

# Firm Foundations 3 of 3

#0935

Study given by W.D. Frazee—February 1, 1980

Let us turn again to 2 Timothy, the 2<sup>nd</sup> chapter. We'll read beginning with the 14<sup>th</sup> verse down to the 19<sup>th</sup>—Paul's charge to his son, Timothy—his son in the ministry:

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure...” 2 Timothy 2:14-19.

I'm impressed again and again, dear friends, what lengths God does go to, to satisfy every mind and every heart. He'll empty heaven, send His Son on the most expensive errand of eternity, and He'll do it to save one.

But God is not interested in—to borrow the contemporary expression, He's not interested in twisting anybody's arm. He will not make us do right. He will not force us to see straight. He goes to great lengths, not only to enable the honest, sincere heart to see the beauty of truth, but He goes to great lengths to give every opportunity to the one who wants to doubt—to give him opportunity to doubt.

Somebody says, Well, I wouldn't do that. No, you wouldn't do it. That's why you're not in God's place. God not only desires the *service* of love, He desires the *trust* of love. He not only desires our obedience to be based upon a free choice, He desires our agreement with His expression of truth to be because of our free choice.

These principles that I've just gone over with you are eternal, and to understand them, unravels a lot of mysteries. In the scripture story and in the book of experience that is even now unfolding before us, Paul is speaking to Timothy of the danger of listening to words without profit.

The reason that Eve finally yielded to the suggestion of disobedience to God was that she lingered listening to subtle suggestions that finally convinced her that there was a way to be wiser than God had outlined—there was a way to satisfy her desires to be higher than she was. What a strange delusion.

While she, for a few moments, had, it's true, a sensation that thrilled her, before the night fell, she was weeping, my friends—weeping—and oh, how she wept again and again through the years of sorrow that followed. How her heart broke as she saw Abel, that dear son, lying dead there, killed by his brother. How the agony must have racked her soul that it was her choice to listen to that serpent, her choice to partake of that fruit, that had brought all this about.

Ah, friends, we little realize what a subtle, seductive foe we have. And yet, on the other hand, no sincere honest soul needs to be mistaken or deceived. I repeat, God has left it with us. But may I give you this simple principle. Never eat anything—I'm talking about the food that goes into your stomach—unless you want it to become a part of you. If you don't think it will make good blood and good brain, don't eat it just to satisfy either a perverted taste or a curiosity.

And I've said that to say this. So it is with the mind. Do not linger listening to tapes, do not linger reading books, papers, mimeographed material or printed, that may lead you away from what you know is truth. Do not be curious to know what their argument is, friends, because when you thoroughly understand what their argument is, you will believe what they believe, and that's a lie, if it leads away from God's truth.

And that's what Paul is talking about here. You say, Oh, I think everybody ought to give a chance to anybody to tell him. Well, that's what Eve did, and this is what Paul is warning Timothy about. Be careful, he says. Study the word. Rightly divide it, and shun—16<sup>th</sup> verse:

“...profane and vain babblings...” 2 Timothy 2:16.

What does shun mean? Stay away from it. Shun it.

“...profane and vain babblings: for they will increase unto more ungodliness” 2 Timothy 2:16.

They're like the yeast germs that cause fermentation. They multiply in what they feed upon.

“And their word will eat as doth a canker...” 2 Timothy 2:17.

What is it that eats as a canker? Their word. Well, if you listen to it, it may eat into the vitals of your faith. And he mentions Hymenaeus and Philetus. We took a look at them last week, and their problem was that, while they had some truth, they twisted it. They taught the resurrection, but they taught it had already what? Past—18<sup>th</sup> verse.

And that *one* thing of taking a truth and misapplying its timing did what to the faith of some—the 18<sup>th</sup> verse, last part? Overthrow the faith. So there is a timing of things that enters into the true understanding of God's will.

And so, he says, although the teaching of Hymenaeus and Philetus in teaching of the resurrection was past already, was overthrowing the faith of some:

“Nevertheless the foundation of God standeth sure...” 2  
Timothy 2:19.

It is that firm foundation which we’re studying together, and friends, my heart rejoices tonight that no matter how weak a person is, he can be strong if he builds on that firm foundation. No matter how ignorant he may seem to be in the things of this world, if he’s simple in his faith and will listen to what God says, he can be established on that firm foundation.

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

Jesus asked His disciples one day a question, at the close of one of the parables He gave. He said:

“Nevertheless when the Son of man cometh, shall he find  
faith on the earth?” Luke 18:8.

The way He worded that indicates that faith would be a rare article in this last generation, and it’s becoming more and more rare, my friends—more and more rare. The simple faith to believe anything God says is rare, but thank God, there’s an answer to that question—

“Nevertheless when the Son of man cometh, shall he find  
faith on the earth?” Luke 18:8.

It’s found in Revelation, the 14<sup>th</sup> chapter, and the 12<sup>th</sup> verse. Will you repeat it with me:

“Here is the patience of the saints: here are they that keep  
the commandments of God, and the faith of Jesus”  
Revelation 14:12.

Will there be some? Oh, yes. Fourteenth verse shows Jesus coming. So when Christ comes, although there will be only a remnant that believe the faith of Jesus, there’ll be some, and they’ll vindicate the character of God and witness to the veracity of His message, the truth of His revelation, to the glory of His name.

Now, two weeks ago, I introduced a subject with you that I wish to look at a little more closely tonight. We looked at some illustrations of it last Friday night. It’s found in 2 Peter, if you’ll turn to that again, please—2 Peter, the 1<sup>st</sup> chapter, verses 19-21.

In the earlier verses, Peter has introduced the fact that he was an eye witness of the glory and majesty of Jesus in the mount of transfiguration. He heard the voice of God declaring that Jesus was the Son of God. He saw Moses and Elijah there. It was a wonderful revelation. But Peter says, in the 19<sup>th</sup> verse:

“We have also a...”

What?

“...more sure word of prophecy...” 2 Peter 1:19.

So there is something more sure than the evidence of eyes and ears. What is it? The word of prophecy. But in the 20<sup>th</sup> verse, he tells us that there’s something we must know first, in order for this to be so. What is it?

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

Did you ever hear somebody say that the Bible is like an old fiddle—you can play any tune on it? Did you ever hear that? The trouble is people play by ear, by note—that’s the trouble. They just play anything that comes into their heads.

The only way that the Word of God can be to us more certain than anything we can see with our eyes or hear with our ears is for the prophecy to be interpreted by a voice equal in authority to that which gave it in the first place, and that is Jesus Christ Himself.

I was thinking about the will of the late Howard Hughes. Remember, he left a fabulous fortune. There were several different, quotes, wills that surfaced. The question was, What was the real true will of Howard Hughes. To settle that, the different parties went to law, had to be decided in court, and the lawyers argued the claims of the various heirs and beneficiaries of the different wills. Considerable time was taken.

I was thinking at the time, wouldn't it have been interesting if Howard Hughes could have been resurrected and come into the courtroom. Could he have told them which one was the right will? If they had believed it was really Howard Hughes, would that have settled it? Would it? Why, of course. Who knew better than anybody else what was his real will? Howard Hughes. Of course, he wasn't resurrected.

But, friends, Jesus Christ has come from the grave, and His testimony is better evidence than all the theologians and commentators on this planet. What Jesus says He means in the Old Testament is what I believe He means. What Jesus says in the New Testament is what I believe He means. I believe He knows more about what He means than all the scholars, and even a child who believes in simple faith what Jesus says—who believes the testimony of Jesus—can have more wisdom than all the learned men.

Christ Himself demonstrated that, when he was 12 years old. You remember He went into the temple there on the occasion of His first Passover visit, and in a gentle way, a meek way, in an earnest way, he asked questions and, in turn, they asked Him questions and His answers filled them with wonder, as He shed light upon the Old Testament scriptures.

That same Spirit of inspiration that rested upon Jesus there in the temple courts—that same Spirit is the Spirit by which the Bible was given. And so, we read here in 1 Peter, the 1<sup>st</sup> chapter, verses 10 and 11, that it was the Spirit of Christ in those prophets that testified.

But Jesus did not quit testifying when Moses died and Samuel was laid to sleep. Jesus did not quit testifying when Daniel had written his prophecy and the other Old Testament prophets. He came Himself and spoke, and then He spoke through the apostles—Peter and John and James and Paul and the other writers of the New Testament.

But, oh, I want you to turn to Revelation 12:17 and I want you to notice the wonderful prophecy that thrills our hearts as we think of the foundation of faith, for that same testimony that was given in New Testament times that people might rightly understand the Old Testament has been given in these latter days that people may rightly understand and interpret and apply the prophecies of both the Old and the New Testament in this our generation. Revelation 12:17. Will you read it with me:

“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.

Here are some people that have the testimony of Jesus Christ. As the testimony of Howard Hughes would have settled the question of which was his will and what it meant, so the testimony of the risen Christ settles the question of what He means and how we should apply it on everything on which He speaks.

Oh, what a certainty this gives, my dear friends—what a certainty this gives. So here is a prophecy that in the remnant of time there will be a remnant of the church against whom the Devil will make warfare but who will be known by these two special points. They keep what? The commandments of God. And they have what? The testimony of Jesus.

And the testimony of Jesus, the angel says in Revelation 19 is what? The Spirit of Prophecy. That’s the way the Bible was written. That’s the way it can be, with certainty, interpreted and applied, and I praise God for that tonight.

I want to give you a few illustrations of this. It was in December, 1844, that God gave to His servant, Ellen Harmon, a vision in Portland, Maine, helping the disappointed believers to begin to understand the meaning of their disappointment which had taken place October 22, 1844.

To some it may seem strange that this movement celebrates as its birthday a day of human disappointment, but the entire Christian church looks back to Calvary as its great day of salvation. Am I correct? But it was the day of the greatest disappointment that ever came to the children of God, my friends.

They had expected Jesus to be crowned King in Jerusalem for just a few days before He had ridden in upon the colt amid the waving of the palm branches and the

shouting hosannas of the multitude, and there within a week He was hanging upon the cross, rejected, despised, crucified, and finally dead and buried. Yes, that was a great disappointment.

But oh, friends, I'm glad He did what He said He would do instead of what they thought. Aren't you? If He had done what they thought, what they expected, not one of them could have been saved nor one of us, for:

“...without shedding of blood is no remission” Hebrews 9:22.

And so, Jesus gave Himself upon the cross, and after His resurrection, He explained to His disciples the meaning of the prophecies, and thus they were established on the firm foundation of faith in the word and led to examine closely human theories, and they were led to be cautious about accepting their own ideas or the ideas of others unless it was something that was made perfectly plain.

You know, there is something in human minds that loves the mysterious, the nebulous, the uncertain, and so human curiosity leads people to pry into things that God has either not revealed at all or has revealed very little about, and every moment spent in that kind of thing is time lost from learning what could be as clear as the noonday sun, my friends. That's why Paul gave that warning to Timothy, and that's why Peter is pointing us to the one great channel of certainty:

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

Back to Portland, Maine, right after the disappointment, as I say, God began to give the visions which would help those who had been disappointed October 22, 1844, to see why they had been disappointed. Putting it very simply, you remember that their expectations were based upon the prophecy of Daniel 8:14. Will you say it with me:

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed” Daniel 8:14.

And that 2300 days was shown by study of the other Bible writers to represent 2300 years, and in the 9<sup>th</sup> chapter of Daniel, it was shown to begin with the 70-week period, beginning with the decree to restore and to build Jerusalem in the fall of the year 457. It was established by the fulfillment of the first 70 weeks of prophecy in the coming of the Messiah in A.D. 27, His death upon the cross in 31, and the giving of the Gospel to the Gentiles in 34.

Those are the great waymarks of prophecy that seal up the vision and establish the prophecy and show that the timetable is correct, but the real goal of the entire prophecy is the *end* of the 2300-year period, which came October 22, 1844.

Since they were disappointed not seeing Christ come, they were led to study wherein they might be mistaken. They could find no mistake in their calculations as far as prophecy and chronology were concerned, but guided by the Holy Spirit they were led to examine the subject of the sanctuary, and they found in the Bible the

great truth that, instead of the earth being the sanctuary to be cleansed by fire, the sanctuary to be cleansed was in heaven, and that the cleansing of the sanctuary involved a work of investigative judgment and the blotting out of sins. All this was made clear to the pioneers of our message during those first few days, few weeks, few months, few years, that succeeded the great disappointment.

So that as we come into the early fifties, we find a body of truth brought together in the great pillars of our faith, the second coming of Jesus, which William Miller had preached, the true understanding of the sanctuary, the revelation of the importance of the Sabbath as the seal of God and the test of obedience, the Spirit of Prophecy as the modern revelation of God's will, applying Bible principles to His people, the non-immortality of the soul, with life only in Christ as the great truth of the Creator worship message. These were the great pillars that were given to our people at that time.

Now, how did these come? It's interesting to me, as I read various things and as I hear various things—I find that some people greatly emphasize the importance of the prophetic gift in our discovery of at least some of these truths. There are others who seem to minimize that and almost deny it, indicating that it was all searched out by Bible students, by Biblical research. The truth is, dear friends, it was a blend of both—a blend of both, and I'm glad that we have clear evidence of this, and I'm going to read a little of it tonight.

*Selected Messages, Book 1, page 206:*

“Many of our people do not realize how firmly the foundation of our faith has been laid” *Selected Messages, Book 1, page 206.*

What's the subject? The foundation of our faith. What do you do with a foundation? You build on it. Is it important to have a good foundation? The higher the building, the deeper and more firm must be the foundation. A garage might be built without a foundation, but a lofty temple, no.

“Many of our people do not realize how firmly the foundation of our faith has been laid” *Selected Messages, Book 1, page 206.*

And then she describes how the various pioneers met together—Elder James White, Elder Joseph Bates, Pierce, Hiram Edson and others—

“...after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come

upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus..." *Selected Messages, Book 1*, page 206.

What does thus mean? In this way, by this manner or this method.

"Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood" *Selected Messages, Book 1*, page 206.

That's the way we got the light on the sanctuary, friends—not without Bible study—not without Bible study—the testimonies were never given to make us lazy—but do you notice that those men, earnest as they were, sincere as they were, Bible students as they were, they could not come to agreement nor to full understanding without a revelation from heaven through the channel of the gift of prophecy.

Let me read this again, for it is so vital to our understanding of the firm foundation:

"Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood" *Selected Messages, Book 1*, page 206.

That's the way, I repeat, that we got the light on the sanctuary. She continues:

"A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me" *Selected Messages, Book 1*, page 206.

Oh, I'm so glad for the clear picture of coming events from 1844 down through the rise and progress of the advent movement, on into the crisis into which we are even now entering—the conflict over religious liberty, the enforcement of the mark of the beast, the falling of the latter rain, the giving the loud cry, the ingathering of the final harvest of souls, the sealing of the saints, the close of probation, the time of trouble, and then, the coming of our Lord. Isn't it a wonderful sequence, friends.

How did we get it? By Bible study, yes. By visions from heaven, yes. By a combination of these—a combination of them—and that's the way we're to get it



today, my friends. What I mean by that is, we're to study the Bible, the prophecies of Daniel and Revelation and the other prophecies, but along with these, thank God, we should make use of the voice of Jesus given to us in *Great Controversy*, *Early Writings*, the volumes of the *Testimonies*, and the other wonderful books that help us to see the application of those ancient prophecies to our last generation, and to help us to get them in proper sequence.

Now, the setting of this is very interesting. Why did Sister White go over this at this time? This was written in the year 1903 or four, and was repeated in the *Review and Herald* of 1905. You will find the setting of some of this in *Selected Messages, Book 1*, page 160 and 161.

Let me tell you a little story. There was a man by the name of Ballanger, who was one of our ministers. He had two sons that were ministers. One of these men—one of these sons—was over in England about the turn of the century, and in his study of the book of Hebrews, he became impressed with the fact that, as he viewed it, what Seventh-Day Adventists had been teaching for 50 years was not in harmony with what Paul had taught in the book of Hebrews. That was what he *said*. Don't misunderstand me. This isn't so, but that's what he said, and to him it seemed perfectly clear.

And so he began to teach this. In fact, it's interesting—the experience he had. He was with one of our evangelists over there, and the time came for him to preach—they were preaching different ones different nights—came time for him to preach on the sanctuary, and he was so uncertain in his own thinking that he couldn't do a good job with it at all, and he told his friend, with whom he was in partnership in the evangelism, that he would never preach on that subject again until he understood it better.

Well, you might think that such a course was a good one. It was, up to a point, but do you know what he did? Now, don't miss this next thing. Instead of digging deep into the foundations of truth, as our pioneers had done, aided by the gift of prophecy, he said, I'm going to the commentators. I'm going to dig it out from what they've written.

And so he consulted the writings of various theologians and the commentators of various denominations. Do you suppose he got much that would help him on the sanctuary and the 2300 days and the ministry of Jesus in the holy and the most holy place there? Oh, no. He only became more muddled in his thinking.

But finally, he began to see what *he* thought was light, and do you know what he came to the conclusion? He came to the conclusion that nothing happened in 1844. He came to the conclusion that Christ had been in the most holy place all the time before then, right there, and this to him was great light.

He came to the general conference in 1905 in Washington, D.C., and the prophet of God, Sister White, was there. He tried to present his theories. Our brethren listened to him, but they pointed out how it contradicted the Bible and contradicted the Spirit of Prophecy, but he believed what he thought and would not

accept the testimony of Sister White, and this is what led to the writing in the *Review and Herald*, of what I have read you tonight, and also this, on page 160 and 161:

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth” *Selected Messages, Book 1*, page 161.

Listen carefully to this sentence:

“One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit...We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories” *Selected Messages, Book 1*, page 161.

There are those who suppose that anybody that quotes a lot of scripture must be speaking for God and speaking the truth. Do you remember who quoted scripture to Jesus there on the pinnacle of the temple? Who? You mean he quoted scripture? Do you know why? He wanted to deceive Jesus. But Jesus wouldn't accept Satan's interpretation of scripture, and neither should we.

“They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years” *Selected Messages, Book 1*, page 161.

Now, listen to this next sentence. It stands out so clearly in the light of what we've been studying these last three weeks:

“And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake” *Selected Messages, Book 1*, page 161.

Now, do you know what the critic and the cynic say on something like this? Ah, you folks are afraid—you're afraid to study without the visions of Ellen White. Well, my dear friends, if Jesus has been good enough to send me special letters of testimony from His heavenly sanctuary—send them down here special delivery by His angel, Gabriel, and have His servant write them out, I'm so glad for the privilege of reading them. What do you say?

Oh, I am so glad, and I would rather have the simple faith of a little child in these revelations than to have all the doubts that can be bought in the theological markets of this world. I would not trade the simple faith in the testimony of Jesus for all the confusion.

“And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake...Elder G's proofs are not reliable” *Selected Messages, Book 1*, page 160-161.

The Elder G mentioned here is Elder Ballanger.

“If received, they would destroy the faith of God's people in the truth that has made us what we are. We must be decided on this subject; for the points that he is trying to prove by Scripture, are not sound. They do not prove that the past experience of God's people was a fallacy. We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given” *Selected Messages, Book 1*, page 161.

And so, I suggest that in this time when everything is going to be shaken that can be shaken, that we search for the foundation of the rock, Christ Jesus, in His sanctuary, for that's where He is, friends.

We need to understand what He did upon the cross, His mediation those first 1800 years in the holy place, and His closing mediatorial work in the most holy place. This has been made plain in the Bible, and especially as the lamp of latter day revelation shines upon it, the principles shine out like stars. Oh, I'm thankful for the book *Great Controversy*, and the book *Early Writings*, and the light that we can have on these things.

Another statement from the book *Gospel Workers*, page 302:

“We are to be established in the faith, in the light of the truth given us in our early experience” *Gospel Workers*, page 302.

Three hundred three:

“I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on side-tracks” *Gospel Workers*, page 303.

But it won't be enough for any soul to take this on the testimony of another human being. I urge you to study these things for yourselves. How many of you remember the chapter that I mentioned last Friday night? May I see your hands? How many of you got to read it? Thank you. *Early Writings, A Firm Platform—A*

Firm Platform—just a little chapter of about three pages, but it's right on the point. Read it again and again.

One of the last letters I got from dear old Elder Luther Warren, who used to preach the sanctuary message as a vital part of his evangelistic program—one of the last letters I got from him when I was just a young man in the ministry was this. Boil your folks in the third angel's message. That's what I'd like to do, friends.

I trust that we'll be died deep, that every fiber of the cloth—the warp and the woof—will be permeated, penetrated, with the beautiful glorious truths of Christ our substitute, Christ our intercessor, Christ our judge, Christ our coming King. On this foundation, this movement has been building for over a century, and I repeat we're in the shaking time—not something future, something present. God help us.

And remember—and don't forget—your help will come not in penetrating into the discussions of the counterfeit, not in trying to understand the arguments of those who would tear down the foundation—no, no. That was Eve's problem. And this was what Paul warned Timothy against, and this is why I brought you this earnest counsel from the Lord:

“Study to show thyself approved unto God...rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker...” 2 Timothy 2:15-17.

To know the proper timing and application of prophecy we need the inspired revelations of the gift of the Spirit of Prophecy. Thank God we have them on every subject that is vital to our salvation, and if we will fill up with what has been made clear:

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

May we go to the Lord in prayer. Heavenly Father, we thank Thee tonight for the glorious light of revelation shining down from the mercy seat. We thank Thee for the special visits of the angel Gabriel sent by Thy dear Son to shed special light upon the remnant people in their march from earth to heaven.

We thank Thee for the Bible, we thank Thee for the Spirit of Prophecy. We thank Thee for the united testimony, through the prophets of old and through modern revelations, and we thank Thee for the focus of it all on the dear Savior in his closing work at the mercy seat.

Tonight, Lord, our gaze is fixed on Him. We would turn from poor human beings, who even at their best stumble, who even in their wisest make mistakes. We would turn from such to Thy dear heart of love and Thy dear mind, and we pray that Thou will teach us how to share with Thee the beauty of Thy truth and the glory of Thy love.

May we become so entranced, so charmed, so blessed, as we read the revelations of Thy glory in the Bible and in the Spirit of Prophecy, that we shall become changed into the same image, that we shall lose the earthly mold and become heavenly minded. God bless each waiting, seeking one here tonight with this.

Now, just now, where we're kneeling, if there's someone that would like to make a special commitment to Jesus and ask for His help, just raise your hand where you are and Jesus will see you and He'll give you the blessing your heart seeks.

Dear Lord, you see every hand, you read every mind, you love each heart. God bless each waiting, seeking one. More than fulfill our highest expectations and send us out to share with others the good news of the Savior who died for us, who lives to make intercession for us, who's coming to take us home. We ask it in His name, amen.

Let us stand.

[Singing.]

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 hath said,  
Who unto the Savior for refuge have fled.

A happy Sabbath to each one.

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