

# God Shall Supply Our Need

#0199

Study Given by W. D. Frazee—March 9, 1976

It's a wonderful thing to have a book that is a complete guide every step of the pilgrim way, isn't it? But in some ways it's very unlike a map or an atlas. This Book undertakes to be not only a general guide for the world, but a particular personal guide for me. I'm one of several billion people on this planet, and there have been a number of generations before you and I came along. Only Infinite Wisdom could pack into this Book all I need, plus all you need, plus all your father and mother needed. But God has done that. Obviously, then, while there are some things that are in the Bible for everybody, not everything applies in the same way to everyone. God has never abdicated His throne by giving us the Bible.

The Holy Spirit was sent to guide us into all truth. The truth is here, but we need a guide. Without that we would be something like an eight-year-old youngster studying a map of the world, and deciding as a result of the study of the map how he intended to go to the North Pole. He might get lost on the way even if he carried the map in his pocket, might he? It wouldn't be that the *map* was wrong. He needs not only a map, but a guide. Right? And the Holy Spirit is the guide.

This is why we kneel down and pray before we start studying this book. It isn't just that it's customary to open a meeting with prayer. It is customary. It's a good custom. But whenever we study the Bible, even if we are thinking about it as we walk along, we may not kneel down, we may not even move our lips in prayer, but always our mind should be in the attitude of Samuel there at Shiloh, "Speak [Lord]; for thy servant heareth" (1 Samuel 3:10).

Now tonight, I want to study some very practical things with you from this book. And remember, the Holy Spirit must guide you as you read and as you listen.

About 30 years ago, Elder Roberts, who was the president of the conference where I began my ministry 50 ago, visited us here. At that time, he was serving in the medical department of the General Conference. He gave a talk to us, and honestly, I can't remember a thing that he studied. But this is what I remember—I'll never forget this—he said, "Now, the most important thing that you get this afternoon may not be something that I say at all; it may be what the Holy Spirit impresses you with while we're talking and studying." That's the thing that I remember, and it's the truth, dear friends.

You see, every one of us, unless we're all together asleep, our minds are running during a study like this. Sometimes we may wake up and find our minds clear over in Viet Nam or Zambia or Canada or some other place. Sometimes that's good, sometimes not so good. But as we listen to the reading of the Word, and as we look at it, we will not only get thoughts that are suggested by the speaker, but the

Holy Spirit will apply things to our lives that the speaker never thought of. He will apply things to individual problems in your life that the speaker knows nothing about.

Many a time I've had the experience after a meeting, perhaps here in this chapel, perhaps a thousand miles away at some camp meeting, of having somebody come up and say, "Brother Frazee, that was just for me."

I remember an experience that I witnessed when I was a boy out in California. I was attending a camp meeting in San Bernardino. The speaker was Elder Guy Dale from Europe; he had just come in from Europe, and he had the early morning meeting at the young people's hour. As was customary in those days, there was a testimony meeting at the close. One of the first men to speak was a young man who got up and he said, "Brother Dale, if I hadn't known better, I would have thought you were speaking right to me this morning."

Elder Dale was on his feet at once. He said, "I was."

Well, they had never met, but it's a wonderful thing for both speaker and hearer to recognize that the Holy Spirit is giving meat in due season.

Remember, and I'm emphasizing it, the particular application that *you* get may be something that nobody else knows anything about. Oh, let us open the windows of the soul heavenward. Let's not only keep our ears open but our hearts open, believing that God will help us.

Now, I wish you'd turn to Philippians 4:19. Here's something wonderful—one of those traveler's checks that you can cash again and again.

What is the fifth word in this verse? Supply. Now you still have a room over in the hospital called central supply? Sometimes the folks call it the commissary, and sometimes they call it supply. I don't know which word you're most used to right now, perhaps commissary, but it has been called supply. Maybe we call it commissary now more to differentiate between it and the central supply over in the hospital. We wouldn't want to get the two mixed up. But in either case, my point is, there's a place we go to get things. Now we're ready for our verse. All together:

"But my God shall supply all your need according to  
His riches in glory by Christ Jesus" Philippians 4:19.

Is there enough in the commissary up here to keep the homes running on this place another week? Yes. Is there enough over there in central supply to keep the hospital running another week? We hope so. But there's enough in our central supply to keep us going through eternity. Is that true? Is it really true, dear friends?

I wish God would give me my share right now so I wouldn't have to worry about it any longer. Well, that's the reason He *doesn't* give it to me all at once. He wants me to learn to trust. If I had it all in my pocket, then I wouldn't need to trust Him; I'd have it, you understand.

"But my God shall supply all your need..." Philippians 4:19.

Wouldn't it be a strange thing someday to see a great big truck backed up here to our commissary, and you'd see Brother Frazee up there having people load in groceries from the commissary into that big truck? They'd load in case after case, and you'd say, "What's going on here?" I'd say, "Well, I don't know when this commissary is going to run out, and I want to have plenty of stock stashed away."

No. We depend upon that. But oh, here is something that is an infinitely greater—the supply, the commissary of God. "My God shall supply all your need according to his riches in glory by Christ Jesus." Oh, *this* is wonderful.

In this Gospel Medical Missionary program, carried on on a self-supporting basis, we have the opportunity to *learn* this lesson in a way that multitudes today miss. Multitudes today have learned to find their security in human beings and in human organizations.

Don't misunderstand me. As I have covered in previous lessons with this group, there is a place for earning wages. There is a place for regular salaries and the security that goes with them. God has arranged in His church today for the tithing system to be applied to the preaching of the Gospel, and He's outlined the sustentation plan, and we're thankful for all that this makes possible. But you and I have been called to a special work. By special, I mean peculiar, somewhat different. We're not out in the world earning wages; neither are we working for a denominational organization with an assured wage.

Where shall we go for a pattern for what we are seeking to do? We go directly to the work of Christ and His apostles in the early church. When Jesus called Peter and John and James and Matthew to follow Him, they were entering the Lord's work, but they were not given an assured salary. If you want a text on that, turn over to Luke 22. Some of you are so new here you weren't even here when I gave these lessons weeks ago.

"He said unto them, when I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing"  
Luke 22:35.

So when Jesus called His disciples and sent them forth, they were without purse; that is, they were without an assured income. And yet at the end of three years of that program, they said they had lacked nothing. Can you testify to that whether your sojourn in this program is long or short?

Dear friends, I've been in it for 34 years, and I haven't lacked anything. God has taken good care of me. But that doesn't mean that I have a lot of money. No. No. But thank God I'm not in debt; only to Him, and to my fellow men for love's sake. And one of the greatest lessons that I'm anxious for all of you to learn in a practical way is this lesson of happy, cheerful contentment with the level of finance that God supplies.

What did our first text say? "My God shall supply all your need." How much is that? Well, somebody said facetiously that in order to know what the average family in America needs for income, take what they're getting and add 10 percent.

Whatever it is, you understand. If people are getting \$1,000 a month, they need at least \$1,100. If they're getting \$2,000, they need \$2,200. That's just in round numbers, you understand. Isn't it a fact that most people in America are in debt? Are you aware that the fact that the combined debts in America today are more than the debts of all the people that have ever lived in this world from Adam to the present time to this generation? That's how much people have gone off the deep end, and it's a deep one on this debt crisis.

God wants you and me to learn not only to get out of debt and keep out of debt, but to be happy in it; to do it without nervousness or worry or unrest. We talk about being a peculiar people. Keeping Saturday for Sunday is only the beginning of being peculiar. Being out of debt and being happy with a way of life in which little money is handled, that really makes you peculiar.

Don't misunderstand me. There are plenty of people in this country that are what are called poor. In fact, the government today has a figure, and if you don't get that much money in a year, you're supposed to be in the poverty bracket.

Well, measured by their standards, I've always been in the poverty bracket, but I haven't found it out. I'm rich. I really am, dear folks. I'm really rich. I have a place to sleep at night. I have all the food that's good for me to eat. If I try to double up and eat twice as much, it would only make me sick and make me live shorter instead of longer. I have so much to be thankful for, and I know you feel that way.

But the thing I want to emphasize tonight is this: unless we're careful, we'll be infected more or less with the virus of unrest that is filling the world in the great desire to do what they call—get ahead, or at least keep up.

Well now, dear friends, if I get out here on the freeway, I'm not trying to get ahead of the traffic. Most of the traffic on the highway today is breaking the law. You know that, don't you? Yes. If you keep the law on the highway today, most of the traffic will pass you, won't it? Well, how are you going to *feel* about that? You're going to say "Oh my," and especially if somebody else is driving. Why don't they step on the gas? Look at all the people that are passing us. Well, indeed look at all the people that are passing us.

It's a wonderful thing to move along within the proper limits with our hearts at peace with God and our fellow men and not worry about all the people that are passing us. Some of those dear people are going to get to the hospital quicker than we do, and some of them, sad to say, are going to get to the cemetery quicker than we do.

Now the application in our lives:

Is it true that you have friends, relatives that are handling more money every year than you do? Do you know anybody that's handling more money? Do you have any brothers, sisters, fathers, mothers, sons, daughters, cousins, aunts, uncles that are handling more money every year than you do? Why sure, every one of you can think of someone. How does that affect you? Does it worry you? Does it bother you?

Well, dear ones, if it does, unless you can get past that experience, sooner or later, you'll be out there trying to keep up with them or pass them. Either way, it can wear you out. God wants us here in this program not only to have our hearts in the work, but to have an experience of absolute security that is utterly incomprehensible to the world, and is rooted not in whatever financial system is here. No, no. The world looks at it, and they just don't know what to think, but you and I know that our security is rooted in the promise of God.

Jesus had His disciples on this system not only during the time He was here, but that's the way they went ahead with it afterward. Turn to Acts 3, and let's take a look here at something that's quite interesting.

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour..."

That's 3:00 PM.

"...And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple" Acts 3:1–2.

What would you say that man was? He was a beggar. Do you suppose he had anything in his cup? There must have been. It was 3:00 in the afternoon. But he still wanted more. Poor fellow, he probably needed it. Seeing Peter and John about to go into the temple, he asked alms. He begged them, and he held out his hands, his cup. "Will you help me?"

"And Peter fastening his eyes upon him, with John said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none..." Acts 3:4–6.

Ah, how his countenance must have fallen. Tell me: right that minute, who had the most money, the beggar or Peter? The beggar had more. You know he did.

Which would you rather be? Would you be willing to be as poor as Peter in order to be as rich as Peter? I'm not going to conduct a search here tonight, but I'm going to tell you something; it might be difficult to find anyone here tonight that's poor as Peter was that day—it might be difficult. I've got more money in my pocket right now, and I'm no millionaire.

But Peter said, "Silver and gold have I none." Well, Peter, what in the world are you doing here in the temple? You'd better be out getting some money. What are you going to eat tomorrow and what are you going to eat next week? And what are you going to do if you break a leg, or if you develop a coronary and have to go to the hospital? What in the world are you going to do, Peter? "Silver and gold have I none."

Now I gave a study here not long ago, and I told you something. I told you what the Devil would tell somebody. Some of you weren't here that night, so I'll repeat it, cause the Devil might be whispering it in your ear.

The Devil is telling somebody that's just a good little sanctimonious pep talk to make you be willing to slave away in this program without fussing or complaining. But you notice I told you who is inspiring those ideas. Who is it? The Devil. You know, if I believed anything remotely like that, I'd get off this campus as fast as I could, because I wouldn't want to be in a thing like that. Would you? No. But dear ones, I repeat, it's a wonderful thing to have something so precious that you enjoy being in it for love's sake.

Could Peter make money? Sure he could. He could go catch fish. Peter wasn't poverty-stricken up there in Galilee. He was no millionaire, but he was a successful businessman. Matthew was no stricken poverty individual. He was a tax collector, and they live pretty high—a government man, you understand. We call them collectors of Internal Revenue now. But they left those things and voluntarily went with Jesus, and stuck with Him.

All but Judas, poor fellow, he got to running after money, and it was the death of him. But the other 11 were so happy in it that they went right on. And the story doesn't run like one of these success stories the world writes. It doesn't tell how they worked away so hard for a few years, and then after that, they got more prosperous and got more prosperous and got more prosperous. No.

“Silver and gold have I none, but such as I have give I thee:  
In the name of Jesus Christ of Nazareth rise up and walk”  
Acts 3:6.

What happened to that beggar? He *walked*. And friends, that was worth more to him than all the money he had ever begged in all his *life*. And really, wasn't it worth more to Peter to do that, to be God's channel to accomplish that, than if he had been a millionaire? Wasn't it?

Listen folks, the Latter Rain is going to fall, the Loud Cry is coming, and God is going to have some people that'll work that kind of miracle down here in this generation. Right? And who will they be? They will be people that have gotten the victory over pride, selfishness, covetousness, love of the world, and over every wrong word and action. And do you know, covetousness is one of the most difficult things to get over because it's such a *respectable* sin.

If somebody here tonight would get drunk next week, how ashamed they would be. We would all feel so sorry, and we'd want to gather around and pray for them and lift them up, and God would hear us. But covetousness is something else, isn't it? Do you know what covetousness is? Covetousness is love of money, or other things. But you don't have to have money to love it. You don't have to be a rich man to be covetous. The person that's only getting \$35 and can't rest until he gets \$45 can be just as covetous as the millionaire. Just as covetous. The person that is perfectly happy with his \$50 until he finds out that somebody else got \$60,

and then he's just as restless and discontented as can be, he may have this *problem*, you understand.

Dear ones, oh let us settle it in our hearts that in this work we have been called of God. If we haven't, let's not fool ourselves, but if we have, then God is our paymaster. And He has said, "My God shall..." what? "Supply all your need." And do you know, friends, your need a week from now might be more than it's been in ten years in the past? Something could happen, and there is no way for any individual that you might hire out to or any institution that you might become a part of to cover you with sufficient security so that *anything* that might happen will be automatically taken care of in advance. Just be sure of that.

Have you ever had the experience of seeing some friend, or you might have had the experience yourself, of having some kind of insurance—and I'm not against certain kinds of insurance. Sister White kept her house insured for fire as a business matter. But my question is this: Have you ever been acquainted with an experience where somebody had an insurance policy, and then something happened and just about everything was covered except the thing that happened? Did you ever see that happen? Sure it can happen. We have become today as a nation, security conscious, and insurance conscious. Everybody is filled with the idea that somebody else ought to pay.

Do you know what happened the other day? Some of you aren't going to believe me. It's hard to believe, it's hard for me to believe when I read it. But this is what actually happened not long ago. In a Federal court, a person was suing a doctor in a hospital for malpractice because they had some calamity in connection with the experience. The court gave a verdict of not guilty on the doctor and the hospital, but required the hospital to pay because he said *somebody* had to pay for these folks because they' had this calamity. Sure, this is what's running the insurance rates right up. The idea that anybody and everybody must pay *except* the person involved.

Now, why am I going into all this? I'm going into it for one great reason, folks. I want you while you're on this campus long or short, a few days or years, to thoroughly master this lesson that Jesus taught His disciples while He was here and the early church: a willingness to go anywhere with nothing but the promise of God, and to be *content* with whatever God supplies; to be happy in it. We are not in the money-making business. If we were, we wouldn't be in this business. We're in the service business.

Let's turn now to Acts 20. Paul is reviewing his experiences with the elders of Ephesus. He had brought these men into the truth, as we say. He had given them the Gospel. Now he was on his way down to Jerusalem, and He didn't expect to see them again. He had a farewell service.

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel" Acts 20:32–33.

There wasn't a man there in all that group that could say, "Paul, you had your hand out looking for what you could get."

"I have coveted no man's silver, or gold, or apparel.  
Yea, ye yourselves know that these hands have ministered  
unto my necessities, and to them that were with me" Acts 20:34.

What kind of worker was Paul? A self-supporting worker. He did double service. He served as a soul winner, and he served as a practical worker.

"Yea, ye yourselves know, that these hands have  
ministered unto my necessities, and to them that were with  
me. I have showed you all things, how that so laboring ye  
ought to support the weak, and to remember the words of  
the Lord Jesus, how He said, It is more blessed to give  
than to receive" Acts 20:34–35.

Will you repeat with me what Paul quoted from Jesus:

"It is more blessed to give than to receive" Acts 20:35.

Remember that word "blessed" includes the meaning of "happy." Is it really happier to give than to receive? Oh, I watch it again and again in the lives of people. It is a happy thing to receive if we're not covetous. But oh, the happiest thing is to give. It really is. There are opportunities all around us with money, with food, with clothes, with books, with love, with sympathy, with care, and with interest. Thank God, that's the business we're in. I know that everybody here is in that business. But the thing I want to hold out to you is the fact that God not only is glad for us to be in it, but He also wants us to be happy in it, and let the traffic go by and not try to keep up with it. Do you see what I mean, dear friends?

As I was meditating on some of these things, there came to my mind a statement over here in *Volume 5*, page 152, and I looked it up. This was written before any of us here were born over a hundred years ago. The prophet of God is writing here to some men that were farmers. Do you know what those farmers had in their minds? Whatever their acreage was, they were working hard to get all they could from that so they could sell their crops and get some money so they could buy some more land. Do you know why? So they could raise some more crops so they could get some more money to buy some more land. Listen to what the prophet says:

"Could our brethren remember that God can bless twenty  
acres of land and make them as productive as one  
hundred, they would not continue to bury themselves in  
lands... Satan is pleased to have you increase your farms  
and invest your means in worldly enterprises, for by so  
doing you not only hinder the cause from advancing, but by  
anxiety and overwork lessen your prospect for eternal life"  
*Testimonies for the Church, Volume 5*, page 152.



Wouldn't that be a shame, friend? Here I am, I'm a farmer. I've got 20 acres of land, but I think that's not enough, I've got to get some more. So I work night and day, and I get enough so I can buy another ten acres, and another ten and another 20 and so on. Finally, as far as I can see in all directions, I own it all, but I've lost my *soul* in the process. What a pity; wouldn't it be too bad?

But now I come to something: suppose that instead of doing that—don't miss this—for something that I own personally, suppose I do it for the Lord's work. Suppose I wear my life out in the endeavor to do more and more, and get more and more done in this program. Or do I dare touch that? Oh brethren, God wants every person on this place to learn, along with being faithful and doing all that we should, He wants us to learn to be temperate in all things. And do you know something, friends? Nobody ever yet bought a farm that was big enough that there weren't more lands joining it that he could buy if he could only get some more money. In fact, the bigger your farm, the more land there is joining that farm. That's the way work is.

I've been on this place for 34 years, and I've never seen the time when we had enough workers to compass all the work. You say, "What's the matter?" Well, that's only half the story. I sit on many boards in many institutions. As I travel around, I find that people are always seeing that if they could only get some more workers, they could do some more. Up to a point, that's a normal thing and a good thing. But the Bible says to let your moderation be known unto all men.

What would you think if tomorrow morning at breakfast the home head should say when you were nearly through the meal, "Well folks, whether we like it or not, there's so much food in the refrigerator and here on the table that all of you have to eat some extra helpings before you go because we've got to get this food eaten up." What would you think of that program? You would say that's not health reform, wouldn't you?

Lest somebody miss what I'm saying because of thinking of another point, I'll introduce it now, and I'll come back to the point because I want you to be sure to get it. And unless I mention this next point, someone won't get what I'm saying now at all. They can't hear me because they're thinking about something else.

Do you know what that is? "Yes, but Brother Frazee, what about emergencies?" So I'll talk about emergencies for a minute and then come back. Weren't some of you thinking about that? Yes, sure you were. That's all right. That's being sensible.

There are emergencies. There are times when after we've done a full and a heavy day's work, the pipes break and have to be fixed; a patient comes in from an accident out on the highway, and people that have been on duty come back and mend the leg, and so on and on and on. And all the emergencies aren't at the hospital; some of them are in the homes, aren't they? Yes.

But unless we have learned the lesson that I'm talking about tonight, we won't be ready for those emergencies. They will either find us so worn out physically that we won't be able to bring to them what we ought, or even worse, we will be in such a state of mind that we'll be irritated by the emergencies. We'll either blame the

people that made them, or blame God indirectly for allowing them. So you know what I mean?

Listen, Jesus and Peter and Paul were meeting emergencies every now and then, but because they had mastered the lesson we're studying about tonight, they were able to meet emergencies calmly. They accepted them as emergencies. Brothers and sisters, when we meet emergencies, let's not become used to going over our normal amount of energy in the endeavor to do more and more, and buy some more acres so we can produce some more money so we can buy some more acres. Do you see what I mean?

God has told us in Gospel medical work to be careful about this part. That's why I bring it to you. I want this place to be what it already is to a tremendous extent. I want it to be a place where every patient that comes on these grounds, every visitor, every new student, every visitor from a distance, finds an atmosphere of peace and joy that comes not because somebody has found an oil well or a gold mine that supports us while we sit and listen to the birds and read the Bible and look at one another. No. Rather they find a place where, in the midst of problems like everybody in everyday life is finding, here are some people that have learned to *accept* the promise of God:

“But my God shall supply all your need according to His riches in glory by Christ Jesus” Philippians 4:19.

They are willing to handle little money, or if necessary no money, in order to be the dispensers of the grace of God. And they are not people who are going to wear themselves out in restless endeavor to keep up with what's called success in the world, or even in religious circles. They're going to be content to walk with Jesus the lowly path of service and sacrifice, and be happy in it.

As we study the life of Jesus, more and more we shall see where He found His peace—in seasons of communion with God, in nature, through His Word, and in prayer. Money is not the answer to our problems, friends. Our problems are problems of the spirit. The answer for those problems is found in communion with Jesus, in prayer, in nature, and in service with Him. I know all of you here doubtless have learned something about what we're studying tonight. But I'm working for a degree—MS, Master of Science—*this* science. Will you join with me in the quest?

[Elder Frazee sings, "Take Time to be Holy."]

Take time to be holy, The world rushes on;  
Spend much time in secret, with Jesus alone;  
By looking to Jesus, like Him thou shall be;  
Thy friends in thy conduct His likeness shall see.

“But my God shall supply all your need according to His riches in glory by Christ Jesus” Philippians 4:19.

Let's visit that central supply every day, what do you say?

Copyright 2021. All rights reserved.

W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)