

Daniel, the Problem Solver

#0968

Study given by W.D. Frazee—November 26, 1965

I want to study with you a little while tonight about the life of a man who was one of the greatest blessings in all history. His name was Daniel. I wonder if there is anybody here tonight whose name is Daniel. Anybody here who has the name of Daniel? Fine.

All right, now when we turn over to the book of Daniel, the 5th chapter, we'll hear the king of the world tell about the reputation that Daniel had established. Daniel, the 5th chapter. The 14th verse, the 15th verse, and the 16th verse of Daniel 5.

You will remember this is the last night of Belshazzar on the throne. He was having a great feast, but the finger of God wrote His message on the wall of the banquet room. And when none of the wise men could tell what it meant, the queen mother came in and told Belshazzar where he would find the answer to his problem.

And so Daniel was called for. And in the 14th verse Belshazzar, the king, says to Daniel, "I have even heard of thee." And he went ahead and told what he had heard. Then in the 16th verse:

"And I have heard of thee, that thou canst make interpretations, and dissolve doubts..." Daniel 5:16.

The Revised Standard Version puts this:

"I have heard that you can give interpretations and solve problems..." Daniel 5:16, RSV.

And so that is my subject tonight—Daniel, the problem solver. Would you like to have him come in tonight? Would you like to submit some problems to him? Would you like to learn from him how to solve your own problems or the problems of others? Let's see what we can learn.

"I have heard of thee" "that you can give interpretations and solve problems." Another translation which follows very close to the exact wording of the original says, "I have heard of you that you can unravel knots." "Unravel knots." Now that's really what the word is there in the original, it's 'knots'. And you'll find that in the margin of your

Bible there, that the word is 'knots'.

Did you ever have difficulty untying a knot, especially one that had been tied a long time and perhaps rain had gotten on the string or the rope? I remember when I was a boy I read a story, or heard it read to me, about a knot, a famous knot, that the one that could untie that knot was supposed to be the ruler of the world, but nobody could ever do it. But there finally came a man through there, he had heard about it, and he went into this place where it was and he looked at it, and he just took his sword. He took care of it in quick shape. And, of course, Alexander became the ruler of the world.

But I will read you a little statement here in Volume 5, page 348:

“Do not ... cut the knot of difficulty, making matters hopeless”
Testimonies for the Church, Volume 5, page 348.

So that is *not* the program, friends. Cutting the knot is *not* the answer. And that is not what Daniel did. Daniel's reputation was that he *unraveled* knots—he took them apart; he got each strand free and clear where it belonged. And various heads of state sent for him at different times to deal with their great problems. Daniel was indeed the great problem solver.

Now Daniel is a type, an illustration of what God wants young people today to be:

“Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings” *Education*, page 262.

This thing is not done yet, my friends. Your boy, your girl may yet give the answer to human problems before the greatest men of earth. Are they being *trained* to do this?

And you young people, whose destiny is to fill that role, are you in training? Are you learning to solve problems? Certainly your Great Teacher will start you with smaller problems than the greatest ones. You will begin with little ones and advance to more difficult ones, and finally the problems that baffle the wisdom of the world's greatest minds. That's your destiny. You have that *calling* from God. “Many a lad of today” it says in what I read. Oh, what a destiny, my friends! What a shame to sell that birthright for a mess of pottage!

And let me tell you this: the world's great men will never be especially impressed with some parrot-like imitation of what they've already heard. The thing that Belshazzar needed that night, and the thing that he got from Daniel, was something that his wise

men knew nothing about. It was in an area that they were utterly unacquainted with. They confessed their utter inability to do anything about solving that problem. And instead of filling the minds of our youth with the things that the youth of this world are filling *their* minds with, we had better be about the job of getting *our* minds filled with the thing that the world knows nothing of, my friends, for this is the answer to human problems.

Usually when we think of the book of Daniel, we think of the great prophecies of Daniel: the great image of Daniel 2, the beasts of Daniel 7 and 8, the 2300 days, and the 70 weeks of Daniel 8 and 9, and so on. And surely, this book is outstanding in its great prophecies.

But the book of Daniel also is *very* interesting as the life of a man that God used to bring His glorious name to the attention of the rulers of two great world empires. The story begins, of course, back there in the capture of Daniel in the first chapter of this book as Nebuchadnezzar marched his armies down to Judea and took Jerusalem and carried back some of the royal seed. Daniel is among the captives. How many there were carried captive at that time, we don't know. The names of four are mentioned.

Now Daniel found a problem as soon as he got to Babylon, and it wasn't the problem of reading the writing on the king's wall. It wasn't the problem of interpreting a dream. No, it was a very simple problem. It was the problem of what to eat when he was away from home.

You remember the story. He was to be served, along with the other students, with food from the king's table—meat and wine. He was to be highly honored. Now, at once, he was faced with a dilemma. He must either go ahead and do what others were doing and he was expected to do and in that way violate his conscience; or else, so it seemed, he must defy authority. He must refuse to cooperate, refuse to obey.

That was a dilemma, a real dilemma. You know a 'dilemma' is a circumstance in which you have two choices and neither one of them is a good one. And that's what Daniel had on his hands: a dilemma. And it's the Devil's game to try to get you and me into a dilemma. But whenever you are up face to face with a dilemma, remember Daniel, friends. If you are in a real dilemma, it is not a *true* dilemma. Now I meant that just like I said it. I mean, if there are only two choices apparent and each of them is a bad choice, there is a third choice, although it may be unseen. And that was where the wisdom of Daniel, the wisdom of God *given* to Daniel, made itself apparent.

Daniel had no intention of eating of the king's meat, but he didn't walk in there blustering to those in charge of the dining room and make a public announcement: "You won't catch me eating *that* stuff!" No, nor anything like it.

There are two verbs that are very interesting in the eighth verse:

“Daniel *purposed* in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he *requested*...” Daniel 1:8 [emphasis added].

And the two things are not antagonistic—they are supplementary. His purpose in his heart was settled: he would not eat of that meat nor drink of that wine. That was all settled. But the wise way that he went at it won the favor of the officials. Oh, my dear friends, for more of Daniel's grace! What do you say? And remember, he was only an 18-year-old boy at this time. Where had he learned that? I'm sure that this was not the first problem he had faced. He had had some problems as a nonconformist back in Jerusalem before he ever landed in Babylon, you may be sure of that.

And my dear boy, my dear girl, you who face, among those who claim to be Christians, the problem of being a nonconformist, and if you are a true Christian you *will* be a nonconformist, ask God to help you to be a solver of problems as Daniel was, to solve problems not by compromise, not by defying authority, but by doing as Asher did. You remember the blessing pronounced on him was that he would “...dip his foot in oil...” and “...be acceptable unto his brethren...” (See Deuteronomy 33:24.)

Did you ever have an opportunity to practice that—making yourself acceptable to your brethren without compromise? That was the challenge that Daniel met. And he went through it all right. And you see, he was in practice for the later experiences that came to him.

Well, you remember in the second chapter, a few years later, he finds himself again in a great problem. The word is brought to him that he, along with all the other wise men, is to be slain. It was no fault of *his*. He hadn't even been called to hear the king's dream. But here comes the word: “Kill all the wise men! The ones I called couldn't tell my dream, so they're all going out.”

What does Daniel do? Again, my friends, the wisdom of God is made plain as he seeks the Lord in earnest prayer with his three friends, and he gives the king his answer the next day. How carefully he worded his request! “Could I have some time?” He made no rash commitments. He didn't get in there and bawl, as we say, but graciously, tactfully, confidently, but humbly, he asked for some time. And wrestling on his knees in prayer, he found the assurance that God would hear him, and he went to sleep that night and while sleeping, the answer was given in a dream.

You remember the wonderful dream. We usually spend the time on the dream and the interpretation when we study Daniel 2. Don't forget the story. Don't forget the narrative. Don't forget the experience of this young man, Daniel. And don't forget what it was he said when he came in before the king the next day, the 26th verse of Daniel 2:

“...Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?” Daniel 2:26.

And notice the two things that Daniel doesn't do. He doesn't boast and say, "Sure, I can tell you. I know the answers." No, he doesn't do that. Neither does he grovel in feigned humility and say, "Oh no, king, I don't know very much about it. I couldn't do it."

What does he say? In the 27th and 28th verses he says, This secret that you have asked for, men can't tell you but:

"...There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" Daniel 2:28.

And the result was that when he had told the king his dream and the interpretation, the king fell down, the 46th and 47th verses, and said:

"Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret" Daniel 2:47.

Think of it! The king of the world on his knees before Daniel and the God of heaven! Just a young man, Daniel was establishing his reputation as a solver of problems, a man who could unravel knots, difficulties.

Well, you go over to the fourth chapter and you see him in action again. We won't take time to go into that. That's a wonderful story. Again he is unraveling knots, solving problems. Then in the fifth chapter, the narrative that we've noted tonight.

What do problems need? Many people think they need a *plan*, but what most problems need is a *man*. Elder Haskell used to say that when heaven's time comes to do something, one man and God can do it. There are three verses on that that I'd like to have you notice: John 1:6; Psalm 105:17; Daniel 5:11-12. Three great Bible characters and I want you to notice what Inspiration says of them.

John 1:6—Who's this talking about? [Congregation responds: "John the Baptist."] Notice the wording of it:

"There was a man sent from God, whose name *was* John"
John 1:6.

This opens the New Testament stories, this *one* man, John. He appears there in the wilderness with no great organization, no army, no treasury, no facilities—a man, one man, *God's* man. And one man and God accomplished the job of making ready a people prepared for a Messiah. Is that true? [Congregation responds, "Amen."]

Ah, friends, I wonder if there's anybody that God is going to use to help make

ready a people prepared for the Lord today? I wonder if He is training anywhere in the deserts *somebody* who will give His message today as John gave it back there. I can tell you this: he will have to learn to solve problems. John did. Among his problems was the problem of how to get something to eat out there in the desert. He solved it and he carried out some very strict diet principles too. We won't go into that tonight, but think about it. My point, is there was a *man* sent from God and that one *man* accomplished what a *whole* nation of conformists failed to do.

Now the 105th Psalm and the 17th verse. Who is the man this time?
[Congregation responds: "Joseph."]

"He sent a man before them, *even* Joseph, *who* was sold for a servant" Psalms 105:17.

What for? Why, the eye of God looking down the stream of time saw a great famine coming in which the people of God, the Israel of God, might be blotted out. And looking ahead, God arranged to solve that problem. And who was the problem solver? Joseph. He sent a *man* before them, even Joseph. You remember that early in his youth God began to get Joseph ready for this. He gave him some dreams and he told his brothers about the dreams and they didn't like it. Now watch something, for it's a very important lesson in this school of problem solving. They proceeded to do some things to ensure the defeat of his dreams. That's what this said. When they saw him coming, "Here's this dreamer coming. Let's take him and kill him and put him in a pit and we'll see what will become of his dreams." (See Genesis 37:19-20.)

So they took him, stripped him of his coat, threw him in the pit, but then as they were sitting there eating bread, along came that company of Ishmaelites and Midianites and they said, "See here, here is a chance to make a little money and get rid of a problem." So they sold their brother to those traders who took him down to Egypt and sold him as a slave to Potiphar.

They had disposed of his dreams... Or had they? Why, my friends, the very efforts they made to *defeat* the dreams were the circumstances that brought about their literal fulfillment. And Joseph, although as he rode on the camel down there bound hand and foot, had no idea *how* God would work it out, Joseph had learned to trust in God and he threw himself upon the mercy and guidance of his Father in heaven. And Joseph, all through those 20 years and more in Egypt, before he saw one single member of his father's house, Joseph without any help from any church elder or any Sabbath school superintendent, without a letter from home, without *anything* to encourage his heart, held fast his integrity. And watch! He became the great problem solver to the kingdom of Egypt as Daniel hundreds of years later did to Babylon.

Watch him as there in the prison he goes about his chores. Unjustly accused, he had been cast in there, but he doesn't mope. He doesn't get down in the mouth and talk. He's looking for people to help, looking for people to help. And does he find them?

Oh yes, there's plenty of them in prison, and he helps those men. And as the result, after two years, (that was really a delayed action, wasn't it?), he is called in to the presence of Pharaoh. Just as Belshazzar had heard of Daniel, that he could solve problems, unravel knots, so Pharaoh had heard of Joseph. He said, "I have heard of you, Joseph, that you can take care of problems like this." And what does Joseph say? See the humility, just as with Daniel? "*It is not in me*, [Pharaoh]: God shall give Pharaoh an answer of peace" Genesis 41:16.

So Joseph was given the opportunity to solve all the problems of Egypt and in doing so, the problems of his own father's house were solved.

Oh, my friends, what a great problem solver our God is! But He wants to use His children, and so He used Joseph to be the benefactor of thousands upon thousands of people. He sent a *man* before them, even Joseph, to His sole service.

Now back to Daniel 5:11-12. About John the Baptist we read, "There was a man sent from God, whose name was John." About the problem solver of Egypt we read, "He sent a man before them, even Joseph..." And in Daniel 5:11-12 the queen mother says to Belshazzar, "There is a man in thy kingdom, in whom *is* the spirit of the holy gods..." Daniel 5:11. "He's the one that can dissolve the doubts. He's the one that can unravel the knots. He's the one that can solve the problem. What all the magicians and astrologers, singly or together, utterly fail in doing, that one man can do because in him is the Spirit of God."

I repeat, friends, what the world needs is not a five-year-plan or a seven-year-plan or a three-year-plan. It needs an all-time *man*, a man of God, a man that has talked with God.

And Daniel, looking forward to the future, wrote down by Inspiration about some people who would have that experience. Turn to the 11th chapter of Daniel and the 32nd verse; Daniel 11:32. Notice the last part of this:

"...But the people that do know their God shall be strong,
and do *exploits*" Daniel 11:32.

What's 'exploits'? Oh, that's big things for God. And God is going to have some young people, and older ones too, who will do big things for Him because they *know* God, they know God. Daniel knew Him and solved the riddles of Babylon. Joseph knew Him and solved the problems of Egypt. There's going to be some young people today who will do it for this last generation.

Now I mentioned a few moments ago about how the very efforts of Joseph's brothers to defeat his dream, those very efforts brought about the fulfillment. And therefore, Joseph recognized the providence of God.

Think (how it was) with Daniel. We've seen here how he read the writings on the king's palace there. Not long afterward, as Medo-Persia took over the scepter of universal dominion, Daniel came into prominence as the leading officer under the king. And you remember that three times a day he went to his room and sought the Lord in prayer. The prime minister of Medo-Persia needed wisdom from God to do his work.

You remember how the others were jealous, and they got the king to pass the decree that nobody should pray to anybody but the king, and Daniel again was confronted with a problem. He was confronted with a problem, in fact, a whole den of them. But do you remember, friends, that within less than 24 hours that den of problems took care of all of Daniel's enemies? Do you remember that? That's right. Those lions that had been marked for Daniel never put a tooth or a claw on him, but they made short work of all his enemies. Read the story there; it's marvelous.

And down here today, do you remember reading concerning the remnant, concerning those who attack the remnant in the crisis hour, the swords that were to slay God's people are used to destroy their enemies? That's right. We must get used to expecting that God will take the problems themselves and *in* the problems, find the way to *solve* the problems.

We have a statement on that in *Ministry of Healing*, page 481. If you are going to be a Daniel or a Joseph, you'll need to know this principle:

"Worry is blind and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief" *Ministry of Healing*, page 481.

That last sentence I'd like to read again and then you say it with me: "In every difficulty He has His way prepared to bring relief."

Together. [Congregation repeats with Elder Frazee, "In every difficulty He has His way prepared to bring relief."]

What is in the difficulty? The way to bring relief. Where is the way to bring relief? It's what? [Congregation responds: "In the difficulty."] *In* the difficulty; in the difficulty. In other words, friends, problems come in little kits, and if you will open the kit, you will find the solution to the problem wrapped up *in* the problem. That's right. It's a do-it-yourself kit, but the answers are inside. And the people that merely put the problems up on the shelf and look at them, they can look forever and nothing will happen, friends. They are like black walnuts and hickory. They are hard to crack, but the meat inside is sweet. "In every difficulty He has His way prepared to bring relief." Don't be afraid, then, of the difficulties. The answer is inside. In how many of them? Every one. The world doesn't know this, friends. That's why they are wasting millions and billions of dollars in a vain attempt to solve the problems of mankind. And whether those who do it sit in Washington or in the United Nations or over in the Vatican or

anywhere else, friends, they are going to fail. They do not understand this question.

But you and I are privileged to understand it if we'll listen to Inspiration. If we'll learn the lessons that Joseph learned and Daniel learned, we'll never be afraid of any difficulties. "In every difficulty He has His way prepared to bring relief." Isn't that wonderful, friends?

Now I want to ask you something. What are we doing with difficulties? Are we dodging them or deploring them? Are we dominated by them? Or are we, if you'll just allow me the expression, are we 'licking' them?

I asked, Are we dodging them? Another word for 'dodge' is 'evade'. Did you ever see a difficulty coming and try to get out of the road so you wouldn't meet it? I won't ask you to raise your hands on that. But that's what Joseph and Daniel *didn't* do. That's why they were problem solvers. Problem *dodgers* never become problem *solvers*.

Listen, friends, there are men and women that have spent all their lives dodging difficulties. There never was a time in the history of the world when they had so many people to help them as right now. A lot of this social welfare work and security work—that's what it's dedicated to, or at least it's the way it's working out. We have whole generations of people with all kinds of money being spent to help them to evade responsibilities and to dodge difficulties, and as the result, we are about the softest nation on the face of the earth.

"Many become inefficient by evading responsibilities for fear of failure. Thus they fail of gaining that education which results from experience, and which reading and study and all the advantages otherwise gained cannot give them" *Ministry of Healing*, page 500.

Oh, dear ones, all the study of books in the world will never make us problem solvers! It is meeting difficulties, dealing with problems. And dear parents, be careful, oh, be careful, how you allow the softness of this 20th century to affect your own children and young people. When the Father in heaven with His Son joined in that council that God in Christ was to become incarnate, a place was selected for Jesus to be born, and a place was selected for Jesus to grow up. And tell me, were they easy places or hard places? [Congregation responds, "Hard places."]

Were they? Would you pick out a hard place for *your* boy? Would you pick out a difficult place for *your* girl? God did. Oh, that we may learn the tremendous blessings that difficulties and hardships and problems can bring to our youth and to all of us. To learn to be problem solvers we must solve problems, so let's not dodge them. Let's not evade them. What do you say?

But somebody says, "I just know that I'm not big enough for problems. That's why I keep away from them."

Listen, friends, will you allow me, with the sword of the Spirit of God, to cut away that devilish mask? Listen while I read it: *Christ's Object Lessons*, page 363. Do not assume that sanctimonious humility which says, "Oh no, I couldn't do that. I'm not big enough. I'm not strong enough. I'm not wise enough. I'm not experienced enough." Listen:

"We should not talk of our own weakness and inability. This is a manifest distrust of God, a denial of His word. When we murmur because of our burdens, or refuse the responsibilities He calls upon us to bear, we are virtually saying that He is a hard master, that He requires what He has not given us power to do. The spirit of the slothful servant we are often fain to call humility. But true humility is widely different. To be clothed with humility does not mean that we are to be dwarfs in intellect, deficient in aspiration, and cowardly in our lives, shunning burdens lest we fail to carry them successfully. Real humility fulfills God's purposes by depending upon His strength" *Christ's Object Lessons*, page 363.

Was Joseph humble? But he got something done. Was Daniel humble? Yes. But he walked right in there and met the king's problems and solved them.

Oh, my dear young people and older ones, let no false idea of humility cause you to shrink back from the battle. Join in the spirit of the youthful David who, seeing that giant come swinging across the valley, says to the king:

"...Let no man's heart fail because of him; thy servant will go and fight with this Philistine" 1 Samuel 17:32.

Seventeen years old and out there. Was it because he was proud and boastful? Not a bit of it, friends. David had already been solving some problems. He took on a bear, and he took on a lion, and he thought he could handle the Philistine. Oh, young people, be humble, but be humble enough to depend on God and tackle the problem because, remember, whose sword was it that cut off the giant's head? [Congregation responds, "Goliath's."] Why, his *own* sword! David took that very sword that the giant had sworn that he'd cut his head off, and he cut Goliath's head off with it.

"In every difficulty He has His way prepared to bring relief." If the giant hadn't had a sword, what would David have done? Well, God would have had another way. My point is, God delights to use the very problem that the Devil creates to bring the answer to His children and victory to His followers.

So we won't dodge difficulties; we'll accept them. Is that right? I wonder if I ought to ask right here, How many of you will do that? May I see your hands? Well, some of you aren't very enthusiastic.

I spoke about deploring difficulties. What does that mean? Well, that's what the children of Israel sang very often on the way from Egypt to Canaan. They got to the Red Sea and they did what? They deplored the difficulty. They got over there where the bread ran out and they did what? They deplored that. When the water ran out they did what? They deplored that. And God was all the time trying to teach them to solve problems because He knew that Canaan was just full of problems and the wilderness was the training school.

Here is a sentence that I want to share with you from *Desire of Ages*, page 679:

“Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them” *Desire of Ages*, page 679.

Now that's another one I want you to repeat with me. I'm going to read it: “Instead of deploring difficulties, they are called upon to surmount them.” Altogether. [Congregation] repeats with Elder Frazee): “Instead of deploring difficulties, they are called upon to surmount them.”

What does 'surmount' mean? Get on top of them. 'Mount'—you know what a mount is, and *surmount* means 'to get right on top.' Of the difficulty? I told you about the man that rode the lion over in Africa, didn't I? Yes, well, he *surmounted* his difficulty and rode it right through to the solution of the problem. That's what David did. That's what Daniel did. That's what Joseph did. But many poor hearts are deploring difficulties, weeping, it may be. Think of poor Mary there at the tomb, the tears just running down her face because she couldn't find the dead body of her Lord. The very tears so blinded her that she couldn't see that He was alive. Her problem was already solved. You remember on the way there they said, “Who shall roll the stone away for us?” They were wondering about that. The angel had that taken care of too.

Oh, friends, *all heaven* is fighting for us, right? All the angels are ministering spirits, ministering for those who shall be heirs of salvation. Instead of deploring difficulties, they are called upon to surmount them.

You know, this dear man, Brother Daman, is a general manager. He sits there at his desk, and I haven't checked with him, but I'm sure he has a lot of difficulties brought to him. Of course some of them *should* be brought to him for counsel. But wouldn't it be a wonderful thing, friends, if there could be a stream of people, old and young, coming in and saying, “Brother Daman, here's a problem that has come to me and I've

been wrestling in prayer about it and gotten some counsel and I think I have the solution. But I want to check with you to be sure it fits in with the general plans." Wouldn't that be fine? Don't you think that would be the way to do it? Yes! Wouldn't it be a wonderful thing when a problem strikes you, whatever the problem (I could mention a whole list of them here but you'd know of a lot more of them besides)... Listen, when that problem or list of problems strikes you, see if in prayer to God you can find the answer. *Is* there an answer? Well, if there isn't, there's no use to bring it to Him! But if there *is*, wouldn't it be a wonderful thing if *you* can find it? You *can* perhaps. You can at least *try*, and in the very effort, your faith and courage and skill will develop.

Daniel started with little problems. *You* can start with little ones. And if you get big ones, it just shows God's confidence that you are getting along to a higher grade. Oh, let's take on problems, problems, problems! What do you say, friends? And not deplore them and not evade them and not be dominated by them.

Christ's Object Lessons, page 363, has a ringing trumpet call on this:

"Not once should we even think of failure. We are to co-operate with One who knows no failure" *Christ's Object Lessons*, page 363.

Now in closing tonight, I'd like to have you think of the two things that must be settled if you are ever to become a successful problem solver. Just two things. I will put it in the first person singular number so that each one of us can think of it in a very personal way.

The first thing that I must settle is my relation to God, and the second I must settle is my relation to others. As soon as I get those two things settled, I am prepared to take on problems of all kinds and not until then.

What is that first thing that must be settled? My relation to God. And that means *He* must be first. Is that my relation to God? *He* must be first.

Now let me read you the promise of what happens to the people that meet problems if they have settled that question. Page 481 of *Ministry of Healing*:

"Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet" *Ministry of Healing*, page 481.

Those who accept what? "The one principle of making the service of God" where? Supreme. What does 'supreme' mean? The first, upper most, all-embracing, paramount thing in my life is to be what? "The service of God." And then if God calls me to go out to the battlefield I won't ask, "Well, now, Lord, I wonder if there are any snakes out there that might bite me? Somebody might shoot at me. I wonder if the

water is good water out there where that battle is going on? I wonder if I can get a warm breakfast every morning? I wonder if I'll have a good comfortable bed to sleep on every night?"

I'm a what? A soldier for God and a soldier doesn't ask, "What are the living conditions? What are the conveniences? What are the health risks?" He only asks one thing: "What are my Captain's orders?" And "those who accept the one principle of making the service of God supreme will find perplexities vanish..."

Dear friends, may I share with you a fear that sometimes comes to my soul? I have a fear that you and I could get so soft right here on this hill that the folks we train wouldn't be fit for much if they got very far away from home. Do you understand what I am talking about? God help us to train workers who make God *first*, who do not ask, "What about me? Will I be comfortable? Will things be convenient for me?" Who ask only one thing: "Where does my Lord want to use me?"

Oh, Jesus left everything good and took everything hard so you and I could be saved. Let's make Him first. What do you say, friends? There at the cross, how can we think of *our* creature comforts, *our* conveniences, *our* desires, *our* plans, *our* ambitions, *our* aspirations, *our* sustentation, *our* security, *our* future. All of those, my friends, should be laid right there at the foot of the cross as we say, "Love so amazing, so divine, demands my life, my soul, my all."

Now what is that second thing we are to get settled? Our relation to others. And our relationship to God is this: He must be *first*. Our relationship to others is: I must be *last*. What did Jesus say? If any of you are to be chief, you must be servant of all and last of all. That's the Christian's attitude. God is first—that's my relation to God. I'm last—that's my relation to others. And when I get those two things settled, then I can solve human problems one after the other, friends.

That rich young man came to Jesus and he thought he wanted to get in on this wonderful blessing that was coming to Christ's disciples. Read it in Mark 10 or Matthew 19. But Jesus put the axe right at the root of the whole problem and He said, "Young man, if you are going to come with Me, you'll need to go home..." And do what? Sell out. "You'll need to go home and sell out and give all you have sold to the poor and then come and follow me."

That was a hard saying. He went away how? [Congregation responds, "Sorrowful."] Sorrowful. He missed the great opportunity to be a problem solver. He was so occupied with his own problem that he couldn't see God's problem nor the problems of poor, suffering humanity. And you and I can take a little coin, friends, it doesn't have to be any bigger than a dime, and all we have to do is just bring it close enough to the eye and it can shut out everything. Right?

Oh, friends, if we want to solve problems with Joseph, with Daniel, with Jesus,

let's just settle those two things. My relationship to God is: *He shall be first*. My relationship to others is: *I will be last*.

Dear Lord, rightly interpret to our hearts these glorious principles. Open our eyes that we may see the opportunity of ages right here, right now. May we join with Joseph and Daniel, with John the Baptist, with David, with James and Ellen White and Joseph Bates and all Thy saints, Thy witnesses of ages past, in this supreme vindication of Thy character as Thy remnant read the writing on the wall for the Babylon of today. We ask it in Jesus' name. Amen.

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