

Cities of Refuge

#0699

Study Given by W. D. Frazee—April 17, 1964

["Tenderly He Watches Over You," by George Beverly Shea, sung by Ben Glanzer].

The text this evening is found in Joshua the 20th chapter verses 1–6. You will remember that the New Testament says:

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" Romans 15:4.

So, from this Old Testament record, we draw a New Testament lesson in this vesper service tonight:

"The LORD also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled" Joshua 20:1–6.

I think it was Dr. Adam Clarke, the famous Methodist commentator, who once stated that the entire Gospel might be taught from this wonderful outline of instruction concerning the cities of refuge.

You see, back there in those ancient times, it was a custom among the people, not merely among Israel but in other nations, if a man was killed, for the nearest male relative of the deceased to take the responsibility for avenging the murder. And God did not see fit to abolish this altogether, but He sought to safeguard things.

God gave clear instruction that in case of intentional, deliberate, malicious murder, the murderer should pay the penalty with his life. But in case of accidental manslaughter, or in case a man should suddenly do something under provocation but without malicious intent, thought of beforehand, provision was made for his protection. And this is what we're studying here.

A city of refuge was provided. In fact, six were provided in Israel after the settling of the land of Canaan, three on the east of Jordan, three on the west. Among these were such well-known cities as Shechem, and Hebron, Ramoth-Gilead. Well, these cities were cities of the Levites, some of the priests. It's significant that the very cities in which the ministers of God were located, that these were selected as places of refuge.

Here is a man. Perhaps he's been out with his neighbor chopping wood, cutting down trees. And the axe head flies off, kills his neighbor. But the relatives of the man that had been killed, they think perhaps that it was murder. And so, they go after this man whose axe it was that caused the death. What could he do?

My dear friends, there's only one thing he can do, and that's to flee right now. He can't wait to have a farewell party. No. He's got to be on his way. Where to? The city of refuge.

Now, we're told that these cities were located so that they were within a half-day's journey of any Israelite's home. And the roads had to be kept up well, maintained well, good repair. And there had to be signs along the road in good, big, plain letters, "Refuge," and the sign pointing toward the place. God did everything He could to help them to see *how* they could escape the sword of the avenger.

And of course, it was all a symbol, an illustration, very literal indeed in the case of the man that needed the protection. But all through it, Jesus was seeking to teach them the Gospel.

Now, it's interesting, as you read here, that when that man came to the city he had to stop at the gate there, and the elders were called together, and he had to state his case. And if they felt that he deserved, that he was within the provisions of the plan, then (notice the wording of it):

“...They shall take him into the city unto them, and give him a place, that he may dwell among them” Joshua 20:4.

I was wondering, Brother Damon, if they had a locating committee. Do you suppose they did?

Well, you just imagine, here comes a man.

And the watchman looks down the road, and he says, “Well, here's a man coming, and he's running.”

And then, he looks again, and he says, “I see another man just a quarter of a mile behind, and he’s in pursuit.”

What do they know? They know there’s a case.

Well, this first man comes up, and they give him a hearing. They protect him from this avenger, and if he’s within the provision, they say to the avenger, “You’ll have to go home. We’re protecting this man.”

But then, begin the problems. Where is he going to live? Who’s going to feed him? How’s he going to make a living? Practical problems. Interesting what you can read between the lines here when you have some experience in this kind of work, isn’t it, friends? Yes.

But you can see (there’s nothing imaginary about it) it had to be because it says:

“...They shall... give him a place that he may dwell among them” Joshua 20:4.

A whole series of problems started as soon as that man came in the gate, didn’t they? And my dear friends, they weren’t just for overnight because you notice he had to dwell in that city until he stood before the congregation in judgment and until the death of the high priest.

Well, some high priests might live for several years, friends. So, they really took on a problem, didn’t they?

But the Lord said to them (mind the point), “That’s your business, that’s your business. If you live in that city, if you live in Hebron or if you live in Ramoth-Gilead, or if you live in Shechem, that’s your business.”

And what do you suppose would happen if, when the man came in, the people had said, “Oh, I don’t know. I hardly think there’s anything around here. I doubt if there’s anything open. I doubt if there are any vacancies—the hotel’s full, the inn’s all full. And really, things are rather crowded. Turn him out. Let him go back. Let the avenger of blood cut his head off, and that’ll relieve everybody of the problem. We won’t need to find a place for him then.”

Is that the answer, friends? No. That’s not the answer. Isn’t it a wonderful thing to have such a vision of the Lord’s work that we recognize that part of our work is to be bothered? Isn’t that right?

Well, that’s in passing. But now, let’s look at what this all represents. First of all, this city of refuge represents Jesus.

If you’re taking notes (and I hope you are) put down these texts:

“I will say of the LORD, He is my refuge and my fortress...” Psalm 91:2.

“God is our refuge and strength...” Psalm 46:1.

“The name of the LORD is a strong tower: the righteous
runneth into it, and is safe” Proverbs 18:10.

“Jesus, Lover of my soul,
Let me to Thy bosom fly...

“Other refuge have I none,
Hangs my helpless soul on Thee...

“Cover my defenseless head
With the shadow of Thy wing.”

Seventh-day Adventist Hymnal, #489, first and second stanzas (partial).

Ah yes, my friends, each of us may see himself in that fleeing man. Each of us may see Jesus in that city of refuge. Thank God, there is a refuge. Aren't you glad, friends?

But we'd better run, and we'd better hide in Him. And we'd better *stay* there till the death of the high priest. Of course, in this case, our High Priest isn't going to die, but is He going to finish His work? Is He going to finish His term of office? And when that's over, can we go home safely? Yes. That's right. All right.

Now, there's something else that this represents. Of course, all of this is a representation of Christ, but Christ has various agencies that He uses in a practical way.

Acts of the Apostles, page 11:

“The church is God's fortress, His city of refuge which He
holds in a revolted world” *Acts of the Apostles*, page 11.

What is the church? God's city of refuge. What is God's city of refuge in this world? The church. Do you believe that, friends? Well, why not wreck it, then? Why not blow it to pieces? Why not pull it to pieces? Why not introduce termites that will eat away the timbers, the supporting pillars?

What is the church? The city of refuge, the city of refuge.

I want to ask you something, friends. If you believe that, where will you be? In the church. If you believe that, what'll you try to get other people to do? Be in the church. What for? Why, it's a place of refuge.

“Well, I'll tell you, too many rascals in there.”

Now, look here, friends. If you were fleeing from the avenger of blood, and he was following hard after you, and you looked back over your shoulder, and there he is just a quarter of a mile away. You know you've got to get to that city.

But suppose somebody comes up and says to you, "Where are you going?"

"Why, I'm going there, to that city of refuge."

"Why, you'd better not get in there; too many rascals in there."

But your life is at stake, my dear friends. God told you if you wanted to live, flee to that city of refuge, right? Who but the Devil would try to scare people away from God's city of refuge in this world, my friends? Who but the Devil would do that? Do you know who the Devil is? Why, he's this man that's trying to kill. He's the one that's following hard on the track, trying to destroy.

And do we deserve it, in a sense, friends? Every one of us, we are the lawful prey of the enemy. But thank, God there's a refuge in Jesus and in His church. You can't separate those two, friends. Don't try it, don't try it. The union is so close that it's like the head and the body. That's what the Bible says. Christ is the head, and His church is the body.

And don't let anybody fool you, then, with the thought that you can be on good terms with the head and what the body thinks about you, "Oh well, that doesn't make any great difference."

My friends, the Devil himself is inspiring some men with the idea today that just so you have your name on the church book in heaven, it doesn't make any great difference whether you have it in the church book on earth. I want to declare that for what it is. It's a lie of the Devil to keep people from getting into that city of refuge.

I need a refuge, friends. The avenger of blood is after me. He'd like to kill me. He'd like to ruin my soul for time and eternity. I need a refuge. What did I read here?

"The church is God's fortress; His city of refuge which He holds in a revolted world" *Acts of the Apostles*, page 11.

Well, let's get in the city of refuge and stay there. What do you say, friends? And let's try to get other people in, that need a refuge. What do you say? And let's not join with anybody that wants to wreck the city.

Now, God not only uses Himself directly and His church as a whole, but God has within His church various institutions. He has sanitariums, He has schools. He has other agencies. And every one of them is to be a city of refuge.

For example, I read here in the book *Education*, page 293:

"Every school should be a city of refuge" *Education*, page 293.

Would you repeat that with me?

“Every school should be a city of refuge” *Ibid.*

Again:

“Every school should be a city of refuge” *Ibid.*

Should this be a city of refuge, this campus? Yes.

Now, I want to ask you something, friends. What’s a city of refuge for, anyway? I’ll tell you, if I understand anything about the people that were in those cities back there, if you’d gone up and down the streets and taken a census, you would have found two kinds of people in those cities, whether Hebron, or Ramoth, or Shechem, or Bezer, or those others—two classes of people.

Obviously, you would have found some people that had gotten there because they fled for refuge. Is that right? But I wonder if there was anybody else there. Yes. What for? Some people had to provide the refuge. Is that right? To build the houses and keep them up; to maintain the services, the facilities that were necessary for looking after the refugees. Is that right?

I wonder how many others there were. Well, I hope there weren’t any friends. Let me tell you, when you have a lifeboat, there are just two kinds of people you need in that lifeboat, right? Some strong men to pull the oars and some people that are being rescued and saved from drowning. Is that correct?

And suppose somebody says, “Well now, listen. I think I’d enjoy the ride out to the wreck and back. Can’t I sit in, too?”

“What? You mean you want to take the space that a man could sit in that’ll pull an oar?”

“Yes. I’d like to go along for the ride.”

There are too many people, and I tell you from my heart, my friends, there are too many people that want to go along for the ride in this program. And if I step on somebody’s toes when I say that, then I beg you, my friends, get out of the way of God’s arrows. Get out of the way of God’s convicting Spirit. Ask God to forgive you for that selfish spirit to just want to go along for the ride.

There is one reason and only one—I ought to say two reasons and just two for being here. One is if you’ve come as a refugee to get help, thank God friends, our hands, our arms are wide open. We’re here to help you. We hope you’ll get the help you’ve come to get.

Again, will you, if you’ve gotten help, either here or somewhere else, will you join us in providing the facilities and the services that make it possible for us to take in the refugees? Will you do that? If not, will you please, for Jesus’ sake, get out of the way and make room for those that need help and want it and those that have the help to give? I speak plainly in order that we may understand the seriousness of the hour we’re in.

Every time there's a big fire in a city, the firemen have no end of trouble with people that want to do what? Just watch. They're not in there, people that need help, and they can't help. They're not running the hose or the ladder. But they just like to be around watching. It's interesting. There are people that like to be around and watch what's going on here, my friends.

My dear brother, either get busy and help us or get out of the way. We've got a job to do, a tremendous job to do. Souls all over this world are dying, dying for physical help, dying for spiritual help. Thank God, we've got a city of refuge. But we need every bed in it. We need every space at the table day after day, week after week, for two kinds of people—people that need help and people that have help and are willing to give it to them.

Am I saying that too strong, friends? You wouldn't think so if it were your boy that needed to be rescued. You wouldn't think it was too strong if it were your girl that was fleeing for her life.

If somebody had to say, "Sorry, you've run a long way, but we can't take you in. We're full and overflowing. Sorry, we've got a number of people that just want to sit by and watch it go on, but because of that, we can't take you."

If it were your boy, your girl, your father, your mother, you'd say, "Brother Frazee, and Brother Damon, and the rest of you, why don't you keep busy on the job God gave you?"

Wouldn't you? Now, God wants not only every church and every institution to be a city of refuge, friends, He wants you personally to be a city of refuge. Did you know that? He wants your individual home to be a city of refuge.

Now, some of you live out here in the community around this campus. Did you know your home was to be a city of refuge? Wherever you live, if you live next door here, or if you live 10, 20, 30, 40, 50 or 10,000 miles away, your home is to be a city of refuge.

Let me read that. That's in *Ministry of Healing*, page 354:

"Our homes should be a place of refuge..." *Ministry of Healing*, page 354.

Do you like that?

"Our homes should be a place of refuge..." *Ibid.*

All together:

"Our homes should be a place of refuge..." *Ibid.*

That's it. *Volume 6*, 348:

“If you have a pleasant home, invite to it the youth who have no home” *Testimonies for the Church, Volume 6*, page 348.

Ah, yes. There are the young who have no home who need to be invited; there are the aged who perhaps have no home. There are the weary and worn, the sick, the discouraged, those who need to learn this message. How many classes of people there are that need to be invited to a Christian home to share the hospitality of that home for a meal, for a night, for a week, for a month, for a year; for whatever time it takes to rescue them and help them and get them ready for heaven. What a destiny we have.

Now, I want to ask you, friends. If half of what I’m saying tonight is true, what is there to live for except this? Will you tell me? What is there to live for but this? I don’t see anything else to live for.

And I thank God, friends, and I say it all to God’s glory, but I must be honest. I see nothing else *worth* living for in this dying world. This is all there is to live for, and this a time of emergency. Believe me, the last opportunity to do anything along these lines is just over the hill, just around the corner. We could almost measure the time in hours, my friends.

Eternity stretches before us, but eternity will not be filled with opportunities like this. There will be no cities of refuge in the heavenly Canaan, for there will be no danger, no peril. Everything will be safe from one end to the other. But here and now danger is all about us. What shall we do about it? What do you say, friends?

Will you make yourself, your home, this institution, God’s church, truly places of refuge? Will you?

Oh, let us respond with all our souls and say, “Yes. Thank God, this is my business, and I’ll live for nothing else.”

Now, what is there to flee from anyway? Or does anybody need to flee? Do you see anything to flee from? What do you see to flee from? The Devil. All right. Anything else? Sin. All right.

You know, the New Testament, again and again, uses the expression “the world,” “the world.”

John says in 1 John 2:

“Love not the world, neither the things that are in the world...” 1 John 2:15.

“And the world passeth away, and the lust thereof...” 1 John 2:17.

“For all that is in the world... is not of the Father, but is of the world” 1 John 2:16.

Do you know what's the matter with the world, friends? The trouble with the world is that the Devil is at the head of it. Isn't that what the Bible calls the Devil, the prince of this world, the god of this world? Now, do you feel like fleeing from this world? Do you? Oh, I want you to think about it, friend. Are you trying to get out of this world or get as near to it as you can? Which?

A city of refuge presupposes that somebody needs to flee and wants to flee and get away from something. The world is in league with the Devil. And thank God in this world, God has His cities of refuge. But they're like islands in a vast ocean of sin, and crime, and vice, and wickedness. Are you inside, or are you outside there with the world?

You know, at the end of the thousand years at the final judgment, all the righteous are going to be *in* the city with Jesus. Do you remember? And outside, across the great gulf, will be all the millions and billions and trillions of lost souls, from Cain on down to the last one that tries to lift his hand against the remnant church. They're going to be out there by the trillions. That'll be the great city of refuge. And right now, God's church and your home can be cities of refuge like that.

If I understand it right, friends, the important thing about this refuge is what's inside and what isn't inside. Inside is sustenance, support, help. Outside is the avenger, the murderer that would try to destroy your soul.

Now, I want to ask you something. You know, I pray the Holy Spirit will be very close to us this next little while. If I'm a refugee, or a Levite, either one for that matter helping out in one of these cities, how much do you think I ought to try to drag in, as I come into this city of refuge, of the world? How much do you think I ought to try to drag in?

Would it be possible to take the houses and the buildings in the city of refuge and fill them full of the things that would make it just the opposite of a city of refuge? Has it ever happened? Oh, it's happened so many times, friends, that Heaven weeps over it.

Now, if I'd stop right now, everybody would say, "Amen."

But if I go on another ten minutes, friends, everybody's not going to say, "Amen."

But I must meet you all at the judgment. And I'm more interested in what you will say when I meet you at the judgment than what you will say when you meet me after this meeting, and I must declare the whole counsel of God.

So, I want to ask some questions, friends. If the church is God's fortress, His city of refuge, do you think that people, either refugees or Levites, ought to drag heresies into the church? Do you think they should? What do you think about it?

In *Testimonies to Ministers*, page 22, we're told:

“When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn their weapons against the church militant, be afraid of them... God has not given them any such burden of labor” *Testimonies to Ministers and Gospel Workers*, page 22.

But I want to tell you something, my dear friends. Our greatest problem is not with those men. Our greatest problem is with their sympathizers, with people who try to say, “Good Lord,” and, “Good Devil” all at once, who try to be friends with all parties, who think they are too sweet and too Christian to make an enemy.

But Jesus made enemies, didn't He? Paul made enemies. And if you stand for truth and right in this crisis hour, you will make enemies, my friends. Now, we shouldn't go out of our way to, but we shouldn't go out of our way to *keep* from doing it, my friends.

And I say to you, the hour has come when God lays upon *your* soul, and I mean *you*, my brother, the responsibility of showing that you do not approve of the efforts made to destroy the unity of God's church.

Don't get involved in a lot of hairsplitting theological arguments. That isn't the problem. The problem is very simple, and let no one confuse your mind. The problem is whether this is God's true church and is going through, or whether this church is to be rebuked, and reproached, and rejected, and fought against by those who think they have a message from God. That's the issue, very simply, very simply. And if any of you need any help on that and want it, you can find it in this city of refuge, my friends.

But I ask again, how much of that do you think we ought to have dragged into the city of refuge? So that when a soul comes trying to get help, but instead of getting help they're pulled off to one side, and little things poured into their ears that keep them from getting the very help God brought them to get. How much of that do you think we ought to have, friends? If you do your duty, we won't have it.

If when you see things like that, you'll do what the Word of God says—make it a matter of earnest prayer. Then, go and reason with the man or the woman that dares to drag in those heresies, those criticisms, plead with their souls. And then, if they won't listen to you, take one or two more and carry it through, my friends, the camp of God can be cleansed of all that.

As God's ambassador, I lay that upon your hearts tonight. Let's have a city of refuge, not a camp of seduction. What do you say, friends?

Now, I said if I had stopped a while ago, everybody would say, “Amen.”

If I'd stop now, there'd be more “Amens,” but I mustn't stop, friends, because the thing that I have just mentioned is not the only peril.

I was greatly cheered when the pastor of the largest church in the Southern Union Conference, my dear brother Elder Thurmon, pastor of the Collegedale church, came out with a two-page mimeographed letter to all his members, dealing with the scandalous dress fashions of the present hour. Some of you have seen that letter. If there are any of you that haven't and would like a copy if you'll let me know, I'll be glad to furnish you with one.

And I want you to remember, friends, that all through the church today, there are men and women that are burdened and that weep and pray before God in heart burden over the scandalous styles from head to foot that are being followed today.

The Spirit of Prophecy tells us plainly that the Devil invented the fashions; that fashion is deteriorating the spirituality of our people and doing more than any other cause to make our members backslide [a paraphrase of *Testimonies for the Church*, Volume 4, pages 647–648].

Now, I want to ask you a question, friends. When the Lord brings somebody from the world to a city of refuge, do you think he ought to have a refuge? Do you think *she* ought to have a refuge? Ah, it makes my heart bleed when I see in the providence of God some young woman brought to the city of refuge, and in some cases made more like the world after being in the city of refuge several months than she was when she got there; looks more like the world.

My brethren and sisters, these things ought not to be so. What do you say? Well, will you *do* something about it? And some of you that are very much anxious to do something about the first point I mentioned would be very timid about doing anything about the second point.

But I want to say to you the Devil doesn't care what road we take just so we fail to reach Heaven at last. Right? And I ask you this simple question. If the fashions of this world in 1964 are all right and okay for Christians to follow, what in the world is Pastor Thurmon writing about? What's he writing about? And why are other men of God and women of God in various places weeping their hearts out over these things?

Shall we have a city of refuge, or shall we have a city of seduction? Shall the young people who come to the city of refuge look more like the world or less like the world as they linger with us? What do you say, friends? This is something to pray about, weep about, and something for somebody to carry a heart burden about.

I come to another point. This is a very practical point. Some of the things that people are fleeing from today are tobacco and alcohol. Am I right? And of course, tobacco and alcohol, the reason that we need to flee from them is because of the influence they have on the body and the mind. Is that right? Are tobacco and alcohol the only things that have that kind of influence?

Why, there are literally thousands of things today that are making it difficult for people to get to Heaven. Is that right? And so, in His providence God has arranged that there shall be cities of refuge where people may come and get away from alcohol, away from tobacco, and away from these other things.

I ask again, how much of it do you think ought to be dragged in? How much of it do you think ought to be dragged in? If this is to be a city of refuge, shall it be a city of refuge?

I was very much impressed with the current issue of *Newsweek*, April 20, 1964. The medical section has a two-page article called "Tranquility and After." It reviews the first decade of the age of tranquilizers. I glean just a few statements from this, quoting authorities in the medical and related sciences, the world of medicine and the related sciences.

Dr. Griner, who is a member of the American Medical Association's Council on Drugs, says this:

"In general I think tranquilizers have caused about as much trouble as they've abolished..." Dr. Griner, "Tranquility and After," *Newsweek*, April 20, 1964.

An interesting statement, isn't it?

"Another disturbing characteristic of the tranquillizers is that contrary to widespread belief they can be addicting" *Ibid.*

What does that mean? Habit-forming.

"If a pill-driven society populated by people made relaxed, sober, cheerful, uninhibited, brave, and brilliant by prescription sounds pleasant, it also makes some observers a bit anxious" *Ibid.*

You know, I was thinking about it in a practical way. We're about to have these evangelistic meetings down at the Tivoli. If we knew there was a certain pill we could get people to take that if they took it would make them more likely to accept the message down there, would we be getting that pill and passing it around? What do you think?

"Why, sure, anything that'll get the people in."

What do you think, friends?

Now, here is the most significant sentence in the whole article. This is tremendous. This is from a doctor who has to do with one of the big drug laboratories, one of the big drug laboratories of the country. Just look how their minds run. He suggests:

"Even the normal mind could use help. We need a drug..." *Ibid.*

This is quotes from this doctor, one of the big drug companies of America.

“We need a drug that will free our minds from the tyranny of inhibition and self-consciousness” *Ibid.*

Now, we ought to have a lot of those in the city of refuge when they get them made, shouldn't we? Or should we? My dear friends, I plead with your hearts, how much whiskey shall we smuggle in? How many cigarettes shall we have available? Can't we get more people in the city of refuge if we'll have cokes in the waiting room, Dr. Peppers or the other cola drinks?

In one institution I know of not a thousand miles from here, friends, the issue came right over that question of whether the coke bottles would be in the waiting room or not. Shall we have a city of refuge or shall we not, friends? What do you say? All right.

Now, this next will come closer yet to some of us. And I want to know, friends, if a poor soul comes into a city of refuge burdened and heavy laden, just distressed and anxious, how much criticism and faultfinding and dissatisfaction do you think he ought to hear? Will that help him? Will that be a refuge?

I know that some of you, from time to time, hear criticisms from people that come and go. I'm being very frank and practical tonight. I want to ask you two questions, friends. These people that run in here and run out again and tell you all what's wrong with this place and programs, two questions. First, have they ever gone out and demonstrated how to carry on an institution that's a city of refuge and make a success of it? That's number one. Is that a fair question?

Number two, do they know of any place that is doing the kind of job they think ought to be done? If they do, where should they be, friends? They ought to be there helping to do it, right?

And if they don't, but they're sure of the first, if they know how to do it and they've already done it successfully, what should they be doing? Why, they ought to be out running a lifeboat, getting people, and bringing them in, right?

Years ago, I heard this little proverb that any dog that will bring a bone will carry one. Do you know what that means? Whoever told me the first time explained it, but I've heard it a good many times since.

I want to tell you this, friends. Don't be flattered when somebody comes from Texas, or Michigan, or California, or any other place in the union or out of the union, and begins to tell you all the faults of some other place. Remember, it's only a matter of weeks, or maybe hours till they're off to some other part of the world telling about the faults of you and this place. Don't fool yourself on that at all. And don't join in the cannibalism.

Let's have a city of refuge where poor tempest-tossed souls can come and find some peace and rest and not be harassed with dissatisfaction, murmuring, and criticism. What do you say? Our business as Levites is to be sure that this is a city of what? Refuge.

Well, I'll tell you what the latest idea is. The latest idea is that if we could get the furniture expensive enough, and the facilities expensive enough, and everything comfortable enough that that would make it a better city of refuge.

And I want to read you something on that, friends, in *Medical Ministry*, page 167, because I want to tell you what some of these refugees are fleeing from is the complexity, and the luxury, and the heart burden that the *things* of this world are causing. They're looking (and some of them know it, and some of them don't know it), they're looking for a quiet place in the hills like Enoch had. And that's not Fifth Avenue brought to the mountains, either, and don't *think* it is.

Medical Ministry, 167:

"Those who are influenced against the truth by a lack of extravagance in house, in furniture, in dress, in equipage, show that they are incapable of understanding the merit of truth...God is dishonored when those connected with the work which is to prepare a people to stand the test of the time of trouble before us, forsake Him to follow the fashions of the world...Those who believe the truth will never be ashamed of the Gospel of Jesus" *Medical Ministry*, page 167.

"You are not to seek that popularity which has led far away from the simplicity of Christ...The principles of truth are to pervade our institutions" *Ibid*.

Now, watch:

"And then, as those who have followed the customs and fashions of the world shall in their suffering come to these institutions, they will see a simplicity that will charm their senses. They will feel the unseen presence of heavenly angels" *Ibid*.

Friends, I want that, don't you? Now, may I ask you this? If somebody wants to drag in the cokes, literal or symbolic, in any or all of these things that I have put the finger on, or other things that might be mentioned, whose money do you think they ought to use to do it?

Well, I'll be honest with you, friends. I think they either ought to use their own, or somebody that believes that that's the way to run a city of refuge.

And I ask you, "Is it right, is it fair to take the facilities that have been provided by the money, the sweat, the tears, and the blood of those who believe in these principles of reform, and use those facilities to go exactly the other direction?"

Is it? Not at all, my friends

The world is wide and opportunity beckons on every hand. And I submit that the honest thing for the man who thinks that the way to run a city of refuge is to drag in some of these things, I submit that the way for him to do it, friends, is to go out and find a place, finance it with his own money or the money of those who agree with that theory, and let those who believe that God wants a place *free* from all these things let them continue to carry on a place where those who *want* that absence of the world can find what they're looking for. What do you say? Oh, the Lord grant it, my friends, the Lord grant it.

Now, I know that unless the Lord helps us in a special way, somebody's going to wish that I had left out part of this sermon. I'm sure of that, friends. But I want to tell you something. The part you would leave out is the very part somebody else said "Amen" to. And it could be that the very part that you would like to have left out is the part you need more than any other part of this sermon. That could be my dear brother, my dear sister.

And so, I appeal to your hearts, let no one sit in judgment on his brother. But oh, I appeal to you, go to your knees and ask God what this means to you. Ask Him what it means to have a city of refuge in a world that's almost all gone with the Devil. Ask Him what that means.

Ask Him what it means to have a place, your home, this institution, God's church, that's like a boat, in the water but the water, not in the boat. That's the way the church is to be in the world, in the world but the world, not in the church. Ask Him what it means to you personally to be a part of a city of refuge.

Now, I come back to what we looked at at the beginning, the two kinds of people in the city—the people that come for refuge and the people that are there to help them find refuge. Will you fill the place of one or the other of those, dear friends? Will you? Will you?

And will you ask God to make your home a place where people find refuge, refuge from sin, refuge from the world; a refuge that gets them ready for Heaven, a little bit of heaven to go to Heaven in?

You students, is your bedroom a refuge? When some other young person drops in for a little chat in your room, is it a refuge? Is there prayer? Is there a lifting toward God? I thank God that in many a room on this campus, that's exactly what's happening among our young people.

I thank God for the loyal hearts of those that are burdened for conditions in Israel among our young people, as well as our older ones. And so, I'm praying tonight that God will help us all, old and young, to move into line, and come upon any points that we're weak on.

I'm praying that He'll help us to plead with God and with one another until every bit of heresy, every bit of worldliness, every bit of criticism is banished from our hearts and homes, and every square inch of this campus and every home represented here tonight.

Will you join me in that prayer, friends?

And remember this, if there's some point in what I have given tonight that you don't see any light in, will you please do something about what you *do* see light in? If you'll get busy about that, you'll soon see light in the rest, I think.

Let not what you *don't* see keep you away from what you *do* see. And if you think I need help on anything I've said tonight, will you come and try to help me? And let me try to help you?

Oh, brothers and sisters, I say tonight what I've said from a burdened heart, but with a hopeful heart. I know that Jesus is running a city of refuge, and I know that His Spirit witnesses with every effort to make a place where people can find a refuge from the storm, a refuge from the blast.

Remember that to establish this city of refuge in this world, His church and every agency of it, Jesus gave His own life. That we might be free from the avenger of blood, Christ took the stroke upon Himself.

And oh, I'm so glad tonight that the One who died for us lives for us and that it's His hand that beckons to the gate of refuge.

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