soon as we say that mother is not infallible, we admit the possibility that even the majority of the church might do what? Might err—that brethren might err in giving counsel. Is that correct? Yes. Because that's what fallible means—it means we might make a mistake, and infallible means that we can't make a mistake—there's no danger of making a mistake—and there's no middle ground on that, friends. Don't get confused on that.

A person or a thing is either infallible or it isn't, and God alone is infallible. The church, therefore, is *not* infallible. That's a Roman doctrine—a Roman Catholic doctrine. We don't believe it, and therefore we have to admit—and we don't need to worry about admitting it for we shouldn't be fearful about admitting any truth—we shall have to admit that it is possible for the church to make a mistake. Is that correct? Yes. All right. And instead of that being a problem, that's the thing that relieves us of ever having to face the problem of trying to defend the idea that the church is infallible

But now I come back to this. This fact that we have just faced does not in any way lessen the force of the previous facts, and it simply means this. Watch this point. When God selected mother, He knew that she wasn't infallible. Right? That's it. The one that heaven has selected is recognized in advance to be weak, feeble and defective. Nevertheless, she is to be honored and respected as our mother and as the wife of our Father. Is that right? All right.

Now, if we have those two things clear, friends, we shall be able to find our way through the problems of the present and the perils of the future. Oh, that God may bless us with an appreciation of that.

Now, as God has warned us as individual members to respect the church, He's also warned mother to remember that she's not infallible and to be careful how she seeks to take Father's place.

Did you ever see a home where mother tried to take Father's place? Well, it isn't a good thing in this world and is especially not good in this. Here in our human families, we don't have infallible fathers, so sometimes mother has a hard time, but

in the divine plan, friends, we have an infallible Father, and so mother can safely rest in Father's infallibility, and she should be very careful not to take Father's place. That's the great sin of the papacy. That's the beast.

“...he as God sitteth in the temple of God, showing himself that he is God” 2 Thessalonians 2:4.

He claims to be the vice-gerent of God, and God has not given him that business. But you and I in the true church are warned against any such thing creeping in. Remember, there was a time when the early church was pure, but this spirit of human authority coming in instead of divine authority brought the papacy, and today we're warned against it.

Volume 7, page 180 and 181:

“[Satan] works to restrict religious liberty and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men...If men resist the warnings the Lord sends them, they become even leaders in evil practices...” *Testimonies for the Church, Volume 7, page 180-181.*

Now, watch:

“...such men assume to exercise the prerogatives of God—they presume to do that which God Himself will not do in seeking to control the minds of men. Thus they follow in the track of Romanism” *Testimonies for the Church, Volume 7, page 180-181.*

So, every one of us as children need to remember to respect God's authority and to respect the authority He has committed to His church. Every one of us, as a part of that church which exercises authority on its members, needs to be careful lest we get over on the Father's side of the authority and seek to assume prerogatives that belong to God alone. The warning is clear on both sides.

Now, I want to go back to the book of Exodus to a striking example of attitude toward God's truth, God's church, God's movement, and the man that's the hero of this story is Moses. I want you to remember that there's some people down here living today that are going to sing the song of what? The song of Moses.

Turn to the 32nd of Exodus. Moses is up on Mt. Sinai. He's been up there for many days getting the directions for the sanctuary. Down in the plain, Aaron is in charge—been left in charge by Moses. The people have gotten restless and they've come and asked for what? A calf—a golden calf.

And finally they get what they want because Aaron believes that the voice of the people is the voice of God, I suppose—whether that particular expression had been coined yet, I don't know—but he listened to the people.

Was it the majority of the people that wanted it? Oh, yes, the great majority. Was Aaron a popular leader? Yes, he was. Things were going well except for a few people that felt that God was being dishonored, and we're told that some of them lost their lives in standing against the apostasy. But up on the mount, Moses knew nothing of it. He was shut in with God.

And finally, God told him. He said, Moses, those people are down there and they've made a golden calf and they're dancing around it and having a feast. They've gone right back into Egyptian idolatry, and Moses, I'm so grieved with them and I'm so disappointed and I'm so displeased that I've reached the point where I'm going to destroy all of them—you can read the story here in Exodus 32—I'm going to destroy all of them, and Moses, I'm going to let you be the nucleus of a great reform movement which will take the place of these apostate people.

And what did Moses say? Did he say, Well, Lord, I feel sorry that it has to be that way but if you see that that's all that can be done, all right. Is that what he said? Did he say, Lord, they've already made me a lot of trouble, and if you see that the time has come to disown them and put them away, then Lord, I'll do my best to have some people that never disappoint you. Is that what Moses said? No.

Moses got down on his knees and on his face there before the Lord and he pled with the Lord. He reminded God of His promises. He reminded God of what the heathen would say if that movement—that church—should fail. And finally, in his desperate love for those people, he said, Lord, if you can't forgive them:

“...blot me, I pray thee, out of thy book...” Exodus 32:32.

Read the whole chapter, friends, and the next, and the next, and get that picture of Moses, offered the opportunity to become the nucleus of a new movement which would do right and stay close to God, but he intercedes for Israel.

Did God hear his prayers? Was Israel saved? Did the movement go through? That's right. And today, thank God, there is going to be those who like Moses will put one hand on Father and one hand on mother and won't let go of either one. They will not let go of either one. They can't let go of Father. They can't let go of mother. And they will sing the song of Moses.

That's the Spirit of Jesus. In the garden of Gethsemane, friends—watch this point—Jesus was tempted to feel that if He held onto His church, He'd lose God forever. On the other hand, He could let go of His people—His church—and go on back to heaven and be with God.

What did Jesus say? Ah, friends, He wouldn't let go of either one. With one hand, He clung to His Father, even though He couldn't see Him, and with the other hand, He clung to His people—His church—and He wouldn't let go.

And as He in Gethsemane and on the cross engaged in that mighty struggle, it seemed that He would be torn apart—He *was* torn apart—His heart was broken—but He wouldn't let go of either one.

Oh, friends, those who sing the song of Moses will also sing the song of the Lamb—the Lamb—the brokenhearted Lamb—the Lamb in whose blood the church is purged. They will be heart to heart with Jesus as they sing the song of Moses and the song of the Lamb.

And may I say to you today—and this is not merely a sermon for tomorrow—this is a sermon for today—we are even now, dear ones, in the shaking time of *Early Writings* 269, 270. We're in the day described in *Volume 5*, page 80, when there is great perplexity and confusion and every wind of doctrine is blowing—there are gods many and lords many.

But listen. I tell you, I fear for those—I fear for those children of the church who are too ready to ignore what Father has said, clinging to mother and saying, Well, we'll just do what mother does and go along with what mother says, and what God has said through the Bible and the Spirit of Prophecy—we'll let mother answer for that. I'm afraid of that, my friends.

And may I tell you I'm equally afraid of those children who say, Well, we'll listen to Father and we won't pay very much attention to mother. I fear for those who seem to be so ready to find some excuse, some reason, if not to defy the voice of the church, at least to ignore it. God help us, my friends, it's a narrow road that we must walk.

We are in the time when the very problems that we are studying together this morning must drive the true people of God to their knees, as pictured in *Early Writings* 269 and 270, seeking for that light and blessing which will enable them to find their way amid the confusion of voices that say, Lo, here and lo, there.

Personally, friends, I need Father, I need mother. I need them both to help me on the heavenward way. In the words of **Timothy Dwight** of a century ago:

I love Thy kingdom Lord,
The house of Thine abode,
The church our blessed Redeemer saved,
With His own precious blood.

I love Thy church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thine hand.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy,
I prize her heavenly ways,
Her sweet communion, solemn vows,

Her hymns of love and praise.

Sure as Thy truth shall last,
To Zion shall be given,
The brightest glories earth can yield,
And brighter, bliss of heaven.

I want to share them here and in heaven, don't you? Now, friends, in these closing moments, some very practical things that I want you to think about. Suppose mother makes a mistake, and we're sure in our own minds that she has. What should we do? You'll find the answer in Hosea, the second chapter, first two verses. God says:

"Plead with your mother, plead..." Hosea 2:2.

Isn't that what you would do with your mother if you were old enough to understand right from wrong and you saw mother making some mistake? Wouldn't you plead with her? I hope you wouldn't give her some sass, friends. I hope you wouldn't stand up in impudence and say, I know what Father said, and mother, you're not doing it. I don't think father would appreciate that, and I know mother wouldn't appreciate it.

"Plead with your mother, plead..." Hosea 2:2.

I want to tell you, friends, who'll have influence with mother. It's the obedient, loving, respectful child. It isn't the impudent one that's watching for a chance to prove that mother is off the track.

Oh, friends, there's something about this whole matter of revival and reformation that I must tell you honestly a lot of people have not thought through at all. They suppose that if somebody can come in with enough of a spirit of Elijah and call for a decision at Mt. Carmel that Baal will be banished as the fire falls, but they know little or nothing of the years of earnest, anxious, loving prayer that Elijah put forth there in the mountains of Gilead and by the brook Cherith and in the home of the widow of Zarephath.

Let me tell you that the men that God will use in the spirit and power of Elijah in these closing days will be those who have interceded for Israel as Moses did on the mount, who have wept with Christ in Gethsemane, and whose hand of love is so wrapped around the church that they would rather die than lose hold of that one object on earth which is dear to the heart of God. Oh, that God may help us to at least glimpse the vision of what it's going to take to go through, my friends.

And then I bring you another very practical question. I have said, Suppose mother should make a mistake. With that, I'll raise another question. Suppose mother should give you a spanking. Have mothers been known to give children spankings? Yes. Should a mother ever spank a child? Yes. There's a time for it.

Could it be possible that mother might ever make a mistake in spanking a child? And suppose in this very real thing that you and I are studying through this

morning—suppose mother should make a mistake in spanking you. What are you going to do about it?

I say that right there, friends, is the test of your faith in all that we've been studying this morning—right there—right there. In the first place, never forget that it's possible for a child to *think* mother has made a mistake in spanking it, when mother hasn't made a mistake at all. After all, the child is not the one to decide that question. Am I correct?

In the second place, God has let thousands of mothers down through the ages spank children even though occasionally one makes a mistake. He hasn't removed their authority merely because it's abused at times. Let me tell you, friends, that that authority carried out, even though sometimes it's misdirected, is a hundredfold better than to disregard that authority and let children do as they please and thumb their nose at mother. Am I correct?

Then, listen. If mother has spanked me and I think that I didn't deserve it, I think I can just quietly tell father—Father, you know I got that spanking, but I still love you and I still love mother. Maybe there's some lesson I need to learn out of it, and at least I know that it wouldn't be good for the other brothers and sisters if I should sow in their hearts a spirit of disregard of mother's authority.

I shall have to tell you, something that my father said when brother and I were little comes to my mind just now, and I rather think it's appropriate. My brother had been whipped for something, and he was weeping piteously after the whipping. Father asked him what he was crying about. It was over. He said, The thing I'm crying about is because I didn't deserve it. And father said, Well, never mind, Titus, think of all the times you deserved it and didn't get it.

And oh, my dear brother, my dear sister, if you should ever find yourself in a place where the church has administered discipline and you think you didn't deserve it, just think of a few of the many times when you deserved it and didn't get it. It'll give you charity and it'll give you love and give you faith.

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