

Firm Foundations 2 of 3

#0934

Study given by W.D. Frazee—January 25, 1980

“Little children, it is the last [hour]: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last [hour]” 1 John 2:18.

The sunset burns across the sky,
Upon the air, its warning cry,
The curfew tolls from tow'r to tow'r,
O, children, 'tis the last, last hour.

[Singing.]

The sunset burns across the sky,
Upon the air, its warning cry.
The curfew tolls from tow'r to tow'r,
Oh, children, 'tis the last, last hour.

We hear His footsteps on the way,
O work while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour.

The work that centuries might have done,
Must crowd the hour of setting sun,
And through all lands the saving name,
Ye must in fervent haste proclaim.

We hear His footsteps on the way,
O work while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour.

The fields are white to harvest, weep,
Oh, tardy workers as ye reap,
For wasted hours that might have won,
Rich harvest e're the set of sun.

We hear His footsteps on the way,
O work while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour.

The text is 1 John, the 2nd chapter, verses 18 and 19. The King James says, It is the last time. Other translations render, The last hour. The thought is the same.

“Little children, it is the last [hour]: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last [hour]. They went out from us...” 1 John 2:18-19.

Antichrists went out from us? That’s what this scripture says:

“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us” 1 John 2:19.

This is a sad departure, friends, but again and again, the great apostasy that began in heaven has been repeated. Sin did not originate on some outpost far removed from headquarters. Sin began right there by the side of the throne of God, didn’t it.

Lucifer, the first of the covering cherubs, desired to be equal with Christ. He substituted his creature reason for the revelation of the Creator’s will, and thereby became the first one to rebel against God and to introduce rebellion into the universe. And, as I say, this has been repeated again and again and again, down through the history of the world, and marks especially, our scripture says—this phenomenon, this experience—marks the last hour of time.

“They went out from us...” 1 John 2:19.

In the very church of Christ, apostasy appears. Turn to Acts, the 20th chapter. Notice Paul’s warning to the elders or bishops of the church at Ephesus. He knew these men. Many of them he had brought to Christ. He had trained them in their work in the church, he’d been with them going in and coming out, and here at his last meeting with them, he gives them the charge. Acts, the 20th chapter, beginning with the 28th verse:

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them” Acts 20:28-30.

As there, at the very throne room of the universe, apostasy began in the heart of Lucifer, and he began to draw away disciples after him, so Paul says, in the church it would happen, and thus it has happened:

“...men arise, speaking perverse things, to draw away disciples after them” Acts 20:30.

What a sad departure. But now, turn to the words of courage. In 2 Timothy, the 2nd chapter—nevertheless—nevertheless—2 Timothy, the 2nd chapter, and the 19th verse:

“Nevertheless...” 2 Timothy 2:19.

What?

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

Isn't that wonderful. I want you to get the setting of this statement of courage and assurance. We'll go back to the 14th verse:

“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” 2 Timothy 2:14.

Note that Paul warns against discussing irrelevant and unnecessary subjects. He warns us about the danger of being drawn into words to no profit.

Fifteenth verse—study:

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” 2 Timothy 2:15.

Rightly dividing the word of truth. We'll take some instances of this in a few moments. The workman who needs not to be ashamed rightly divides the word of truth. On the contrary, the one who is missing the point, who is subverting his hearers, while he may quote the scripture, he does not rightly divide the word of truth.

To rightly divide the word of truth is to know where this fits and where this one belongs. As I say, we shall see some examples of that, presently.

“Study to show thyself approved unto God...” 2 Timothy 2:15.

Takes some study to do this.

“...a workman that needeth not to be ashamed, rightly dividing the word of truth” 2 Timothy 2:15.

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

Here's this warning again against a lot of talk, a lot of discussion, that is unnecessary and irrelevant.

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

Some people have the idea that the more things are discussed, the better it is. Paul doesn't seem to think so.

“But *shun* profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker...” 2 Timothy 2:16.

The margin says gangrene. Their word will do that. Can words—religious words—religious words eat as gangrene? That's what the scripture says. Then he mentions two examples of men at that time. These particular men are dead, but the program they were on of subverting hearers through their babblings did not die with them.

“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” 2 Timothy 2:17-18.

Now, let me ask you a few questions about this verse. Does the Bible teach a resurrection? Did Hymenaeus and Philetus teach a resurrection? Oh, yes, they did. That's what he says. Their problem was they didn't have it on the right time. That was their mistake. They said it was what? Past already, whereas Jesus and Paul and the other inspired writers taught that it was what? Future, at the coming of Jesus, as he makes so plain in 1 Thessalonians 4:16-18, 1 Corinthians 15:51-55.

But notice—and don't miss it—the mistake, the error, the apostasy, the heresy, of Hymenaeus and Philetus was that they didn't know how to divide the word of truth. They taught truth but they didn't have it timed right. So heresy can be on the point of where a thing applies. Do you see that? Very important.

And then comes our verse:

“Nevertheless...”

In spite of Hymenaeus and Philetus and all their tribe:

“Nevertheless the foundation of God standeth sure...”

Aren't you glad for that? And so, tonight, as we did a week ago, we're studying the foundations—the firm foundations.

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.

I want to take an example of this matter of rightly dividing the word of truth. Turn, please, to the fourth chapter of Luke. You know, some people would like to have the Bible written like many books of this world are written in which you start at

the beginning and you go right on through, and you don't have to compare one part with another. You just read it on like a storybook.

Some parts of the Bible are narrative and are written in consecutive order, but much of the Bible is put together deliberately in such a way that we need to study—compare scripture with scripture, as the Bible says—here a little and there a little. And notice how Jesus Himself set the example in this.

We're looking at the fourth chapter of Luke. Christ in His ministry has come to Nazareth, where He'd grown up as a boy. Luke 4:16:

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read” Luke 4:16.

What was Jesus' custom to do on the Sabbath? Go to the synagogue—the church. That's a good habit—good example to follow. Now, notice the 17th verse:

“And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written” Luke 4:17.

And that place is Isaiah 61, and I wish without losing your place in Luke—just hold your right hand there in Luke—you'd turn back to Isaiah 61, for I want to show you something about rightly dividing the word of truth.

The firm foundation of the Word of God is our foundation. What Jesus says is the truth, the whole truth, and nothing but the truth, but we need to rightly apply it and rightly divide it.

Now, do you have Isaiah 61? All right. Now, we'll notice how far Jesus went and stopped right in the middle of a sentence. Back to Luke 4:17, then we'll go to Isaiah.

“...And when he had opened the book, he found the place where it was written...” Luke 4:17.

61st of Isaiah:

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book...” Isaiah 4:18-20.

Why did He close it there? Because the 21st verse says:

“And he began to say unto them, This day is this scripture fulfilled in your ears” Isaiah 4:21.

Did He know when it applied? Now, hold your place in Luke, but look now at Isaiah. Brother Boyken, would you like to read that for me—Isaiah 61, verses 1 and 2.

Now, notice carefully, as Brother Boyken reads, where it was that Jesus stopped. Brother Boyken won't stop because he's reading it the way Isaiah wrote it. I read it the way Jesus read it—quoted it—700 years later.

“The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God...” Isaiah 61:1-2.

Now, wait a minute. Did Jesus put that one in? Did He read that? What did He do before He got there? He closed the book, right in the middle of a sentence. Did He have a right to do that? Why, certainly, for as we noted a week ago, it was the Spirit of Christ in the prophets that prophesied. The testimony of Jesus is the Spirit of Prophecy, and Christ, who inspired Isaiah to write what he wrote in Isaiah 61, was speaking of Himself prophetically as the Messiah, for this 61st of Isaiah describes the Messiah's mission.

Well, why did He quit, then, when He got to the middle of that sentence? Because that's all that was fulfilled up to that time. Did Jesus come there in Capernaum and Nazareth and Jerusalem to bring the day of vengeance? Why, no. When would that come? Why, that would come at the second coming, wouldn't it.

And so, Jesus knew that there was yet a great period ahead, and yet a person reading it in Isaiah might not distinguish that. Do you see, dear friends, we need the same Spirit that wrote the word—that inspired it—to rightly interpret it?

Now, we should pray for the Holy Spirit whenever we study, but beyond—and don't miss this—beyond the help that the Holy Spirit can give any earnest seeker after truth, there is a work of the Holy Spirit through the gift of prophecy in infallibly interpreting the written word.

Let's go back to what Peter said, which we read a week ago—2 Peter, the 1st chapter. You remember we found that when Peter says that the sure word of prophecy is more certain than what we see with our eyes or hear with our ears, but in order for it to be so, to be a light shining in a dark place, there's something he says that we must know first. 2 Peter, the 1st chapter, verses 20 and 21:

“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.

Yes. Now, what is that expression in the first three words of the 20th verse? Knowing this first. There's something we must know first, if the sure word of prophecy is to be more certain, more dependable, more reliable, than what we see with our eyes and hear with our ears.

What is it, Peter, that we must know first?

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

Then he tells us the reason in the 21st verse. He says it didn't come that way. Prophecy did not come by the will of man and it cannot be interpreted by the will of man infallibly. We may read some things, but to have an infallible interpretation of an infallible revelation, we need the witness of the same Spirit which inspired the prophet in the first place, and this is what was present in the synagogue there at Nazareth.

Now, look at it this way for a moment. Suppose you'd been reading back there in the days of Isaiah, the 61st chapter of Isaiah, and you read down through about the Messiah—how He's coming to comfort those that mourn and bring the day of vengeance of our God—would you have known that there were 2,000 years between those words? Probably not. Neither would it have been necessary for you to know it at that time, but at the right time, the Holy Spirit resting upon Jesus, read that text, stopped right in the middle of the sentence, and said:

“...This day is this scripture fulfilled in your ears” Luke 4:21.

And on the mount of Olives, in the 24th chapter of Matthew, He made plain that He would come again. And a few days later, in the upper room at Jerusalem, as He gave the disciples the last supper, you remember He gave them that promise:

“...I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” John 14:2-3.

My point is this—that in the Old Testament, the prophecies of the coming of Messiah are not clear and plain that there are two comings of Messiah—the first to bring salvation and redemption from sin—the second to rescue His people and to establish His kingdom.

But they're all there in the Old Testament and they don't contradict what the New Testament teaches. The New Testament brings the searchlight of inspiration and throws it like a great flood of illumination upon the Old Testament, and so, with the help of the New Testament, we go back to the Old Testament, as Jesus did, and see that this text applies at His first coming, and here's another text or a part of the same text, that applies at His second coming.

But that's only the beginning of this interesting story. Turn to Zechariah, the 14th chapter—Zechariah, the 14th chapter, the last two lines of the 5th verse—Zechariah 14:5, the last two lines:

“...and the LORD my God shall come, and all the saints with Thee” Zechariah 14:5.

Now, wait a minute. I wonder which coming this is. Well, let's get a little more light on it. Let's read the fourth verse:

“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south” Zechariah 14:4.

His feet shall stand in that day where? On the mount of Olives. And what will happen to the mountain? It'll cleave in the midst. And the result will be a what? A very great valley.

Did that happen when Christ came the first time? Why, the mount of Olives is over there much the same geographically as it was when He was here, isn't it? Will this happen when He comes the second time? It won't? Well, what are we dealing with, then? We're dealing with a third coming—dealing with a third coming.

And where do we get that? Well, we get that from the book of Revelation. We get that from the 20th chapter of Revelation, and the 21st chapter of Revelation. In the 20th chapter of Revelation, we see a great period called the thousand years. We call it the millenium. And at the beginning of this is a resurrection. Who's in it? Sixth verse:

“Blessed and holy is he that hath part in the first resurrection...” Revelation 20:6.

And then, at the end of the thousand years, we see the final judgment and the lake of fire, we see the great white throne, and in the 21st chapter, in the 2nd verse, John sees:

“...the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband” Revelation 21:2.

Where is it going to settle? In that valley that's been prepared for it by Jesus, as His feet touch the mount of Olives just before the city comes down. You see, it all fits together, but do you suppose the people in Zechariah's day had that all figured out? Why, no. They were looking for Messiah to come, period, and the people in general that studied the Old Testament in that time—their eyes were on the coming of Messiah.

When Jesus came, through Christ and the early apostles, much light was thrown on the Old Testament scriptures, as to when certain texts applied and when certain others, but John, who wrote this book of Revelation, outlived all the other

apostles, and it was many, many years after the death and resurrection and ascension of Jesus before this chapter was written about the millenium and the coming down of the New Jerusalem city to this earth.

So, we have, in retrospect, a clear view of three comings of Christ, and we can go now, by the help of the Holy Spirit, through these writings, through these different apostles and prophets, and we can see how a certain text applies to His first coming, like Jesus applied it in Luke 4. Certain other texts apply to His second coming, as He brought out in Matthew, the 24th chapter, and John 14, and certain others apply to His third coming, as Zechariah, the 14th chapter, we've seen, and Revelation 20 and 21.

Now, some of you have more questions now than you had 10 minutes ago, and that's fine. You'll have something to study all through the Sabbath hours, won't you.

“...rightly dividing the word of truth” 2 Timothy 2:15

“Study to show thyself approved unto God...” 2 Timothy 2:15.

But let me give you this little hint or suggestion. Never try to whittle a text to make it fit. You may need it some other place, and it won't fit so well after you've whittled it.

In a jigsaw puzzle, when you can't make a certain piece fit, you'd better put it aside until you find where it *does* it, and find the one that fits there. Am I correct? That's the way it is with the texts of the Bible. They don't need whittling, friends. Each has its place in the divinely appointed mosaic, but we need—and don't miss it—we need the same Spirit that inspired the prophet who wrote a text—we need that same Spirit writing through later prophets to explain and put it together in an infallible way.

It's all right for us to study, but let us be very careful about exalting our human opinions, as if they were infallible. It isn't our opinions that are infallible. It isn't our hunches or impulses. It's the Word of God that liveth and abideth forever.

Now, I'd like to note another example of this gradual unfolding of truth. You remember that we noted last week in Proverbs 4:18:

“But the path of the just is as the shining light, that shineth...”
Proverbs 4:18.

What?

“...more and more unto the perfect day” Proverbs 4:18.

The psalmist says in Psalm 77:13:

“Thy way, O God, is in the sanctuary...” Psalm 77:13.

“Thy way, O God, is in the sanctuary...” Psalm 77:13.

And yet, do you know, that for hundreds and over 2,000 years in this world, God made plain the way of salvation without any reference to the sanctuary.

The sanctuary wasn't built at the gates of Eden, was it? Did Abraham come to the sanctuary? No, nor Isaac nor Jacob nor Joseph, no. The patriarchs, from day to day, brought a lamb and sacrificed it at an altar that they built wherever they lived. There was no one place. Wherever they lived, they built the altar, they brought the lamb, confessed their sins.

Now, I want you to turn to Hebrews, the 11th chapter, and the 4th verse, and see what happened when they did that—Hebrews, the 11th chapter, and the 4th verse. This is talking about the experience of Abel:

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh” Hebrews 11:4.

Now, tell me, as you look at the text, did Abraham receive righteousness? Did he? Did he? Who said so? What does this text say? Who testified? Who testified that Abel was righteous? God testified.

And how was it that he obtained this? What are those first two words? By faith. This was righteousness by faith. What was it that Abel *did* that showed his cooperation and reception of this precious gift? He offered a what? A more excellent sacrifice than Cain. He brought the lamb, whereas Cain merely brought the fruits of the ground.

We've read this text to get a little view of the ancient sacrificial service that all the patriarchs carried on, and this went on, as I say, for over 2,000 years, and then, at Mt. Sinai, God called Moses up into that great mountain, and there revealed to him some things about the plan of salvation that were new. He showed him the heavenly sanctuary, God's great temple in heaven, and He said, Moses, I want you to make one like it—a little one—down here in this world. Did Moses do it? Yes.

And I want you to think of how much was involved in the plan of salvation, as revealed through the sanctuary, hitherto unknown, or if sensed at all, sensed very dimly.

Before that, all that they did was to bring the lamb, confess their sins, slay the sacrifice and place it upon the altar, where it was consumed. But now, God says to Israel, You're not only to bring the offering, but the priest must come and take that blood and minister it for you within the veil of this new building that's to be erected. The priest must sprinkle that blood on the golden horns of the altar of incense. Day by day, he must carry on certain services in that sanctuary.

And that isn't all. At the end of the year of the sanctuary service, the High Priest must take an offering and come within the veil and sprinkle the blood on the

mercy seat, underneath which is the law, and that has to be done in order that sins may be fully atoned for.

I want you to think of all that's involved here, for a moment. What before that seemed very simple—just bring your lamb, confess your sin and kill it, place it on the altar—now is expanded into a service that takes a whole year to carry through. Before, they simply did it day by day. Now, in addition to that, the priest must minister the blood within the veil, and then the high priest must sprinkle the blood on the mercy seat at the end of the year, and all that's necessary for the atonement.

You say, Well, Brother Frazee, that makes it more complicated. More to study, isn't there. Yes. Some people don't like that. They want it made so simple that all you have to do is just read it like two and two are four. Well, friends, thank God—and don't miss it—it still is so simple that even a child can learn enough to find salvation.

And whenever anybody gets it so complicated that that isn't so, I'm afraid of it. But, on the other hand, when Jesus has given us this great sanctuary service as the means of revealing His plan of salvation, I want to study into it and learn all that He wants me to learn. What do you say?

Now, the great essentials involved in this were not always clear to everybody, and God has unfolded them a step at a time, just as He did in the comings of Messiah.

How many time did we see tonight a few minutes ago that Messiah comes? Three times. He came in Bethlehem and to Calvary. He comes at His second coming, to take His saints home to the city of God, and He comes at the end of the millenium and His feet stand on the mount of Olives, and a plain is made and the Holy City comes down, the judgment takes place, and Jesus makes the world new. It's a wonderful story, isn't it, friends—wonderful plan.

We see it clearly now, as we study the Bible, aided by the Holy Spirit through these different apostles and prophets, and so it is with this sanctuary service. Paul tells us in Hebrews 8, verses 1-5, that what the priests did in their ministry in this sanctuary—they served unto the example and shadow of heavenly things—the example and shadow. Christ is the great high priest, and what these priests did within the sanctuary back there at Mt. Sinai, Christ does in the heavenly sanctuary.

How many apartments in the earthly copy? Two. That's what Paul says in Hebrews 9, verses 1-5—two apartments—the holy place and the most holy place. Which one did the priest minister in first? The first apartment, naturally. And which one did they minister in at the last? The second—the most holy—the high priest did.

And so it is in the work of Jesus. He began His work by dying on the cross for us, represented by the lamb dying in the court. Then He went to heaven to be our high priest, first in the holy place and then in the most holy place. And Daniel's great prophecy in Daniel, the eighth chapter and the ninth chapter, made clear when it was that He would come, when He would die, when He would enter the most holy place to cleanse the sanctuary.

I'm so glad that God has made these prophecies abundantly clear in this last generation. I'm not trying to study those prophecies in detail with you tonight. I'm pointing out this fact—and don't miss it—that truth expands in our understanding of it, as we study it, and that as time has gone on in various ages of the world, God has given us greater light upon the scriptures as the Holy Spirit sees that it's time to make truth clear.

When Jesus came 2,000 years ago, a flood of light was thrown upon the Old Testament scriptures, and those who studied under His instruction found things that were there all the time but that they hadn't seen.

And so, in this last generation, since 1844, God has been shedding abundant light upon the remnant people that they might understand where the various scriptures of the Old and New Testaments apply in the great sequence of events, and the sanctuary is to help us to see how God disposes of the sin problem—first, by Christ dying for us, then, His ministry as our priest at the altar, interceding for us, and finally, at the mercy seat where He sprinkles the blood—a final cleansing—for all who are overcomers.

Now, tonight, I must close at this point, and next Friday night, the Lord willing, we'll go a little deeper into this. I'm anxious that the foundations of our faith be beyond any question in our minds.

I'd like to have you study—those of you that would appreciate a little assignment—a little chapter in *Early Writings*, page 258, beginning, and the name of it is, "A Firm Platform"—"A Firm Platform." It's just a little over three short pages but it has more in it than whole volumes that are written to tear down the platform—a firm platform, a solid, immovable platform.

In the light of our study last week, in the light of our study tonight, look at this little chapter, read it. Some of you may get a blessing in reading it on your knees. Notice the reference to the past, the present and the future.

I want your feet to be established on a firm foundation. I want you to be so settled in the truth of God that nothing can move you. I want you to be one of those workmen:

"...that needeth not to be ashamed, rightly dividing the word of truth" 2 Timothy 2:15.

I want you to be able to put together the picture as the various parts of the jigsaw puzzle fit together and you see how beautifully they fit. And remember, friends, when a text of scripture doesn't fit, don't whittle it, don't bend it, and please don't throw it away. We need every word.

What was it Jesus quoted there in Matthew 4:4?

"...Man shall not live by bread alone, but by..." Matthew 4:4.

What?

“...every word that proceedeth out of the mouth of God”
Matthew 4:4.

I'd like to sing again that wonderful hymn:

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

Two hundred fifty-five.

What more can He say than to you He has said,
Who unto the Savior for refuge have fled.

Dear ones, before we sing, just this little word. You know, they had an earthquake the other day out west. Some of you heard about it, didn't you? Yes. If you knew that there was an earthquake that was coming where you lived, wouldn't you like to get into an earthquake-proof building? Wouldn't you? Is there such a thing?

There may not be, as far as this planet is concerned, but there is, as far as what we're studying is concerned. What did we read there in Timothy?

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

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

One of our leading brethren just a few days ago made this statement—that we need not look forward to the shaking time. We're already in the middle of the great shaking—we're already in the middle of it.

How firm a foundation—oh, I want you to be certain, I want you to be sure. That doesn't mean that you'll know everything but it means that you'll know what you know and know for sure that you know it.

What we don't know is not the problem, friends. It's knowing for sure what we think we know—being able to put our finger on the chapter and verse, the book and page, for every essential truth. So, look into these texts and references that we've mentioned tonight.

[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,
Who unto the Savior for refuge have fled.

Fear not, I am with Thee, O be not dismayed,
For I am Thy God and will still give Thee aid,

I'll strengthen Thee, help Thee, and cause Thee to stand,
Upheld by my righteous, omnipotent hand,
Upheld by my righteous, omnipotent hand.

When through the deep waters I call Thee to go,
The rivers of sorrow shall not overflow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress,
And sanctify to thee thy deepest distress.

Now, as we sing these last two stanzas, I want to give you an opportunity to seek the Lord—those who are under a special burden. To all within the sound of my voice, I give this invitation, if your heart is heavy with the burden of guilt or with doubt or uncertainty or grief.

If you have some pressing load that's burdening your heart, oh, my dear friend, God wants you to leave this chapel tonight with your feet firm on the firm foundation. He wants you to leave knowing that you've left your burden with Him in the sanctuary and that your heart is free and glad and held by His Spirit.

So, if you'd like to come and seek the Lord for yourself, we'll seek the Lord with you and I know he'll hear.

When through fiery trials thy pathway shall lie,
My grace all sufficient shall be thy supply,
The flame shall not hurt thee, I only design,
Thy dross to consume, and thy gold to refine,
Thy dross to consume, and thy gold to refine.

The soul that on Jesus doth lean for repose,
I will not, I will not desert to his foes,
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake,
I'll never, no, never, no, never forsake.

Now, dear ones, if the congregation will kneel with us, we'll seek the Lord together.

Brother Boyken: Our kind heavenly Father, we thank Thee that Thou hast blessed this meeting tonight. We prayed for a blessing and Thou hast given us. The manna is all around and we've gathered it.

Thank Thee, Father, for bringing conviction to our hearts of the importance of not leaning on our own private interpretation but on a "thus saith the Lord," and it is this foundation that we stand upon tonight.

There have come up front here, Father, those whose hearts are burdened, perhaps with some guilt, some sin, some problem, some fear. Wilt Thou remove this heavy load. May they see that Jesus stands yet as our high priest to intercede in our

behalf. Oh, we thank Thee that the sanctuary is still open and that the flood of light is streaming earthward in our behalf.

So, Father, we thank Thee for all this light. We choose to walk in it and to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. In Jesus' name, amen.

Elder Frazee: Kind Father, I join with my dear brother in these requests, and I thank Thee that Jesus, our great High Priest, joins His pray with ours, and it's His prayers we're counting on tonight. Oh, we thank Thee for the strength and the power of those intercessions. We thank Thee for the incense of His righteousness.

And so tonight, we're trusting in Jesus. Just now, may the heavy load be laid down and the joy and the cheer and the acceptance of Jesus be very real to each seeking one, and as we go from this chapel tonight, keep us looking where the light is. We thank Thee in Jesus' name, amen.

God bless you all. Go in peace.

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