

# Standing Alone

#0206

Study Given by W. D. Frazee

He loved me and gave Himself for me, Galatians 2:20; that's what Paul said. Can you say it? Does Jesus love you that much; has He done that much for you? You see, my dear friend, it's either all true or it's not true at all. He who loved you enough to die for you and take your place, or else you have no part in it. This is not something that can be halfway, in between; it's either *all* or none. Oh, I'm glad it's all for me! All for me. And the good news is it's all for you.

I'd like to have us think this evening a little while of some of the practical implications and applications of this. As we pointed out earlier, if Jesus loved *me* enough to die for *me*, all for me, there must be something about me personally that He thinks is valuable. As I study it I find that I'm an individual; He never made another like me; I'm unique. This is what makes me valuable. And He created me to fill a deep need in His own heart. He made me for fellowship with Himself. There's nobody else who can take my place.

If this be so, you can see there must be something in the heart of God that appreciates an exclusive friendship with me—an inner fellowship, which nobody else shares. We have many friends and loved ones in this world. The fellowship between parents and children can be precious. It ought to be; it *can* be. The fellowship between husband and wife is a most wonderful experience. Helen and I today are celebrating our 41<sup>st</sup> anniversary. I can tell you honestly, it gets better all the time, and it started out good too. I praise the Lord for what this fellowship has meant and does mean to me today.

And so, we have the other experiences of life, the other relationships of life. I thank the Lord for friends that He has given me through the years. Oh, so close can be the ties in Christ with those who love and whom we share the burden of service.

But, my dear friends, not *one* of all these relationships or all together, can substitute for that personal, exclusive fellowship with Jesus. In fact, the great purpose of all these other relationships is to help us see various facets of our relationship with God and His relationship with us.

And let us face it. If you are different from everybody else in this world and this universe, and God made you such in order that He might have fellowship with you in a peculiar, personal way, can you not see that there must be some things in your experience in which, as far as this world is concerned, you walk alone? You walk, alone! [Elder Frazee placed emphasis in saying each word.]

Someone says, "But I don't like that."

Well, it all depends on how you pick it up. I had an ax in my hand today and was using it, but I took hold of the handle. I didn't insist on picking up the sharp edge and clasp it close in my hand. In this great truth of the inevitability, the necessity of walking alone, if you'll pick it up by the right end, it is serviceable, it is beautiful. But if you feel sorry for yourself when you walk alone, then you have missed what it's all about. God desires that you shall have a fellowship with Him in which no one else in this universe can fully share.

You say, "But what about my friends; what about my husband, my wife, my brothers, my sisters? What about this one and that one with whom I have a very close fellowship? Can't they enter in with me?"

They can enter in so far, perhaps. But there is in your heart a room that nobody but Jesus can fill. And just as truly there is a place in God's heart that nobody but *you* can fill. And God desires that you shall be so conscious of filling that place in *His* heart—all alone; in sensing His filling that place in *your* heart—all alone.

When you are called to meet experiences in which you must stand alone as far as the visible world is concerned, it only makes more real and more wonderful and more precious that intimate fellowship with Jesus.

This is the key that unlocks a thousand problems of life. This is the mystery that solves so many other mysteries—this mystery of the inner, intimate fellowship of the individual with God.

Turn now please to 1 Kings 18:22. This is Mount Carmel where all Israel has been summoned at the command of Elijah, acting for God. Ahab, the king, is there. All the prophets of Baal are there. Backslidden, apostate Israel is there by the thousands. They cover the mountain. Elijah has summoned them to the crucial question, "Which way are you going to go?"

Now notice this interesting statement:

"Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men" 1 Kings 18:22.

How many did Baal have looking there at Elijah? Four hundred fifty. Back of them were 400 prophets of the groves. But let's look at the 450. Over here standing with Elijah are how many? None. Elijah stands alone. The wording of Elijah's statement is interesting and significant. "I, even I only, remain a prophet of the Lord." Some had been slain. Some perhaps had apostatized. Elijah stood there how? All alone, but he *stood* there all alone and God honored his faith and heard his prayer, and answered by fire from heaven that consumed the sacrifice and brought glory to Jehovah; because God had *one* man that would stand *all alone*.

Is there somebody here tonight that will stand for Jesus all alone? This is the spirit of Elijah that must be upon the people of God if they are to finish the work and make ready a people prepared for the Lord's coming. God has you and me in *training* for just such a crisis like this one.

Let me read you an interesting statement. This is in the book *Historical Sketches*, page 158, speaking of the coming time of trouble in which all the world stands with Baal:

“...In the day of fierce trial He will say, Come My people. The people of God are not at this time all in one place... They are in different companies, and in all parts of the earth, and they will be tried singly and not in groups. Everyone must stand the test for himself” *Historical Sketches*, page 158.

A similar statement in *Early Writings*:

“We must learn to stand alone and depend wholly upon God. The sooner we learn this the better”  
*Early Writings*, page 105.

That was printed in the *Review and Herald* of August 11, 1853. That’s quite a while ago, isn’t it? You can read it now in *Early Writings*.

Here was a lesson that the *sooner* we learn the better it would be. And what’s the lesson? Learn to stand alone. Did Elijah learn that lesson? Thank the Lord, that’s why God could use him. It’s true he got discouraged that night; we know that story, but he came back. If some of us get discouraged, thank God, we can come back. And Elijah never died. He went to Heaven in a chariot. You and I are going soon to be translated, is that right? That is our hope, that’s our aim, that’s our goal. But listen: if we’re going in the chariot with 10,000 angels, somewhere between here and then, you and I will stand *all alone*.

If you were getting a man ready to stand all alone in a crisis, would you give him any experience beforehand in standing alone? Would you? Would you think that would be wise? How else would a man learn it? This is the key to understanding and rightly interpreting some of the experiences you’ve had this last week, this last month, and some of the ones you’re going to have next week, and next month. You and I are going through our training period, and we are learning to stand alone, or are we?

Being in school does not guarantee learning a lesson, does it? Every school, every course that’s offered doubtless has some people who enroll and flunk out or enroll and fail to pass the final examination. Thus it has been in the training of God down through the ages. But thank God, there are also graduates—students who persevere, who learn from their failures as well as their successes, and who finally pass the examination and graduate with honors. This is your privilege, my friends. And the good news is the Principal of this school *guarantees* to get you through if you’ll stay in school. If you’ll stay in school.

There are textbooks to study—the Bible and the Spirit of Prophecy. There are laboratory manuals, and here each one has a different one. For I repeat, the way you learn to stand alone is to *stand* alone. The only way to be able to stand alone is to *not* have people standing with you.

There's somebody here tonight that came to Wildwood because you didn't want to have to stand alone. Now, I'm not saying which one that is. We naturally incline to seek an environment favorable to the convictions we have, the truths we believe, and the standards that we love. There's nothing wrong with this provided we don't forget this other lesson we're studying tonight. Jesus longs to have you enter into an experience with Him in the closest, intimate fellowship that no one else understands or shares.

Be willing then, when God's providence presents the need—the opportunity, the challenge, the privilege—be willing to stand alone with Jesus in your home, where you work, where you study, in the church. In the *church*? *Indeed!* In the community. Every place you go. If you are walking with Jesus, sometimes you will need to stand all alone.

Some parents do not understand this in the training of their children. They're looking for a church to go to, a school to send their children to, where the children will always be with those who stand for what those parents *wish* their children to stand for so that the children will have no problem with their peer group. Am I talking about anybody here?

Daniel learned in Jerusalem to stand alone. When he was carried captive to Babylon, and mind you, he didn't *enroll* in Babylon—he was carried there as a captive. He didn't go *hunting* worldly education, he was a slave. But my point is, because he had learned to stand alone in Jerusalem, he stood alone in Babylon. Right? And as the result, three other young men said, "Daniel, if you're willing to stand alone, we'll stand with you." There was only three. And Inspiration tells us that if Daniel had failed to take his stand *alone* on that issue, the other three would have failed. They would have gone along with the crowd.

I don't know how many were carried captive from Jerusalem that day when Nebuchadnezzar took that band of the royal children from Jerusalem across the desert to his great capital of Babylon. I know there were more than four. And if you're waiting, my dear young man, until all the youth in your group stand for this standard, and stand for that standard that God has given us; if you're waiting to *stand* for that without being peculiar, you may wait in vain.

There is a purpose in it. God is wanting—don't miss it—He is wanting something more than your standing for that standard—in diet, in dress, in association, courtship, marriage, reading, music, recreation, amusement, education, Sabbath-keeping. I say God is wanting something more important than your living up to all those standard. He is wanting *you* to have an experience of standing all alone. Why? Because in that way, you and Jesus have an experience of intimate fellowship; one in which you understand each other, but others may not understand *you*.

I ask again: which end of that tool will you pick up? Will you pick up the sharp edge and let it cut you? Will you begin to feel sorry for yourself because you, you only stand for that? Or will you say "Dear Lord, You stood alone for me in the judgment hall. I'll stand alone for you if Your providence arranges it."

The problem with Laodicea is that thousands of people at some point in their experience have come to this test, and have decided that they will do what Tom, Dick, and Harry do. This is what makes things lukewarm. And to be lukewarm is to be quite comfortable. It's certainly not too hot, is it? Nobody would complain of the cold. It's the middle of the road.

Oh, my friend, *who* will stand for God like Elijah did? "I, even I only, remain a prophet of the LORD" but Baal's prophets are 450 men. And if it would best serve your interests this evening hour, I could begin to name off a dozen things, a *score* of things, that right now if you stand for exactly the way the Lord says, you will, again and again, be placed in circumstances where you must stand alone. You wouldn't have to go a thousand miles away to do it either.

"Oh," you say, "Brother Frazee, what is the list?"

I'm not going to give you the list. But if you'll study the Book and the books that go with the Book on your knees and ask God to help you, He will enable you to find what to stand for that brings glory to the God of Israel.

Now, I know something about the way the Devil operates. And all that a few people here tonight are going to get out of this meeting, unless they're really careful, is the urge to go out and find something peculiar to do so they can fulfill what we've studied tonight. I warn you of that, my dear friends. Yes.

The Bible tells us plainly that the people of God are a peculiar people. You've read that, haven't you? But that doesn't mean (and don't miss it) that everybody that's peculiar is one of God's people. Oh, no. Some oddities are walking around that have nothing to do with the principles we are studying tonight. To stand alone with Jesus doesn't mean to rejoice in our eccentricities, our oddities, our individual ideas and opinions, nothing of the kind.

What Elijah was standing for at Mount Carmel was the worship of the God of Heaven as God had told His people to worship Him; that's all he was standing for. He was standing for obedience to the law of God.

"Well," you say, "nobody worships Baal today."

Some other evening I may study that with you, friends. There's plenty of Baal worship going on all around. That's not my subject tonight. My subject tonight is very simple, but it's infinite. It is this: Jesus longs for your fellowship. Jesus died for you as if you had been the only one in all this world. He wants to save you for *Himself*. He wants your friendship, your fellowship. He does not desire you to receive the mark of the beast either in your forehead or in your hand. He does not want you to be regimented by the influences of this world. He does not want you to think like the world, enjoy the amusements of the world, dress like the world, eat like the world, get your recreation like the world, be educated like the world. Why not? Not simply because so much of that is evil, but this—it separates you from Him. It tends to make you one of the mass, one more domino in a great pile. Oh, how sad Jesus must be when He has gone to infinite pains and infinite planning to make you

*different* from the world, and you allow the influences of the group you are with to squeeze you into the mold of the world.

God wants you to look like He made you; not like some beauty shop warps and twists and molds, and fashions you. God wants your mind to be what He made it to be, and planned it to be; not warped and twisted and influenced by the TV and the radio and the newspapers and magazines of our time with their incessant and repetition of the world's propaganda. And do not think that those who expose themselves to those influences remain the same. They do not. Innocent Eve in Eden listened for a short time to a broadcast from the forbidden tree where the serpent mouthed that mixture of truth and error. She came, a loyal, obedient servant of God. She left a rebel, joined with the first great rebel.

Some weeks ago, a young woman was kidnapped. Her father and mother have poured out over two million dollars in the endeavor to get her back. But the word now is, horrors of horrors, that child for whom they've poured out all those millions has joined with her kidnappers in a war against her parents, against the government, against society. What a *strange* infatuation. It takes more than ransom to bring reunion, my friends. All Heaven has been poured out in the great ransom at Calvary. Millions of dollars? Oh friends, the infinite life of God has been poured out to ransom you. But what, if under the hypnotic spell of the one who has kidnapped you, you *join* with the kidnapper in a war against the One who so loved you that He gave everything to ransom your soul? What a terrible thing.

How can it be? It comes by listening. It comes by looking. If you look you'll be hypnotized. If you listen, you'll have your thinking muddled. You come to the tree saying, "Yes, God said not to eat this tree." You go away to persuade somebody else that it's all right. Eve did it. It's happening millions of times in this hour. Oh, that God may help us to so sense the value of the human soul, *your* soul, that you'll be willing to be what He made you to be; that you'll be willing to do the work for which you were born. That you'll be glad to be the man God had in mind, the woman that Jesus planned.

Will you, even if it means, and it will mean, to stand all alone? And remember, the way you get trained to stand on Mount Carmel is to stand in the mountains of Gilead. The way you get prepared to stand all alone in Babylon is to stand alone in Jerusalem. The way you are made ready to face the trials of tomorrow is to meet the issues of today, for it is the issue of the daily test that determines our success or failure in life's great conflict.

May we pray? Shall we kneel together?

Our Father, we thank Thee that Thou hast made us for Thyself. We thank Thee that Thou hast made us each one differently. We thank Thee for the joy of making Thee happy, the joy of walking with Thee in conscience fellowship, union, and harmony.

Tonight, our Father, we are so glad for the privilege we have, at least at times, of standing alone for Thee. We value the great blessing of unity with our brothers and sisters, but we know that this can be possible only as we stand alone for Thee.

We pray that Thou wilt teach us not only the necessity of this experience but the great blessing of it. May we no longer shy away from it, evade it, avoid it, but may we rejoice in the opportunity to make Thee glad. Just now, wherever we're kneeling, are there those who would like to say to Jesus, "Dear Lord, whatever anybody else does, I'm going to stand for you, if necessary all alone." If you mean that, would you raise your hand to Jesus? No other eye may see you, but Jesus will see that hand. Lord, we thank Thee in the blessed name of Christ. Amen.

[Congregation sings "I Will Follow Thee, My Savior."]

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