

Quest for Approbation

#0828

Study given by W.D. Frazee—November 15, 1957

In that best-known and best-loved Psalm, of all the songs of David, he sings:

“The LORD is my shepherd; I shall not want” Psalm 23:1.

And it is a joy to me to know that that is God’s desire for every one of us is that with David we shall feel perfectly satisfied with the experience into which God leads us.

We have been assured that every one that God implants, He provides to satisfy. In fact, the great purpose that God has in implanting certain longings, certain cravings, within us, is that He may give us the joy that comes in having those satisfied.

Why does He give us a hunger? That He may give us food. Why does He allow us to thirst? That we may experience the joy that comes in having that thirst satisfied. And so it is written:

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled” Matthew 5:6.

That’s one of the Beatitudes, isn’t it, in Matthew 5. Notice the same in the Old Testament—the 44th of Isaiah, the 3rd verse:

“For I will pour water upon him that is thirsty, and floods upon the dry ground...” Isaiah 44:3.

Thank God for hungers that He satisfies. Praise the Lord for thirsts that lead us to Him.

This evening in our vesper hour, I want to study with you one of the deepest and most urgent of the longings of the soul. It is the longing for acceptance—the longing for acceptance—the desire to be approved, to be acknowledged, to be appreciated.

Oh, there are many words that we use. The very fact that there are so many words is in itself somewhat indicative of how universal and widespread this longing is. I think I’ll just write down here on the blackboard some of these words, that we may have them before us.

Here’s this word, Accepts, Appreciation, Approve, Approbation, Praise, Honor. Well, we might write a good many more, but that perhaps will be enough. I think I will add this word, Recognition.

Now, is it right or wrong to have the desire for these things? Let me say this, friends, right or wrong, these longings are in the human heart. Are they not? They are. Just as definite and real as the desire for food or the craving for water.

Now, there may be and there are human beings who, in their endeavor to silence the cravings which they have found no way to satisfy, deny them or seek to squelch them, quench, them. There may be human beings who, in the reaction against a society in which they can find no approval—in that reaction, they throw all attempt to satisfy—they throw that all to the winds, and they enter into a program in which, like Ishmael:

“...his hand will be against every man, and every man's hand against him...” Genesis 16:12.

But may I say to you, to the discerning heart, all such are only giving active proof, sad proof, of this very wrong—this very wrong. No, every human heart has in it the desire to be true, to be recognized, to be appreciated, to be liked, to be loved, to be wanted, to be needed. That desire for acceptance, for approval, for approbation, is very deep, and may I say to you, it is implanted by God. It is universal, it is normal.

Oh, there may be perversions of it. There is nothing that God has put in human hearts but what the Devil has perverted, and many of these perversions spring from the effort to satisfy the longing in a way that God never intended.

Take some of our other appetites and desires. Here's the thirst desire—the desire for that which quenches thirst. I'm told that in some countries, people either smile or sneer at the idea of quenching thirst with water—just plain water. They think wine is the thing for that, and by wine, they mean, of course, wine that has some alcohol.

But that is a perversion, you and I know, yet there are millions of people who every day are quenching their thirst with wine or beer or some of these other beverages. But that perversion does not witness that the thirst—the native thirst, the basic thirst—is wrong. It merely shows that there's a perversion, there's a twist, but deep down there's a deep thirst that God implanted. Too bad it's been perverted, isn't it. Too bad.

And so it is in this matter of thirsting for acceptance, thirsting for approbation, hungering for applause, for praise, for approval. Ah, friends, it's too bad when it's been perverted and twisted and men misunderstand the purpose of it all.

May I tell you in simple words what we want to study tonight is this—that the answer to these longings—this specific longing—is found in this one experience of the approval of God, the acceptance of God.

Turning to Hebrews, the 11th chapter, we find in the experience of that man who is a type of those who today shall welcome our Lord without going through the death route—those who shall be translated—notice what it says about it—Hebrews 11:5:

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” Hebrews 11:5.

He had what testimony? That he pleased God. He got all this, and he got it from whom? From God. He *knew* that he had acceptance with God, that God appreciated and approved him. He had the approbation of God, the praise of God, honor from God, the recognition of God. He *knew* that he pleased God and he got that testimony when, with reference to his translation? Before his translation.

And every one today that is translated will have the same approbation that Enoch received from the same source, and he'll get it before translation, and I'm so glad. Why, friends, there's going to be all kinds of joys up yonder in the way of physical delights and comforts, but the greatest joy of all, the approval of God, the approbation of God, the smile of God, we can have right here, and God wants us to have it here.

And it isn't something to be had way up yonder, at the far end of a long journey:

“...*now* are we the sons of God...” 1 John 3:2.

Now, now. You remember that when Jesus, after His baptism, as recorded in Matthew 3, knelt on the banks of Jordan coming up out of the water—you remember that the heavens were opened to Him and He saw the Spirit of God descending like a dove and lighting upon Him—Matthew 3:16 and 17—and then, listen:

“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” Matthew 3:17.

Do you think that pleased the Savior to hear that—that He pleased the Father? Was it wrong for Him to be happy about it? Ah, no, friends. Do you think that sustained Him as He went into that wilderness of temptation? Do you think that blessed Him through those many trials and hardships of His earthly ministry? And do you suppose that, even in the dark hour of Gethsemane and the midnight darkness of the cross, that He was blessed and sustained by the memory of those words of approbation?

Ah, friends, we, too, are going into a Gethsemane. You and I must meet the cross. Like Jesus, we shall be forsaken, persecuted. Like Jesus, we shall go into the dark hour. Oh, my friends, I tell you truly, we shall never make it through unless to our souls there has come the word of assurance, This is My beloved child in whom I am well pleased.

Do you know that you please God? Are you sure, as you look up through the heavens, that not only is the Father looking toward you but He is smiling *at* you? Are you sure of it? If there's any doubt about it in your soul, if there's the least question about it in your heart, then may I tell you, friends, the enemy will seek in any of a

hundred ways to confuse your mind, and you may blame on this thing and that thing, this person and that person, the state of mind in which you find yourself.

And you may seek to satisfy that craving for acceptance which has not been satisfied—you may seek to satisfy it by seeking to please this one and that one and the other one, and then worrying and weeping because you fail to please this one and that one and the other one.

All of that will come, because the deep-seated craving of the soul has never been satisfied and there's only one thing that *can* satisfy it, and that is the acceptance of God—the acceptance of God—knowing that God is well pleased with you—and I repeat—*well* pleased.

Ah, you say, But that was Jesus that the Father spoke to, and of course, he was well pleased with *Him*. In the first place, it was His Son. In the second place, He'd never done anything wrong. But, oh my, I've made so many mistakes, so many blunders. I wish I could have it, but I know it isn't for me. Wait a minute. *Desire of Ages*, 113:

“And the word that was spoken to Jesus at the Jordan, ‘This is My beloved Son, in whom I am well pleased,’ embraces humanity” *Desire of Ages*, page 113.

Are you a part of humanity? Listen:

“God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. ‘He hath made us accepted in the Beloved.’ Ephesians 1:6...The voice which spoke to Jesus says to every believing soul, ‘This is My beloved child, in whom I am well pleased’ *Desire of Ages*, page 113.

Are you a believing child? Well, if you are, that voice is speaking to you. Oh, that we may listen and hear, that we may harken and be blessed. Can you think of any other voice that would be so sweet? Can you think of any sound that would be so musical? Listen. God, speaking to *you*, This is my beloved child in whom I am well pleased.

Oh, Lord, do I really please you? Do *I* please *you*? Yes, child, you please me. You make me happy. Oh, Lord, is that true? Yes, it's true. Oh, it's too wonderful to be true. Why, friends, it's too good not to be true:

“...[He] hath blessed us with all spiritual blessings in heavenly places in Christ” Ephesians 1:3.

You want me to read you what I think is the most stupendous statement in all the writings of the Spirit of Prophecy? Now, there may be some just as big but they couldn't be any bigger. You'll agree with that as soon as I read it to you. It would be impossible. *Testimonies to Ministers*, 518:

“He ‘hath blessed us with all spiritual blessings in heavenly places in Christ.’ It would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son” *Testimonies to Ministers*, page 518.

Now, that’s a pretty big bite. You may have to do like I do—break it up into smaller bites and then chew each piece quite a while:

“It would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son”
Testimonies to Ministers, page 518.

If I understand what the language means, it simply says this, friends—that God wants to give me just as much as He gives Jesus, and that He can’t be satisfied until I get it. Well then, this means just what it says, friends—that when God spoke to Jesus at the Jordan and said:

“...This is my beloved Son, in whom I am well pleased”
Matthew 3:17.

He was speaking to Christ as our representative, and He wants to say that to every human being. Ah, but somebody says, Jesus doesn’t say that to the Devil, does He? No. And He doesn’t say it to the sinner who lifts his puny hand in defiance against God. No, He doesn’t. God isn’t well pleased with that sort of business at all, any more than a loving parent is pleased with a disobedient, defiant child—not a bit of it—and when you and I defy God, God is *displeased* with us.

Do not misunderstand. What we’re studying tonight is not some pseudo-Christian Science that everything is good and lovely—nothing of the kind. It isn’t some power of positive thinking and all that sort of business—nothing of the kind—as foreign to it as heaven is to hell. This is the Gospel of Jesus Christ, that when you and I give up our defiance, throw down our rebellion, and lie low at Jesus’ feet, and confessing our sin, accept our Savior, *then—then* God is well pleased with us, my friends—*then* God is well pleased with us.

When forsaking all self-exaltation and all self-dependence, we cling to the cross of Calvary and say, In my hand no price I bring, simply to Thy cross I cling—when we do that, then the Father’s smile is there and He says, Oh, I’m so happy that you have given yourself to Me and I am giving Myself to you.

The moment that you accept Him, that moment He accepts you, and if you want to know whether He has accepted you, just ask yourself the question, Have I accepted Him? If you have, He has accepted you and you have His approbation, His acceptance:

“...he hath made us accepted in the beloved” Ephesians 1:6.

Turn to John, the 12th chapter, and the 43rd verse—John 12:43. Now, this is talking about the Pharisees, and I want you to notice, friends, that they were conscious of this longing. Watch this blackboard, please. The scribes and Pharisees

had a longing for these things, but instead of looking to God to get it, they looked to man to get it, and notice what it led them to do:

“Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God” John 12:42-43.

Do you see? May I say, in a proper sense, there’s nothing wrong with desiring the approbation of our fellows, but oh, the proper thing, the normal thing, in a normal life, is to desire most of all and *more* than all else put together, the approbation of God.

But the Jews got the thing all turned around. They’re not the only ones that ever did it. They loved the praise of men *more* than the praise of God. If they could have had both, they would have been glad for it. Plenty of people would like to have God smile at them, but they want the smile of the world, too.

And my dear friends, it’s just a matter of simple arithmetic to see you can’t have both—you can’t have both—because the world is over here and God is over here, and there’s no way you can see the smile in each place at the same time. It just depends on which way your face is turned which way you see the smile.

Of course, I won’t guarantee that every time you look at the world it’ll smile. I won’t say that by a long way, no, but I will say this to you, friends. If your back is on the world, it may scorn you, but *your* face will be looking at the face of Jesus and you will love His smile more than you will fear the scorn of this world.

“For they loved the praise of men more than the praise of God” John 12:43.

What about you, friend? What does your experience anchor in and depend upon? Why, do you know, there’s many a soul who counts himself a Christian, who is up if those around him smile at him, but if he gets in an atmosphere of doubt and unbelief on the part of others, then he’s down. What’s the matter? What’s the matter?

Where are we looking for approval? Where are we looking? This has some very practical applications. You know, we hear from time to time of certain things called standards. You know what a standard is, don’t you? It’s something by which we measure.

Up in Washington, D.C., there’s a standard yard—36 inches. You might think, Well, anybody ought to know what a yard is. Well, up there they think it important enough that they have a special piece of metal, carefully guarded up there, and that is *the* yard, and every yard in America is supposed to conform to that. If they didn’t have a standard, pretty soon the yard might grow a little or shrink a little, depending on who was handling it, you know, but there’s a standard that’s just so.

Do you have a standard? Where'd you get it? Oh, this is the thing that's being done today. Oh, is that it? Well, where did these people that are doing the thing—where did they get it? Oh, they got it from somebody else.

Sometimes when I sit on boards, college or sanitarium, a question comes up, it's being discussed what to do about this, and somebody will say, Well, they're doing so and so over here at this place. Another one will say, Well, they're doing so and so over here at this one. Well, I guess we'd better do that, then, if that's what's being done today.

I'm reminded of an experience that took place in World War I, when Pershing had taken the American soldiers across to France to make the world safe for democracy, as it was said in those days.

A camp of American soldiers was established near a little French town, and they were there for some weeks waiting for the orders to go to the front, and keeping the time, as they would, every day at noon the cannon out there at the American camp boomed, and every soldier at that camp adjusted his watch accordingly. That boom meant 12 o'clock noon on the dot.

And, of course, the man that fired the cannon, in order that he might know exactly when to fire the cannon and be sure it was 12 o'clock noon—he went every morning shortly before noon down to the town and there in the jewelry shop—the watchmaker's shop—he saw that man's clock and he set his watch by that watchmaker's clock so that he'd be sure to fire the cannon right on time.

One day, he chanced to go in and visit with the man a little, and in the course of the conversation he said, How do you get the exact time to keep your clock? Oh, he said, I set it every noon by the firing of the cannon out at the American post.

Did you ever do that? Did you ever find yourself copying after somebody and then later find that they were copying after you? Did you? Sometimes it's a little wider circle than that. Sometimes there are more than two clocks involved.

But, do you know, friends, the real accurate time in this world comes from the stars. I like to think of the sign that's over some clocks—you can see them in some places—Naval Observatory Time Hourly by Western Union. Oh, that's time that's not patterned after the French watchmaker, nor the American cannon. That's time that is clocked by God's great celestial timepiece.

What kind of time does your clock keep, my friend? What kind of time does your conscious keep? If you're checking all the while by what somebody else thinks, they're almost certain to be one or the other or both of these two results—you'll be satisfied when you ought to be dissatisfied, and you'll be dissatisfied when you ought to be satisfied, and may I say, that's a pretty bad set of twins to have in any house. Isn't it? Yes.

To be restless when you ought to be happy, and to be perfectly satisfied when you ought to be alive and alert and awake to find out what's wrong and get it fixed up—that's a bad combination. It's the very combination the Devil wants you in, but it

comes—that double tragedy—from watching the face of men more than the face of God, from listening to the opinions of men more than the Word of God, being more anxious about the approval of men than the approval and approbation of God.

Oh, friend, if you know that you please God, you can take the scoffs and scorn of this world. You can even take the disapproval of your best friends and not worry too much about it. I don't mean that we should develop a shell like a turtle so that nothing touches us. I do mean, friends, that along with a quiet, kind, loving attitude toward those about us, whether they differ with us or agree with us, but all the while we look toward heaven to find out what pleases God and then pursue that road independent of applause or censure. Jesus did, and that's why that the Lord could anoint Him with the oil of gladness above His fellows. I crave for each of you tonight that happens—that peace, that joy, that satisfaction.

I want to give you a few examples. The other day I was reading this old book *The Life Sketches of James White and Ellen G. White*. This is the edition of 1888. On page 353 and onward, it tells about the sickness of Elder James White along in the middle sixties.

He was taken over to Danville, New York. This was before we had a sanitarium of our own. There Sister White found certain things to be helpful to him but certain influences that weren't the best. The physicians there were saying that he needed complete rest of body and mind—that he shouldn't engage in any activity except something like checkers or chess or dancing or card playing. They thought that might help him some. Of course, that didn't fit so well.

And so, finally, Sister White felt she couldn't stay there any longer with him, and contrary to the advice of all the physicians there, it says she took the care of her invalid husband into her own hands and went with him to Rochester, New York, and after spending a few weeks there, went to Battle Creek.

Well, after she'd been in Battle Creek a while, the conviction came to her soul that he wasn't going to get help there in that little village of Battle Creek—or town—that she had to get him out in the country—get him out on a farm—and try to just lead him right into work, exertion, in a garden, farm.

And her friends—her friends in the church—her brethren and sisters—they labored with her. You can read about it here. They said, Sister White, you are spending your time to no purpose. Elder White has gone beyond the place where physicians can help him. It's only a matter of time till he'll be dead.

He'd had some very severe paralytic strokes. They said, Sister White, you're just burying yourself with this one man. Meanwhile, your family needs you, the church needs you. Your duty is to stay here and go ahead with your work.

But Sister White—now, watch it—she had a conviction in her soul of what God wanted her to do, and contrary to what those about her thought she ought to do, closed up the house at Battle Creek, went up to Greenville, Michigan, and there they got a little farm, and there on that farm, she worked with her husband—helped him to venture out. The story is an interesting one.

Came time to harvest the hay. Elder White was expecting that the neighbors would come in and help him. Sister White visited them beforehand. She found out they were all busy. Farmers would be in haying time. She said, Listen. When my husband comes to ask you to help, just tell him that you're very busy—that you're sorry. You can't come. Oh, but they said, we'd want to help Elder White. Never mind, she said. You just tell him the truth—tell him you're busy.

And he came back so disappointed when he'd made the rounds. Why, he said, Ellen, I don't know what we're going to do. He said, I don't understand it. The neighbors won't come and help us.

Sister White said, Never mind, James. We can do it. Oh, he says, We can't. Yes, she said. She said, You do this, and I'll do this part, and Willie will do this part. You can read it all there. It's very interesting. You can read part of what I'm telling now in Dores Robinson's book, *Story of Our Health Message*.

My point is, she kept at the thing until that man found he could do some things, and he got to the place, friends, where he could go out and preach again in the churches and even be president of the general conference for several terms after these experiences when all the people thought that he was gone—gone—was only a matter of time till they bury him.

The perseverance of that woman, backed by her strong convictions of what God wanted done, is what brought him through, and of course, friends, after it was all done, why, then there were plenty of people to circle around and say, Bless your heart, Sister White, I'm so glad you did it. Yes.

But I want to read you a little statement here, page 355, about what Sister White endured as she went into the experience.

She was advised that it was her duty to commit him to the care of others in order that she might be free to give herself to the work of the Gospel. The aged parents of Elder White remonstrated with her, saying with tears, that she had done all in her power, that she should not attempt impossibilities. Her own life was precious and her children were in double need of her care now that they were deprived of a father's help and guidance.

Physicians looked upon her with pity and said, You will never, never realize your expectations. Ministers and leading men urged that God had called her to a special work which she should not neglect.

To all these appeals—

Listen. This was not a stubborn, self-willed defiance. No, no. This was a conviction wrought in her inner soul by the Spirit of God, an experience that the wishy-

washy soul knows nothing of, my friends. The soul that is always looking to see what other people think—they don't anything about what I'm reading.

But listen:

To all these appeals, she answered firmly, As long as life is spared to us both, I shall put forth every effort in my power to save him. That masterly mind must not be left to ruin, and God will care for me and my children and he will raise up my husband and you will yet see us standing side by side in the sacred desk speaking the words of truth unto eternal life.

She went steadily forward to the accomplishment of her purpose, carrying with her the sympathy of many anxious hearts and losing the sympathy of many more because of her refusal to accept their counsel.

That's the statement that I want you to get. She had some sympathy, but there were more—they had no more sympathy for her. I suppose they said, If she's determined to be a fool, then there's nothing more we can do. We wash our hands of it. She won't listen to us. Well, she listened, but she did not allow herself to be the slave of public opinion.

Oh, my friends, if there's any tyranny, it's the tyranny of the mob, the multitude, the masses, and if there's anything that this message, this movement, calls for, it's the courage of heroes to stand alone when necessary for God and truth. We've got to learn those experiences in the little things of life.

And that doesn't mean that we need to choose to be singular just to be singular. Don't worry, friends. We don't have to go to a gymnasium to get exercise on this subject. There will be plenty of opportunities in real life, plenty of places, where if we have the smile of God, we'll have the scorn of men.

God give us, friends, an experience in knowing the joy of it. Not the joy of being different. That isn't what I'm talking about. The joy of finding our approbation from God rather than from men. And, you see, one of the great problems in this matter of the approbation of men is that you never quite know when you have it.

Look over the pages of history. How often has the man that has been lauded and crowned today been dashed tomorrow down into the depths of despair? Doesn't make any difference whether it's Julius Caesar or Napoleon, whether it's in ancient history or in modern times, the God of today may be the Devil of tomorrow as far as the attitude of the crowd is concerned. You know that, don't you.

Well, why should men waste their time in the vain effort to catch those fleeting plots. Oh, let us turn to one who is changeless and eternal and know that we please Him—know that we please Him.

I want to tell you a very interesting little experience. The dear man, something over a hundred years ago, whose name was Charles Fitch—you've heard of Charles

Fitch—well, he was one of the pioneer workers, you know, in that great advent movement of the 1840's.

William Miller back in 1831 began to preach the advent message on the basis of the text:

“...Unto two thousand and three hundred days; then shall the sanctuary be cleansed” Daniel 8:14.

For a number of years, he labored quite alone. Then, by and by, Joshua V. Himes joined him, and Josiah Litch. Others began to come in. And there was one man—this young man, Charles Fitch—a lovely, fine, tall young man—had heard the message as early as 1838, but he hadn't decided to preach it. His mind had been exercised along other lines. He was preaching in one of the popular denominations. He was loved and admired by many. He had a great burden along certain lines, particularly the love of God, and he was finally—the way was opened for him to travel from place to place and church to church to present this message which he loved. For some time, he did this.

And then it seemed, for no reason, the doors were closed to him. And one December day, as the snow was being driven through the streets, he sat in his home quite dejected, wondering what the answer to it all was.

Soon there came a knock at the door, and there he went, he opened the door and invited the man in. He didn't know him. The man introduced himself. He said, My name is Josiah Litch of Philadelphia. He said, I've known about you for four years ever since you first heard this message of the second advent. In that year, I also accepted this faith and began to preach it.

And then, they talked together, and the more they talked, the more Brother Fitch's heart warmed at the fire from Brother Litch's heart. And finally, Brother Litch said to Brother Fitch, Brother Fitch, what you need is the message of the soon-coming of Jesus to go with the message you've been preaching.

He accepted it, but he knew when he did it that many friends would turn against him, and they did. But he threw his whole soul into it, friends. He was the one that, as he went to preaching the advent message, was given the impression through Habakkuk 2:

“Write the vision, and make it plain upon tables...” Habakkuk 2:2.

He was given the impression to make those prophetic charts—you remember—those prophetic charts that showed Daniel 2 and the beasts of Daniel 7—he was the first one that did that.

And he's the one that a few days before the great disappointment in October, 1844, was laid away to rest. Sister White said later, as she saw it in vision, Laid away to save him.

Out of the experience of those few years—those few months—when with all his heart he preached the advent message regardless of what friends about him thought, he wrote this hymn of loving resignation that I've asked Brother Foote to sing for us.

One precious boon, O Lord, I seek,
While tossed upon life's billowy sea,
To hear a voice within me speak,
"Thy Saviour is well pleased with Thee."

Perhaps you'd like to turn to it—what's the number—338. I've asked Brother Foote to sing the first four stanzas of this, and I want you to notice each line. Catch it with your eye as well as with your ear. It comes from an advent preacher who has turned from the popular ministry of that day to espouse an unpopular cause. He has turned his face, as far as the world is concerned, toward derision, insult, scoffing and scorn, but oh, he cries out for just one thing—the approbation of God, the smile of his Father. Thank God, friends—thank God he went to rest with that approbation.

[Singing.]

One precious boon, O Lord, I seek,
While tossed upon life's billowy sea,
To hear a voice within me speak,
"Thy Savior is well pleased with Thee."

Earth's scoffs and scorn well pleased I'll bear,
Nor mourn though underfoot I'm trod,
If day by day I may but share,
Thine approbation, O my God.

The friends I love may turn from me,
Their words unkind may pierce me through,
But this my daily pray shall be,
"Forgive, they know not what they do."

Let me but know where'er I roam,
That I am doing Jesus' will,
And though I've neither friends nor home,
My heart shall glow with gladness still.

Thank you, my brother. Isn't that sweet, friends. Oh, dear ones, let me tell you, that scoffing and scorning that the pioneers of this message had to meet is yet to find its full fruition in the rage of the dragon, as the mark of the beast is enforced in this world. And unless you and I have learned to run with the footmen, what will we do when we must contend with horses?

If we cannot endure the pressure of the opinion of those around us now on some little matters, what will we do when all the public opinion of this world has been massed and focused on the little remnant trying to drive them into submission to the beast and his image? What will we do?

But, you know, it's going to amaze all the dragon host to find that remnant perfectly immune to all, tender-hearted, but not soft, sweet and loving, but firm as a rock. Why? This simple thing, friends, that we've studied tonight explains it all. They have developed the habit of looking to Jesus for His smile instead of wondering what those about think they ought to do.

Now, don't misunderstand me. There's a place for counsel. There's a place for a proper regard and respect for the opinions of others. That's not my subject tonight. I'm not depreciating it or discounting it. I'm talking about something, friends, that looms up like a great mountain peak above all other considerations—the will of God—the approbation of God.

That will not lead us to be careless of the opinions of others, but it will lift us above worrying over the opinions of others. It will lead us to stand fast in the liberty of Christ, for where the Spirit of the Lord is there is liberty.

Ah, but, somebody says, Brother Frazee, I'd just love to do that if I could be sure, but oh, there are so many things I'm not sure about and I don't know what to do. I don't know what I ought to do about this thing, about that thing, and about the other thing.

Shall I tell you what Elder Warren used to say to people? He'd say, Just play fair with God. That was his way of putting it—Just play fair with God. And what did he mean? He meant this, as he would explain it. Go to God alone, and ask God—tell Him that you want to please Him more than anything else and tell Him you'll do what He makes clear to you, and then do it, friend. That's all.

Ah, but, you say, I can't be certain. Well, how certain do you need to be, friends? Hundred percent or just 51 percent? Let me tell you this. There are thousands of things in life that God has not seen fit to give us an infallible revelation on. There are some things that He's set on. The seventh day is the Sabbath, the tithe is the Lord's, wine is a mocker, tobacco is a poison—there are things like that that you can just settle like that—you who know the word and the testimonies.

But there are a thousand things in daily life that you don't know the answer to. Shall I go here or shall I go there? Shall I take this course of study or this one over here? What shall I do? Oh, that's where we become confused if we're not careful, and we begin to listening to what others think about this, that and the other thing. We forget because we cannot see the face of God.

Listen, friend. Take yourself to the secret place of prayer. Kneel down alone with God and tell God that in every decision of life you mean to do just one thing—the thing you believe He wants you to do. Counsel with others, if you have opportunity to counsel with those who can help you, but let not that be the first thing nor the last thing you do.

The first thing is to talk with God and the last thing is to talk with God. You need to talk to God *before* you get human counsel that you may have the right sieve to strain that counsel through. You need to talk to God after listening to human counsel that God may correct the error of human thinking.

And there alone with God in the secret place of prayer, tell God there's just one thing you want—to do His will—then do the thing that He impresses your heart to do. Friend, if you will do that, and be honest, because Elder Warren said, You play fair with God, I can assure you this, friends, He will lead you in the way of His counsel.

You may have the scorn of men—you will have many times—but you'll have the smile of God—and it's your privilege to claim it and to know it and believe in it and rejoice in it even now. Oh, thank God for His wonderful love—His wonderful love.

One precious boon, O Lord, I seek,
While tossed upon life's billowy sea,
To hear a voice within me speak,
"Thy Savior is well pleased with Thee."

I want to ask you a question, friend. Do not answer it to me. I do not ask you to raise your hand. I ask you to raise your heart toward heaven. Do you know that Jesus is pleased with you? Do you have *His* acceptance, *His* approbation? In your inmost soul, can you say, Yes, Jesus has accepted *me*, not because I'm good, not because I'm worthy, but just for His own dear sake because He loves me. I have given myself to Him, and He has given Himself to me.

"I am my beloved's, and my beloved is mine..." Song of Solomon 6:3.

Oh, I thank God that every soul can have that experience tonight, and friend, if you do not have it, press in and get it tonight. Do you know what I would do, if I were you, if you do not have that experience? I'd stay right here till I got it. I would. I'd stay right here in this little room until I got it. You can. You can have it.

Jesus says:

"And ye shall seek me, and find me, when ye shall search for me with all your heart" Jeremiah 29:13.

And I thank God. Now, just at this point, I'd just like to give an opportunity for just a few moments for some who know this experience of which we've been studying tonight—who know it and can in a few well-chosen words express that—I want you to do it for Jesus' sake.

It isn't glorying in yourself, but glorying in Jesus. If you know that Jesus has accepted you, and you can tell others that He'll accept them, encourage others with that testimony just now.

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