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God's Plumbline

#0533

Study given by W.D. Frazee—March 22, 1963

We welcome you all to the worship of God this Sabbath morning. I'd like to have you turn to Amos, the seventh chapter, and the seventh verse, where we will read the word of the Lord—Amos 7:7 and 8:

“Thus he showed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more” Amos 7:7-8.

God uses many figures in seeking to convey to us the truth that He has to present, and here He is using an illustration from the building trades—He's using the figure of a plumbline.

Someone was telling me just the other day about some people who were building a church, and they had contracted the putting up of the blocks. Some expert masons were going to do that job, but the man that was overseeing the whole business came one morning, and he looked at the wall that they had put up, and he said to himself, That wall isn't straight— isn't put up straight.

And so, pretty soon, the man that was in charging of that group of brick masons came along, and he said, Look here, friend, what about this? And they put the plumbline on it, and lo and behold, friends, it was out of plumb. It wasn't straight up and down.

Well, you know what they had to do? And the foreman of the gang was perfectly willing to do it. There was only one thing *to* do, and that was to knock down the whole thing and start over again, and this time, use the plumbline more often, as they came up.

It's amazing, dear friends, how simple it is for people to see that with actual bricks and mortar, and how hard it is for people to see it when it comes to the work of God.

There seems to be—and I declare, it is so subtle—it seems to influence hundreds and thousands of people. There seems to be this sort of state of mind— Well, I don't know that that wall is so far out of plumb. It probably is a little, but then, after all, there's been a lot of time and money put into it, and it's too late to change it now, so we'll just have to go on from here. No. God says, I'm not going to accept that work.

“And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more” Amos 7:8.

God is the inspector on this job, my friends, and no matter how many piles of brick and mortar we put together, unless God will accept it, what profit is it? What use is it?

Let me read this out of Moffatt:

“The Lord Eternal showed me this, showed me Himself, standing beside a wall, a plumbline in His hand. The Eternal said to me, Amos, what do you see? A plumbline, I replied. The Eternal said, With a plumbline I test my people...” Amos 7:8 (The James Moffatt Translation).

“...With a plumbline I test my people” Amos 7:8
(The James Moffatt Translation).

Let me tell you, friends, there’s something about a plumbline that always says the same thing. There are certain instruments that can get out of true. A square—that’s supposed to be pretty good—but a square *can* get twisted or warped out of shape—but a plumbline—it always hangs straight up and down. That’s why it’s used.

And God has a plumbline in His hand, and He’s testing His people, and nothing but 100 percent straight up and down is going to be accepted. Do you think it might be a good thing for us to let the plumbline be used on us *before* the final inspection, friends?

It seems to me that instead of arguing that so much of the wall has gone up—that after all, we’d better not worry about it now—it seems to me, the more of the wall we have up that isn’t in plumb, the more anxious we should be to get it down and start right. What do you say?

I trust that God will help us to make a practical application of that because that is the issue before God’s people today—this very thing that I’m discussing with you this morning.

In the book, *Sons and Daughters of God*, page 165, I read:

“...it is a hard lesson for men to learn that God means what He says” _*Sons and Daughters of God*, page 165.

“...it is a hard lesson for men to learn that God means what He says” *Ibid*.

“It has ever proved a dangerous thing for men to carry out their own will in opposition to the requirements of God” *Ibid*.

Oh, brethren, we’re in a time of great apostasy, and one of the saddest signs of this apostasy is the disposition to be indifferent and lackadaisical about things being out of plumb, the disposition to accept as more or less to be expected a certain amount of deviation from the ideal set before us.

Not long ago, I was in a meeting where certain plans were being discussed, and one person saw fit to quote some things from the Spirit of Prophecy, indicating that certain procedures that were being discussed were not in harmony with the blueprint. They were out of plumb, in other words.

And another person made this comment. He said, I think it is a good thing for us to have things like this brought to our attention. He said, Even if we feel compelled to do certain things, it’s a good thing for us to know that they’re not according to what is written.

“...it is a hard lesson for men to learn that God means what He says” *Sons and Daughters of God*, page 165.

Now, with this, I want to turn to Hebrews, the 11th chapter, and I want to read about an example of a man that used a plumbline. He did exactly what God said. He didn’t do less and he didn’t try to do more. He just did what God said.

Hebrews 11:7:

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” Hebrews 11:7.

Who was the builder here? Noah. What did he do? What does this say he did? He prepared an ark. Then, he was a builder, wasn’t he. Do you suppose he used a plumbline? Definitely. Literally.

Notice the comment here in *Patriarchs and Prophets*, 95:

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith’...While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark” *Patriarchs and Prophets*, page 95.

Notice, then, friends, that what Noah did was an example of believing just what God says, and that's what Paul says. It was an example of what? Faith, and that's what faith is—believing just what God says.

Faith isn't saying, Well, I've prayed that it'll rain tomorrow, and so I believe it will, or I've prayed that it won't rain, so I don't think it will. That isn't faith, friends. Faith is not believing *something*, it's believing *the* thing that God says—nothing less and nothing more.

And Noah believed that a flood was coming and he believed in the directions that God had given. By the way, who made the blueprint for that ark? God did. Did God tell Noah how large to make it? Did He tell him about the entrance and about the windows and so forth? Yes. It was all arranged according to a divine blueprint, just like the ark and tabernacle and furniture that Moses made hundreds of years later. It was all made according to the pattern delivered to men by God, and in each case, it was important to build according to the pattern.

As God told Moses—Hebrews 8:5:

“...Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount”
Hebrews 8:5.

And so, it was in the case of Noah. It was a pattern, a blueprint, and Noah went by it.

Now, did you know that there were at first quite a number that accepted Noah's preaching and joined with him in building the ark? Yes. That's on page 95 here:

“Many at first appeared to receive the warning...” *Patriarchs and Prophets*, page 95.

In *Notebook Leaflets, No. 16*, of the Christian Experience series, I read—listen carefully to this:

“As Noah proclaimed his warning message, some listened, and worked with him in building the ark. But they did not endure... Thus it will be in the last days of this earth's history”
Notebook Leaflets, Volume 1, Chapter 16, page 48.

Now, let's study that for a little. As I've been meditating on this, friends, I have in my imagination seen three groups of people back there that joined with Noah in building the ark and finally were drowned in the flood—three groups—and you can visualize them with me this morning, and remember, as we think about it, that:

“...as it was in the days of Noe, so shall it be also in the days of the Son of man” Luke 17:26.

Now, I'm not dealing this morning with the great **godless** multitude back there or down here. There were thousands upon thousands back there that scoffed and ridiculed from the beginning that never did accept the message. They went on with their idolatry—their heathenism—all that. I won't study those. We have their counterpart down here today by the millions.

I am studying these people who accepted Noah's message, joined with him in building the ark, but they weren't there when the flood came. Time went on. How long? Hundred twenty years. That's a long time, friends—a long time.

It gives time for character to be developed. It gives time for restlessness to be displayed. It gives time for human ideas to assert themselves. It gives time for human ingenuity to suggest improvements in the plan and blueprint, and so I'm imagining it was back there.

In my imagination this morning, I see a group back there that have been working on the ark, and every now and then, one of them comes around to Noah and says, Noah, I have an idea. What's your idea? My idea is this. I think if we would build this ark a bit more beautifully, and overlay it with gold, and put some overstuffed furniture in some of these rooms, and some plush carpets—I think, Noah, we could get more people not only to listen to the message but to accept the message, and wouldn't that be wonderful.

And Noah listened, and he shakes his head, and he says to that young man with bright ideas, Son, that may sound all right, but it just happens that, if God wanted us to do that, He forgot to tell us. And so, son, as long as I'm here working on this ark, we're not going to overlay it with gold and we're not going to put in the plush carpets.

And so, this boy turns away and continues to keep hammering nails in those timbers—and by the way, those were hard woods back there—it took some strength to get the nails through. It's a good time to dream about things more luxurious, you know.

But this young man—he's not satisfied with Noah's answer. After all, Noah's pretty old. Perhaps he's getting to be an old fogey. So pretty soon, the young man turns to another one of the workmen, and he begins to ventilate his ideas.

And the workman says, You know, I think that's a good idea. I think that's exactly what we need. I think we need a little more streamlining of this thing. I think we need to bring it up to date. After all, Noah grew up in a former generation. He has his ideas. They may have worked all right back there.

And if the flood had come years ago, people probably would have accepted this boat—and they would, by the way. There would have been hundreds in that ark, if the flood had come within a few years of the time Noah began to preach.

And so, these young men, as they study it over and as they talk it over, the more they talk and the more they study, the more they begin to feel that there's a way to prove this thing in order to win and to hold the people.

And finally, it comes to the place where they just quietly, or perhaps not so quietly, leave Noah, and they get over here, and I can imagine, dear friends—I can imagine the wonderful suppers that were conducted to raise the money for that other ark. I can imagine the streamlining of fundraising. I can imagine the drive that went on. And I can imagine the thermometers that were posted that showed the different contesting bands—which one was getting the most.

And finally, friends, they had—what shall I say—how many thousands or millions of dollars. The figure is beside the point. It's true I'm just dreaming for the moment, but my dear friends, the lesson is no dream. No, it isn't. It's no dream.

Can you see that other boat? And can you see people—not the **godless** world, my friends, but the people that have listened to Noah's preaching—say, Well, now, here is more like it—here is more like it. If we can have a gold-plated ark, it won't be so bad.

You know, gold was plentiful in those days. Plenty of people lived in homes where there was plenty of gold. And if we can live in a gold-plated ark, and if we can have these beautiful carpets, and elegant furniture, and all sorts of luxuries, it won't be so bad to go along with the idea that there's a flood coming—it won't be so bad.

Well, friends, do you know what happened to that gold-plated ark? It sank in the waves. Ah, you say, but Brother Frazee, there was no such ark. No, I know it, friends, but I'm carrying you through with a parable this morning.

Let me tell you, gold may be beautiful, but it's heavy, and that gold ark never floated on those angry waves—it sank—and all who were in it sank. They had the satisfaction of having a most expensive coffin, and so shall it be at the end of this world.

But there's another group that I see there, friends—another group—and they're building the ark, too, and they get ideas. I hear one of them coming around to Noah one day, still later on, perhaps, in the history of the ark building, for it took a long time to build that ark. How long did it take? A hundred twenty years.

And I hear one of those say to Noah, Noah, it doesn't seem to me we're getting on very fast with this thing. No, it doesn't. It looks like to me that we'll never get through. It looks like to me we'll never get it done. And Noah shakes his head and says, Well, brother, the reason I believe we'll get it done is because God said to do it and I know that the biddings of God are enablings and that nothing is impossible to those that have faith. I have faith that God will enable us to finish this ark.

But this man argues with Noah. He says, Now, look, Noah—look—we've been working here all these years, and we've got so much done. Yes. And look at all that remains to be done. That's true.

Noah, I have an idea. I think it's a wonderful idea. Well, what is it, brother? It's this. This man says, Now, Noah, instead of working on this long, expensive,

hard-work program of building this ark, why don't we just construct some little rafts, and everybody can have a raft, and when the waters begin to rise, the raft will rise, and each person can have a raft and ride safely through the flood, and when the water subsides, they just come right down again and start over again—just as simple as that.

And Noah says, Brother, there's just one trouble with that. If that's what God meant, He forgot to tell us, and if God didn't mean what He said, why didn't He say what He means. No, Noah says, I'm not going to abandon building this ark. God gave me the blueprint for this ark and I'm not going to abandon it with your scheme of rafts.

You know, there are a lot of people today, friends, that have the idea that it would have been a wonderful thing if the ark would have been built long ago, but since it isn't, that plan is too difficult and it would take too long to do now, and so, probably, we'll just have to have some rafts to go through.

But do you know what happened to those rafts back there? Well, when the rains came, the rafts rose all right, and the people that were on them—they were in safety for a few hours, but oh, they had not thought of the terrific winds and the awful tempests and the terrible storms and those great billows that would sweep over the ocean as it deluged the earth, and one by one, every one of those rafts went under and all the people that were in them perished.

You say, But Brother Frazee, people didn't build those rafts. Probably not. They're building them today, my friends—they're building them today. You notice it's quite different from the gold-plated ark idea, and there's more than one way to turn away from the blueprint of God today, my friends.

Some people want something far more luxurious than God ever told us to do, and some people think what God told us to do is too expensive and takes too much time and work. They don't think it'll ever get done. Friends, I believe the ark is going to be built. I believe it's *being* built, and I think the God who inspects the work is bringing His plumbline from time to time.

But there's another group I want to tell you about. This says that Noah, by faith, built the ark, but these people that I'm thinking about now thought they were *full* of faith. In fact, they had so *much* faith that, in my imagination, I hear them going to Noah and saying, Noah, listen. Do you not see that time is passing? Yes. Do you not know that there are many yet to be warned about the flood? Yes. Listen, Noah. We'll never get time to tell all the people if you keep on hammering away on this old ark. Come, Noah, let's quit this ark building. It would have been fine if it could have been built long ago, but time is going on.

Well, Noah, says, What about the flood? Listen, they say. Doesn't God love people well enough to protect them if they just believe in Him? And if we'll go out and warn everybody—tell them that the flood is coming and they must quit their idols and quit their heathenism and their adultery and fornication and their eating the forbidden foods and all the rest—if we can get them to accept God and His plan of

life, God will somehow—He'll somehow protect them when the trouble comes. He wouldn't let them be lost in the waters. God will have some way.

Ah, you say, but that never happened. It's happening today, my friends. It's happening today. There are thousands of people that in one minute will get up and tell people that certain things are coming, and in another one indicate that about all we have to do about it is just go along and be faithful and that God will somehow take us through, when the God of heaven who gave us the warning told us exactly what to do to go through the times ahead, friends.

But, as I read here:

“...it is a hard lesson for men to learn that God means what He says” *Sons and Daughters of God*, page 165.

And if there were such people back there, that thought that faith meant to quit building the ark and just preach and preach and get people to believe and yet not work on the ark—if there *were* such people, you know what happened to them, friends. They drowned outside the ark.

But Noah, by faith worked and built an ark:

“...to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith...” Hebrews 11:7.

Oh, friends, I warn you against those three classic examples of unbelief—the gold-plated ark, the rafts and the simply believing without doing anything about it.

“And as it was in the days of Noe, so shall it be also in the days of the Son of man” Luke 17:26.

I want to read you a statement from *Volume 5*, 211. This is speaking of the time of test ahead.

“Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed”
Testimonies for the Church, Volume 5, page 211.

That's the three-word sentence I wanted you to get:

“Times have changed” *Ibid*.

Did you ever hear it, friends? Here, the expression is taken from the lips of those who lead God's people away from the blueprint to plans of human devisings.

“They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together” *Ibid*.

Oh, friends, how was it there in the floods? Were the children—were they drowned along with the parents back there? Ah, I shall never forget the impression made upon me as a child by that picture—you’ve seen it, I suppose, many times—animals and people fighting for standing ground on the last bit of land standing above the water.

As from that height, people look out on a shoreless sea, and there is a mother tiger pushing up her little tiger up there, trying to hold it above the water, and there is a human mother, pushing her little child up there, hoping that the waters would subside before the angry waves washed them to oblivion.

Oh, my friends, this world is soon to be deluged, not with water, but with something worse, and so many people are carrying out their own ideas of what to do about it, if any, and very few are doing what God said to do about getting ready. They think times have changed. They think there are a lot of things that God told us in this book and in these books that might have been all right in former days, but times have changed.

Yes, friends, times *have* changed, and that’s the trouble, but God *hasn’t* changed, and that’s the point.

“...Amos, what seest thou...A plumbline” Amos 7:8.

“...The Eternal said, ‘With a plumbline I test my people...’ Amos 7:8 (The James Moffatt Translation).

I want to read you something from Elder J. L. Mc Elhany, for many years president of the general conference. This is a sermon he gave to all our educational leaders, gathered together in a convention at Blue Ridge, North Carolina, October 21, 1937. That’s just about 20 years ago. This was published in the *Review and Herald* of October 14, 1937.

Elder Mc Elhany at this time was the president of the general conference, and he was speaking, remember, to our world educators—the leaders of our educational work—our college presidents, academy principals, conference educational secretaries and so forth.

And what do you suppose was the topic that he presented? Well, there it is—some of you can read it—“The Perils of Worldly Trends”—“The Perils of Worldly Trends.”

Perhaps, I shall read you just a few sentences here:

“My friends, really I am concerned about the trends and the tendencies. I confess a great anxiety about them...

“I tell you solemnly that there are forces and influences at work which, if unchecked, will render us just as unprepared for the *second* coming of Christ as was Israel for His *first* coming. Make no mistake about that. I see those influences at work. The spirit of Sadduceeism is working like leaven.

“This is no ordinary time. The times demand something unusual. I want to stand here before you today as one who believes, and believes deeply, seriously, and earnestly, that the whole purpose and objective of this movement today is in the balance” *The Advent Review and Sabbath Herald*, October 14, 1937.

Time to use a plumbline, isn't it—time to watch while God uses the plumbline.

“I believe these principles...” *Ibid*.

Certain principles from scripture that he's spoken of.

“...ought to be applied today in all our educational centers, and in all our institutional centers as well. Too many of our young people are today being led into worldly conformity by some leaders who are themselves adhering to forms of worldly amusement and pleasure. My friends, I wish our young people could be kept away from all the beach parties and nudity parades and moving picture shows and other questionable places where they ought not to go, but where they are sometimes led by their leaders...Just how far can we go in this matter of worldly conformity?

“Let us be done with the spirit of compromise. Let us not be like those people of old who allowed their religious beliefs to be so poisoned by contacts with the world that they were unable to recognize their own Messiah when He appeared” *Ibid*.

Now, listen, as I read on:

“Would the pioneers know this movement today if they should awaken? Would they recognize the movement that they started in this world and handed over to their

successors? Would they really recognize it? To me, that is a very appealing and important question. 'Oh,' some may say, 'they were a lot of old fogies! They were out of date. They were entirely behind the times. Today, standards have changed.' That is a favorite expression with some, but I do not believe it. I maintain that every right and true and proper standard that has ever prevailed and that is laid down in God's word, is just as vital today as it ever was. I am not one who is willing to admit that standards have changed. That argument suggests that today we have lower standards, and it is used only by those who want lower standards. The nearer we come to the kingdom of God, the higher standards we should have" *Ibid*.

What do you say? Oh, God grant it, friends. And I care not how many gold-plated arks may be going down the road. I care not how many rafts may be constructed in some hideout. I care not how much preaching of faith and faith only that leads people to not even do anything. Let us—oh, friends, individually—let us be sure that every day our hammer is pounding away on the ark, according to the blueprint given of God.

I return to Elder Mc Elhany's sermon:

"If Jesus were here today, would He recognize us? Indeed, may I say, would we recognize Him? Oh, I trust that the inroads of worldly corruption and poisoning have not prevailed to the place where not even Jesus would recognize us! I feel very solemn and very serious when I think about these things" *Ibid*.

Well, friends, that's it. A little further, I read this:

"I may tell you frankly I have had no desire this morning to preach you a model sermon. I do confess, my friends, to having a heart longing to see something come to us today that will change the whole drift of things, for I believe the time has come when there ought to be such a change...It is always hard to detect the exact places where we deviate or turn off into some bypath" *Ibid*.

Well, I could read much more in a similar vein, but now, friends, I want to ask you something. You, who know anything about the history of this denomination for the last 20 years—and I'm not asking you the question for you to answer, to me or to this audience—I'm asking it as a question for you to solemnly think through with God—were the trends that the president of the general conference was so alarmed about and concerned about and burdened over—were they halted and stopped 20 years ago when he was so burdened and anxious about them? Were they?

Well, friends, it's a solemn, serious thing. If they were and today we're back on the blueprint on every point, praise the Lord. But if they were not, that's another

question, and I think I would be making a conservative understatement if I should simply say that many of our most consecrated leaders would agree that in many ways we are further toward the world than we were 20 years ago.

And now, may I read my text again:

“The Lord Eternal showed me this, showed me Himself standing beside a wall, a plumbline in His hand. The Eternal said to me, Amos, what do you see? A plumbline, I replied. The Eternal said, With a plumbline I test my people” Amos 7:7-8 (The James Moffatt Translation).

“...I will not again pass by them any more” Amos 7:8.

Oh, friends, I want to be building on that ark. I want to be working with Jesus to help get that ark finished and get people into it. What do you say? And very literally, let us follow the blueprint that God has given us in the Bible and the Spirit of Prophecy, as parents, as teachers, as medical workers, in our homes, in our Sabbath schools, in our missionary work, in our educational work, our medical work, in the training of our children, in our business activities, in the way we spend our time, in our recreations and amusements.

In all these things, times have changed truly, friends, but in all these things, I believe—and I must share my profound conviction with you this morning—times *have* changed—God pity us—but God has *not* changed, bless His holy name.

“For I am the LORD, I change not; therefore ye sons of Jacob are not consumed” Malachi 3:6.

“Jesus Christ the same yesterday, and to day, and for ever” Hebrews 13:8.

His changeless love, His changeless wisdom, His almighty power, summon us today from lethargy and unbelief, from every deviation and dilution—they summon us to let Him have His way fully, completely, unreservedly.

I wish we could spend a few minutes this morning in response to what we have studied. The time is yours.

[Testimony meeting.]

...While you're thinking, may I suggest this point, friends. Did the ark get finished, in spite of the fact that many went off here, there and yonder? Did it get finished? Will it get finished today? Will the things that God has said get done? Absolutely, friends—no question about it. They have to be, they will. The Word of God is at stake. The honor of God's throne is at stake. He will finish the work—He'll finish it—and it'll be a finished work, friends. It won't be a botched job or glossed over. It'll be a finished work—a completed work—a perfected people.

...God is seeking to help us put away everything. They had to get the victory over things back there before the Spirit came, didn't they. But thank God, He's pointing out things in our lives that need correction, and as we yield them, His precious blood takes them away. Isn't that nice?

[Singing—I Will Follow Thee My Savior.]

Ah, dear ones, for whom Jesus died, come, come. Do not wait to solve all your problems. If you need help this morning and you know that you need to get that wall knocked down so it can be built right, come to Jesus and give up to Him. You may not see how it can all be done, but:

“Being confident of this very thing, that he which hath begun a good work in you will [finish] it...” Philippians 1:6.

He's able to keep that which you commit to Him, but He can't keep anything you don't commit, friends. Oh, if there's one more that Christ is calling, you come now as we sing this verse.

[Singing.]

Now, as we sing, Though to Jordan's rolling billows—we sing this last stanza—if there's still another Jesus is calling, you come, friends. Why, dear one, if you were the only one in the world that needed help, Jesus would have this meeting just for you. He would come all the way from heaven just for you—that's just how much He loves you.

Let us sing.

[Singing.]

Now, as we kneel here, the congregation may kneel with us, if you wish, and I know God will hear your prayers with ours for these that have come up. I'm going to ask Brother Foote to pray, and then, if there are two or three of those kneeling here that would like to pray a word, just in your own way, dear friends—let's not pray about a great variety of things all over the world—let's come right to the point. Pray about the blessing we're seeking here this morning, and then thank God for it.

To you who are kneeling, this word, Always mix faith with your prayers. When you seek God, believe that He hears you—don't doubt it. He's here. The very fact that He drew you here is evidence that *He's* here, and the reason He drew you up here was to give you help. Don't doubt that for a minute.

“...him that cometh to me I will in no wise cast out”
John 6:37.

So you know God is hearing you—no question about it—and He says in Mark 11:24:

“...What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” Mark 11:24.

So, dear ones, as you pray here this morning and as we pray with you, believe that you receive the blessing you’ve come for, believe that God is knocking out that crooked wall and that He is building in your life the pure, straight wall, according to the blueprint.

Believe it this morning. Accept it, and rise from your knees, when we finish this season of prayer, confident—knowing that God has heard us and heard you—and that you’re accepted in the Beloved, and that He’s able to keep what you’ve committed to Him, through the blood of Jesus.

Brother Foote, lead us.

[Season of prayer.]

...Thee this morning, and we thank Thee that the Spirit of God is here, making intercession for us, and that all heaven is stirred with joy and enthusiasm, as they see men and women, and boys and girls, turning toward Christ and getting help to make a straight walk.

We’re sorry for all our crooked buildings, and we pray that it shall all be torn down and that everything in our lives shall be made straight and true and plumb.

And now, Jesus, we’re believing right now that Thou hast heard us and accepted us. We’re not going to hang onto these old crooked things. We’re leaving them with Thee, our Lord. Thou hast died upon the cross to blot out our sins, and we believe it.

Just now, dear Savior, fill our hearts with Thy joy and peace. May we make Thee glad by being glad. May we make Thee happy by being happy—happy that Thou hast pardoned the past, happy that Thou hast guaranteed the future, happy that Thou wilt finish the work Thou hast begun in our lives, and we thank Thee in Jesus’ name, amen.

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