

# Hiding Place from Every Wind 4 of 8

## *Burning Wind of Fanaticism*

#0333

Study given by W. D. Frazee—March 1967

I'm glad we have such a wonderful Savior to sing about and praise, aren't you? A wonderful Savior. And *He's* the hiding place from every stormy wind that blows.

Tonight, we're beginning our study with Ephesians, the fourth chapter. Here's this wonderful text that speaks about *every* wind. I want you to notice tonight the special *plan* that Heaven has arranged to keep us from being tossed about and driven with every wind.

In the eighth verse it says, speaking of the ascension of Jesus:

“...When He ascended up on high, He led captivity captive,  
and gave gifts unto men” Ephesians 4:8.

You know, we're in the season of the year when people are thinking of receiving and giving gifts. Well, the greatest gift that Heaven ever gave to this world since the birth of Jesus and His death upon the cross is the outpouring of the Spirit, and that's what this is talking about.

Now notice how the gift of the Spirit is distributed in various gifts. The 11<sup>th</sup> verse:

“And he gave some, apostles; and some, prophets; and  
some, evangelists; and some, pastors and teachers”  
Ephesians 4:11.

Here are the five major gifts of the Spirit of God. In 1 Corinthians 12, we are given a longer list in which miracles, gifts of healings, and tongues and others are mentioned. But in 1 Corinthians 12:28 (just keep this verse in Ephesians, for we're not through with it yet), we're plainly told that God has put these gifts in the church. Now, I stress that for a reason that you will see more clearly a bit later. But the text is clear:

“God hath set some in the church, first apostles,  
secondarily prophets, third teachers, after that  
miracles...” 1 Corinthians 12:28.

You know, a jeweler takes a stone such as a diamond and 'sets' it in a ring. It's *fixed* there so that it doesn't move about, so that it doesn't fall out. God has 'set' these gifts in the church. The true gifts, of course, are put in the true church. And if you want

to find the true gifts of the Spirit of God, you must find the true church, and to help us in that, God has given us a photograph of the last true church in Revelation 12:17 where it says the dragon is wroth with the woman (the church) and goes to make war with the remnant of her seed that do, what? Keep the commandments of God and have the testimony of Jesus Christ.

Revelation 19:10 says the 'testimony of Jesus' is what? The spirit of prophecy. Do you believe you've found the true church?

[Audience responds] Yes!

Are you sure of it?

[Audience responds] Yes!

Are you, really?

Well, all right, let's look at Ephesians again and see what this means. "He gave some, apostles..." Where did He put these? In the church. "And some, prophets..." Where did He put that? In the church. "And some, evangelists..." Where's that? "And some, pastors and teachers."

Do you believe all that, or do you believe in running out to somebody *outside* the church to find some ray of light or some message from Heaven. Or is that a fair question? Well, you'll see as we proceed with our study tonight that it's not only a fair question, it's very relevant and very important.

Now let us see what God put these gifts in the church for—apostles, prophets, evangelists, pastors, and teachers:

"For the perfecting of the saints..." Ephesians 4:12.

Do you want to be made perfect? Well, here are some gifts that God has put in His church to get you perfect. I wonder if He put them *all* in (if we need them all), or can I just select one?

You know, there are people, friends, that don't have a great deal of use for the Spirit of Prophecy. Personally, I *need* it to be made perfect. But there are other people that quote the Spirit of Prophecy right and left, but they don't have much use for these other gifts of apostles and evangelists and pastors and teachers. They talk about them as if they were the Scribes and Pharisees of Jesus' time. They speak very disrespectfully of the work of the ministry. Personally, I need all five of these gifts to get me ready.

"He gave some, apostles, and some, prophets, and some, evangelists, and some, pastors, and teachers; For the

perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” *Ibid.*

“Edifying” here means “the building up.” What’s the “body of Christ”? The church. What is it that will build up the church? All five of these gifts working together. And of course, the only way these gifts can do their work in my life is for me to listen and pay some attention. Is that right?

Now, let’s see how long we’re going to need them. The 13<sup>th</sup> verse:

“Till we all come in the unity of the faith...” Ephesians 4:13.

Have we arrived there yet? Well, then we still need what? Apostles, prophets, evangelists, pastors, and teachers.

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we from now on be no more children, tossed to and fro, and carried about with every wind of doctrine...” Ephesians 4:13–14.

What is it that will enable us to be safe and secure from all these winds? Why, you can see, friends, it is the result of being built up by all five of these gifts. Isn’t that clear? Perfectly clear. And those who fall before *this* wind, or who go down before *another* wind, have only themselves to blame for God has made full provision that we shall find a hiding place in Jesus and His church, for we are told that Christ and His church are inseparable.

“That we from now on be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” Ephesians 4:14.

Paul, guided by the Spirit, recognized that there were at that time, and would be in the future, men lying in wait to deceive. The picture is that of ambush. How can you be protected? How can you be saved? “Ah,” he says, “you must listen to these gifts of the Spirit of God which Jesus in Heaven has sent down to His church.”

So far in our study of these various winds, we’ve studied three of them. We’ve studied the whirlwind of lawlessness which is soon to culminate in Armageddon. We have studied the hurricane of persecution which is soon to burst upon the remnant church and sweep away all whose feet are not anchored to the eternal Rock. And then last night, what did we study? The icy winds of formalism.

Tonight, I study with you the burning winds of fanaticism. Now that’s about as far from the icy winds as you can get. Formalism and fanaticism are at two ends of the

scale, and that doesn't make either one of them very good. I don't like an icy wind that freezes me, do you? And I certainly don't want a burning wind.

Do you remember that dream that the Lord gave Pharaoh which Joseph interpreted? There were seven fat kine and seven lean ones that came along and did what? Ate the good ones up. And then there were seven stalks of grain. They were full. But there were seven poor, lean, blasted stalks. Pharaoh said they were worse than any he had ever seen in all the land of Egypt, and there's an expression there that's very interesting, he said: "blasted with the east wind."

In Palestine and Egypt these burning, blasting winds came from the east and southeast. And this is the wind that I want to study with you tonight—the burning, blasting, searing, destroying wind of fanaticism.

And I want to tell you something, friends. When something is dead, it doesn't make too much difference whether it died by being frozen to death or died by being burnt to death, does it? No. But interestingly enough, fanatics are quick to point out the difference between what they have to offer and the formalism that we studied last night. And it's different, all right; there's no question about that. It's as different as a burning wind is different from an icy wind. But from every wind, you and I are to be kept, and our hiding place is in Jesus:

"And a man shall be as an hiding place from the wind, and a covert from the tempest... as the shadow of a great rock in a weary land" Isaiah 32:2.

You know, sometimes in journeying over the desert, travelers would encounter these burning winds. And oh, what a relief it was to come to the shadow of a great rock in a weary land, especially if there was a cleft in the rock in which they could hide. Thank God there's a hiding place in the Rock of Ages. Thank God there's a refuge from all these burning blasts as well as from the frigid, icy ones we studied last night:

"That we from now on be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" Ephesians 4:14.

Volume 5, page 644:

"We have found in our experience that if Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism" *Testimonies for the Church*, Volume 5, page 644.

Isn't that just like the Devil? He plays that icy wind upon them to freeze them. But if they begin to get worried, if they begin to get concerned that they're freezing up,

he says, "Ok, if you don't like that, I'll give you something that won't freeze you at all," and he starts the burning blasts. And many succumb:

"...If Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism" *Ibid.*

I wonder if there's anybody here tonight that's in danger of that? Somebody says, "Yes, I know Sister S or A or B or C, she's very much in danger. I hope she listens." Or "There's Brother so and so. He really needs this." Well, while you're thinking of that, *Volume 5*, page 305:

"There is in human nature a tendency to run to extremes and from one extreme to another entirely opposite" *Ibid.*, page 305.

So, if there's anybody here tonight that has human nature, it would be good to take notes on this study:

"There is in human nature a tendency to run to extremes and from one extreme to another entirely opposite" *Ibid.*

Think of it, friends. And yet, you can see how it would work. Here's a man. He begins to get cold, and he realizes that an icy wind is blowing on him. What does he think he needs? Warming up. Well, he does, friends, but he doesn't need to be *burnt* up. Oh, that God may save us from the fire of fanaticism!

May I tell you, friends, fanaticism is a curse that has afflicted the church of God in all its history. There were fanatics in Paul's day. He had to write some of his epistles to deal with them. Read what he wrote to the Thessalonians, for example. And then as you come down through Reformation times... Why, when Luther and Melanchthon were struggling to push the Reformation, fanatics developed there in Germany who kept talking about "the Spirit," "the Spirit." And they claimed that 'the Spirit' taught them what to do. They didn't need Luther. They didn't need Melanchthon. They didn't need the Bible. Some of them even burned their Bibles to show they had gone so far in spiritual experience, "the Spirit" taught *them* what to do. And those fanatics did more to hinder the Reformation than all the armies of Rome did. Come on down to the Methodist revival under the Wesleys in England. Here, again, fanaticism reared its head, and the burning blasts blew. But Wesley, led by God, rebuked those fanatics. Then in the Advent movement, both before 1844 and after, fanaticism reared its head.

Why friends, it's pitiful to call the roll of the different ones who were led by God to do certain things, and then went off into fanaticism. I think of S.S. Snow, the man that God used to bring to the Advent people in 1844 the light on the coming of Jesus in the autumn instead of the spring; the man that brought out the fact that it would be on the 10<sup>th</sup> day of the seventh month (Jewish time)—October 22, 1844—when the Bridegroom would come. God greatly blessed his work during that year, but after the Disappointment he went off into the wildest fanaticism, claiming that he was Elijah the prophet.

Oh, my friends, do not think that this burning wind of fanaticism is something that the Devil reserves for a few unbalanced minds. There's not a one of us that is proof in himself against this. We need to hide in the refuge that's provided—in Jesus and His church. We need the help of Christ through His Word. We need the help of Christ through these gifts: apostles, prophets, evangelists, pastors, and teachers.

In *Volume 9* of the *Testimonies*, we're given a statement concerning what the greatest protection against these spurious movements will be. *Volume 9*, pages 257–258. The name of this chapter is “The Spirit of Independence.” Fanatics are quite independent. Now, God wants us all to have the right *kind* of independence. We studied last night the great danger of becoming all put in a certain mold. Those who receive the mark of the beast will have one mind all regimented under the leading of Satan. But while we guard against regimentation, we must also guard against the other extreme of individual independence to the point of fanaticism. That's what this chapter is about:

“Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the Word of God!” *Testimonies for the Church, Volume 9*, pages 257–258.

Now, let's look at that a minute. What does the prophet say will be “the greatest power to keep out spurious uprisings”? “Thorough organization.” What kind of organization is she talking about? The national government? *Church* organization. Do you believe in church organization? Do you, really? Well, we believe in church organization when it deals with people who break the Sabbath or who use tobacco or liquor or commit adultery or something of that kind, but I wonder if that's the extent of the power and the authority and the responsibility of church organization.

What did this say thorough organization was to be the greatest power in doing? Keeping out what? Spurious uprisings. What does ‘spurious’ mean? False, not genuine. What's an ‘uprising’? Does an uprising come outside or inside? Why, it comes from *inside* if it's an uprising, doesn't it? Yes.

Here is something that will keep us from these spurious uprisings. What is it? Thorough organization. Now, it doesn't say this is the *only* power, but it does say it's the *greatest* power. Well, I need it, friends, and I thank God that God has put in His church apostles, prophets, evangelists, pastors, and teachers to help us on this very point.

But now, watch! Listen carefully while I read this statement from *Volume 3*, page 428:

“The Word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church” *Ibid.*, Volume 3, page 428.

Should I read that again?

“The Word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church” *Ibid.*

Now does that mean, friends, that the true church of God is to follow the Roman Catholic Church in attempting to coerce the consciences of men? Not at all. Nobody can decide for you what to believe, even if you *wanted* them to decide what you were to believe. You believe whatever you believe, don't you?

But I'll tell you, my dear friends, what the church can do. The church can do two things, if we'll listen. The first is to point out reasons for the truth, and the error in false teachings. The second is to give us advice on what to push and what to keep quiet about. And both of these points are covered in the statement that I've read. May I read it again?

“The Word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church” *Ibid.*

Oh, what a world of turmoil we would be saved from, what burning winds of fanaticism would be shut out, if we'd just follow this simple, wonderful, heaven-sent counsel. Let's do it. What do you say, friends?

With that, I'd like to read from the book *Acts of the Apostles*, page 163:

“God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does he give one man a knowledge of His will for the entire church while the church—Christ's body—is left in darkness.

“...There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in

himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people” *Acts of the Apostles*, page 163.

What *are* these offices that God has appointed for the leadership of His people? Why, we read them here in Ephesians—apostles, prophets, evangelists, pastors, and teachers. These are the great major gifts of the Spirit of God. Through these gifts, the divine Shepherd leads His flock. Through these gifts, Jesus in Heaven is guiding a people home to the Promised Land. Oh, that these warnings may be received into our hearts and keep us from every fanatical movement.

You know, friends, one reason that fanatical movements have such appeal is that there are dear, honest souls in the church who are longing for a true revival and reformation. They long for something that has more warmth in it.

Well, I can assure you that the fires of fanaticism won’t leave you cold. But do you remember some men who went into the sanctuary with fire, and God had to burn them up? What were their names? Nadab and Abihu. What was the matter? It was “strange fire.”

It makes a difference whether the warmth in our hearts comes from Jesus or comes from the enemy. It makes a difference whether the zeal and ardor that we manifest comes from the Holy Spirit or comes from the spirit of insubordination and dissatisfaction and restlessness and rebellion. Satan can be very active, but his activity, friends, is no reason to compliment him. What do you say?

Now, we need to watch against these extremes and fanatical ideas even in little things, in our own personal experience. I think I’ll take as an example of that something interesting in this little book, *Counsels on Diet and Foods*. This is page 211. It’s in the chapter on extremes:

“You need not go into the water, or into the fire, but take the middle path, avoiding all extremes” *Counsels on Diet and Foods*, page 211.

Don’t you like that?

“If you err, let it not be in getting as far from the people as possible... Better err on the side of the people than all together away from them... but there is no need of error on either side” *Ibid.*

I like that. I hear people quote *part* of this sometimes on the thought that it’s better to err on the side of the people so that they can go ahead and err on the side of



the people. But the rest of the paragraph says there's "no need of error on either side." Well, why, then, go into the error on either side?

"You need not go into the water, or into the fire, but take the middle path, avoiding all extremes" *Ibid.*

You'll be interested in the background of this letter. Some people in one of our early sanitariums had been putting on the table a diet that was rich and unhealthful. And now came along some new managers, and the enemy tried to push them, this says, into the opposite extreme of a poverty-stricken diet. You see how the Devil would like to do that, wouldn't he, in a health institution—part of the time have it full of rich food, carrying out worldly practices, and then part of the time have it very extreme?

Further on in this letter, she says:

"The great backsliding upon health reform is because unwise minds have handled it and carried it to such extremes that it has disgusted in place of converting people to it. I have been where these radical ideas have been carried out. Vegetables prepared with only water, and everything else in like manner. This kind of cookery is health *deform*, and there are some minds so constituted that they will accept anything that bears the features of rigorous diet or reform of any kind" *Ibid.*, page 212.

Now, here's the warning, dear friends:

"Some minds are so constituted that they will accept anything that bears the features of rigorous diet or reform of any kind" *Ibid.*

I'll use an illustration (which probably isn't a very accurate one, but I don't want to use an accurate one. You'll see why.):

Suppose, now, that here I am. I come in from the world, and I give up liquor and tobacco. Later I learn to give up pork. Later I find that it's better to give up meat of any kind. And so I continue, from step to step, giving up things, giving up things...

But unless someone has taught me wisely, unless I've listened to the good instruction of apostles, prophets, evangelists, pastors and teachers, if instead of doing that, I've listened to some food faddist, do you know what I may be in danger of doing? I keep giving up this and keep giving up that, and now I come to my illustration.

Suppose that the food faddist (he won't say this, but I'll just illustrate it with this) should say, "I think, Brother Frazee, if you want to be closer to Heaven, it'd be a good thing for you to give up whole wheat bread."

“Well, why?”

He has his finespun theories. (Remember, this is an illustration.)

And so I finally decide, “Yes, I can be more holy and closer to Heaven if I give up bread.”

Then he comes along with another thing and another thing. And finally, friends, I’m down to the place where I have just two or three things left to eat. Now, I don’t think there’s anybody here like this, and I’m using an absurd illustration. But I wonder if you can get my point.

My point is this, dear friends: health reform is not primarily ‘giving up’ things. It’s primarily eating the good food that God has provided in abundance. Health reform is not primarily quitting this and that that the world is doing. Health reform is basically taking on a positive program of life, including getting enough sleep at night, including healthful, happy, outdoor exercise—regular, systematic. Health reform includes everything that ministers to the health and life of the body—nothing extreme about it, nothing fanatical.

So I urge you, dear friends, in your zeal, be sure that you study what God has given us through these wonderful gifts of the Spirit of God. And as this message that I’ve just read says, do not take any man’s notions. This is so important.

Now, I want to mention another phase of fanaticism. Back in the 1890s, there was a woman by the name of Anna Phillips. She was a Bible worker in this denomination, and she had what she thought were some visions. She wrote them out and sent them to some of the leaders of the church, among them, Elder A. T. Jones, who was at that time one of the greatest preachers among us. Sister White was clear over on the other side of the world, about as far from Battle Creek as you could get on this round world, way down in Australia.

Elder A. T. Jones and others with him were quite taken with these visions and testimonies that Anna Phillips wrote. One Sabbath morning Elder A. T. Jones got up in the large Battle Creek tabernacle, and he read from the Bible about the Shepherd’s voice and the sheep hearing the Shepherd’s voice. Then he called attention to the fact that in the Bible the true child of God can hear the voice of Jesus. Is that right?

Then he took some of the testimonies of Sister White, and he read them. And he said, “Can you hear the voice?”

And the congregation, of course, said, “Yes.”

Then he took some of these testimonies of Anna Phillips, and he read *them* to the congregation and he said, “Can you hear the voice?”

Well, the meeting closed, the benediction was pronounced, and the people went their ways wondering whether or not this was correct. And of course, as always happens in a thing of that kind, some thought one way and some another.

But the next morning, Sunday morning, Elder Jones went into the little post office in connection with the *Review and Herald* and General Conference office, where the brethren got their mail. Of course that wasn't open on Sabbath, but Sunday morning, he went in there and asked for his mail. There was a long envelope and on the corner was the return address: Mrs. E. G. White in Australia. He went over to one side of the post office little room and sat down, opened the letter, and began to read it. Pretty soon, someone watching noticed that the tears began to trickle down his face.

Would you like to hear what Sister White wrote him that he got Sunday morning that had been mailed weeks before over in Australia? Here it is. You'll find it now in *Selected Messages*, Book 2, page 85:

"I know that we are living near to the close of this earth's history; startling events are preparing for development. I am fully in harmony with you and your work when you present the Bible, and the Bible alone, as the foundation of our faith. Satan is an artful foe, and he will work where he is by many least expected. I have a message for you. Did you suppose that God had commissioned you to take the burden of presenting the visions of Anna Phillips, reading them in public, and uniting them with the testimonies the Lord has been pleased to give me? No, the Lord has not laid upon you this burden. He has not given you this work to do" *Selected Messages*, Book 2, page 85.

Do you see why the tears were trickling down his face? Thank the Lord he got up the next Sabbath and made his influence right on it.

In this same message, she says:

"You are giving to the work a mold which it will take precious time and wearing soul labor to correct, to save the cause of God from another spasm of fanaticism" *Ibid.*, page 86.

This is another blowing of the winds, you see, and God was trying to protect His people.

In further warnings on this same line in this same chapter, page 91, you'll find this:

"I have a warning to give to our brethren, that they shall follow their Leader and not run ahead of Christ... Beware of making

strong expressions which will lead unbalanced minds to think that they have wonderful light from God” *Ibid.*, page 91.

And she speaks of it as like an impetuous horse that’s turned loose, and he can travel too fast and make traveling with him perilous. (I suppose if she were writing today, she’d talk about some of these speed demons with their automobiles.)

“Not once should feeling be allowed to get the mastery over judgment” *Ibid.*

On page 92, speaking still of this Anna Phillips matter, she says:

“We shall have scores of just such developments...” *Ibid.*, page 92.

And she says that if we’re not careful, we’ll have “one of the most sweeping tidal waves of fanaticism.”

So the dangers weren’t all over in the 1890s. They’ve been with us every decade of this movement from 1844 to the present time. And our brethren are having to deal with some of these things at the present time.

Oh friends, let us thank God for the warnings He’s given us, and for the hiding place He’s given us. And now, this concluding statement on page 95 of this same chapter:

“Fanaticism will appear in the very midst of us” *Ibid.*, page 95.

Some of these winds I’ve been studying with you blow from outside. Here’s one that blows inside:

“Fanaticism will appear in the very midst of us. Deceptions will come, and of such a character that if it were possible they would mislead the very elect” *Ibid.*

But now, what’s our protection?

From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat;  
'Tis found beneath the mercy seat.

Jesus, in the Most Holy Place, is guiding His church, not just an individual here and another one yonder, He’s guiding His *church*, His people. It’s true, there are many

that are frigid with the icy winds of formalism, but that's no reason, friends, to turn loose the burning winds of fanaticism.

Oh, let us pray for the true Spirit of God. What do you say? Let us listen to the gifts that God has put in His church—apostles, prophets, evangelists, pastors, and teachers. And if with *earnest* hearts and *honest* hearts we will seek for a true revival and a true reformation, we shall be safe from all these winds that blow.

Next Friday night and next Saturday night, I'm going to study two more winds with you, two different winds that we haven't studied yet. So you be praying that when we come next weekend, we'll be ready to discern the character of these winds which are blowing against the church and be kept from *every* wind of doctrine.

Shall we arise and be dismissed.

Heavenly Father, add Thy blessing to the preaching of Thy word. May each one of us find in Jesus and in His true church a refuge from every blast. May our love for Thee and our brethren be such that nothing can separate us from Thee and Thy church. For Jesus' sake, Amen.

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