

Sense of His Presence

#0579

Study Given by W. D. Frazee—December 14, 1962

“Under His wings I am safely abiding;
Though the night deepens and tempests are wild,
Still I can trust Him; I know He will keep me;
He has redeemed me, and I am His child.

Refrain:

Under His wings, under His wings,
Who from His love can sever?
Under His wings my soul shall abide,
Safely abide forever.

Under His wings, what a refuge in sorrow!
How the heart yearningly turns to its rest!
Often when earth has no balm for my healing,
There I find comfort, and there I am blest.

Refrain.”

Seventh-Day Adventist Hymnal, #529, stanzas 1–2.

I'd like you to turn to Revelation the 14th chapter verses 6–8. In our class in coming events the last two weeks, we've been studying the first and second angels' messages. We're getting ready to study the third angel's message. But tonight I wanted to share with you some further meditations on the first and second angels' messages, particularly as they relate to our individual, personal Christian experience.

Will you read these verses with me:

“And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” Revelation 14:6–8.

Let us notice some of the expressions first in the first angel's message and then in the second angel's message. What is the word with which the first angel opens his announcement, his proclamation? “Fear God.” “Fear God.”

Now, it is obvious that in order to fear God, we must sense His presence. It is this sense of the presence of God, this realization of the nearness of our Lord, that I want you to meditate on, especially tonight.

You remember that when Jacob, sad and weary and lonely, paused at Bethel on his trip fleeing from his brother's wrath over toward Mesopotamia. As he paused there, it says:

"And he lighted upon a certain place, and tarried there all night, because the sun was set..." Genesis 28:11.

And you remember that during the night, the Lord came near, graciously gave him a dream, or vision. He saw a ladder. The top reached to Heaven. Thank God, it reached to the earth too. It reached right where Jacob was. And the angels of God were ascending and descending upon that ladder. And the voice of God spoke to him in a message of comfort and encouragement.

Now, the record says that as Jacob awoke, he said, what was it?

"...Surely the LORD is in this place; and I knew it not"
Genesis 28:16.

He lacked that sense of the presence of God with him. But with that thought of the nearness of God's presence came a fear, a proper fear. He said:

"...How dreadful is this place..." Genesis 28:17.

The Revised Standard version gives us a translation that we probably will get the thought a little better:

"...How awesome is this place..." Genesis 28:17
(*Revised Standard Version*).

"...How awesome is this place..." Genesis 28:17
(*Revised Standard Version*).

And what was it that caused Jacob to fear God? The sense of His presence, as God revealed His presence there to him. And so, he said:

"...This is none other but the house of God, and this is the gate of heaven" Genesis 28:17.

You remember that Joseph, tempted down there in Egypt, cried out against sin saying:

"...How then can I do this great wickedness, and sin against God?" Genesis 39:9.

It was the sense of God's presence that enabled Joseph to fear God and fear God so definitely and so realistically that he dared not do wrong.

In Proverbs 29:25, we are told:

“The fear of man bringeth a snare...” Proverbs 29:25.

Really friends, you can take your choice. Unless you have the fear of God you *will* have the fear of man. How often has the fear of man caused people to make sad mistakes?

King Saul excused his sparing Agag and bringing some of the best of the sheep and oxen. In his apology to Samuel, he said:

“...I feared the people, and obeyed their voice”
1 Samuel 15:24.

The fear of man means an eclipse to the sense of the presence of God. The man who is over-awed by man has already lost the fear of God. He's afraid of what *people* can do. It's very fitting and appropriate that the very first word of the angel's message for this hour is, “Fear God.”

As we're brought into close contact with the beast and his image, we shall need to know (as perhaps no other generation of people in the past has ever needed to know) the fear of God rather than the fear of man, the sense of God's presence. So that we can sing:

“The LORD of hosts is with us; the God of Jacob is our
refuge” Psalm 46:7.

But now, that second expression:

“...And give glory to Him...” Revelation 14:7.

We must sense His presence in order to do that, friends. We must sense the presence of God in order to give glory to Him. And as the fear of man eclipses the sense of the presence of God, so giving glory to man eclipses the sense of the presence of God. We're not to fear man on one hand, neither are we to give glory to man on the other. We're to fear *God* and give glory to *God*.

In 1 Corinthians 3:21, the apostle says:

“...Let no man glory in men...” 1 Corinthians 3:21.

Not glory in other men, and not glory in *this* man, any one of us personally is not to glory in ourselves. How is it, Jeremiah puts it? Let's turn and read it, Jeremiah 9:23–24.

Glad to see so many taking notes and so many turning the pages of the Bible. That's as it should be, friends.

Will you read these verses with me now?

“Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD” Jeremiah 9:23–24.

What is the thing to glory in? Glory in God and our knowledge of Him. To know that God is with us, to know that He is our friend, our Father, to give *Him* glory. This is the message for this hour, friends.

“...Fear God, and give glory to Him...” Revelation 14:7.

And now, the next expression, what is it?

“...For the hour of His judgment is come...”
Revelation 14:7.

If there is anything, dear ones, that ought to bring to us the sense of the presence of God, it is the announcement of the present judgment. Should it not?

“For we must all appear before the judgment seat of Christ...” 2 Corinthians 5:10.

Everybody’s going to appear before the judgment seat. Now, we have our choice. We can either appear now by faith, or we can appear later in person, but everybody’s going to appear.

I’m so glad that Jesus has sent us word in time, so that if we will, we can go in by faith with Him now in this judgment hour. Sending our sins beforehand to judgment and having them blotted out through the blood of His atonement, that’s the experience that our Savior invites us to share, isn’t it, friends? And oh, what a privilege that is.

But if we fail to do that, if we allow those concepts to be hazy, fuzzy, ill-defined, and pass along concerned largely with the temporal affairs of life, we shall not pass the judgment, friends. Our cases will go by default, and we shall have to appear personally when the great white throne appears above the jasper city, and all who have ever lived upon this earth meet the great Judge. Then, we must Him and meet life’s record; we must all appear [a paraphrase of 2 Corinthians 5:10]. Then, everyone will sense that He is God, that He is Lord. That He is Judge. There’ll be no question about it.

But now, if we enter into that judgment, it will be because we choose to do so by faith. The Bridegroom has come to the marriage and they who are ready go in *with* Him, they go in with Him.

As Great Controversy so clearly explains, to go in with Him means:

“...To understand His work, and to follow Him by faith...”
Great Controversy, page 427.

And so, God intends that while our feet walk the maze of this earth, our hearts shall be at home with Jesus in the Most Holy Place, entering in *with* Him into that work of judgment. Truly friends, this calls for an increased sense, a very real and lively sense of the presence of God. Does it not?

And now, that final statement in the first angel’s message, will you repeat the entire message with me that we may catch the force of this climax? Together:

“...Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters”
Revelation 14:7.

“...And worship Him that made...” Revelation 14:7.

That made what? Heaven, earth, sea, fountains of waters, that takes in everything, doesn’t it? Yes. This calls us to a sense of God’s presence in all the works of His creation. This invites us to behold the heavens and the earth and the sea and the fountains of waters and see in all of them the works of our Father’s hands. And to worship Him in appreciation of His love and wisdom and power revealed in all the works of creation.

There’s a statement in *Desire of Ages* 281 that I dearly love:

“The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day” *Desire of Ages*, page 281.

Isn’t that nice, friends? Oh, yes. Especially on the Sabbath day, but to a degree every day, we can be listening to that voice, that same voice that was heard in Eden. And where do we hear it?

“In the song of the bird, the sighing of the trees, and the music of the sea...” *Ibid*.

“This is my Father’s world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.”
Seventh-Day Adventist Hymnal, #92, first stanza (partial).

Is God speaking to us through nature? Is He at work every day in nature? Is it His power that’s making all these things happen? Ah, yes.

“...And worship Him that made...” Revelation 14:7.

See how we are invited to sense the presence of God? And may I say to you, friends, this contact with God in and through nature is vital to successful Christian living.

Ministry of Healing 58:

“All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God... We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God” *Ministry of Healing*, page 58.

Ah, that’s it, that’s it. And so, the first angel invites us to fear God, to sense His presence, to give glory to Him, to sense His presence. In this hour of judgment to have a living sense of His presence and worship Him as Creator, sensing His presence in the beauty of the natural world about us, communing with Him in and through the works of His hands.

If you were the Devil, what would you do about it? Would you not contrive some plan to lead men to lose the sense of the presence of God by exalting men before their eyes, by hiding from them as far as possible and as much as possible the works of God, thereby eclipsing His glory? That’s exactly what the Devil has done, and he didn’t wait very long to start his plans.

The very first man that was ever born in this world became the agent of Satan to lead men away from the program we’ve been studying and lead them into a different way of life altogether. What was his name? Cain, yes, Cain.

In Genesis the 16th verse of the 4th chapter, we’re told:

“And Cain went out from the presence of the LORD, and dwelt in the land of Nod...” Genesis 4:16.

He fled away from the Eden gate where the angels still kept the way of the tree of life. He fled away from the place where the presence of God was sensed and felt.

And the 17th verse says:

“...He builded a city...” Genesis 4:17.

“...He builded a city...” Genesis 4:17.

This is the first use of the word “city” in the Bible. It’s the first city that was ever built. And it’s more than a coincidence that the first city was built by the first murderer, my friends. Cities and crimes, cities and vice, have been associated ever

since then. But the great purpose of it all is to lead men to forget God, to lose the sense of the presence of God.

Come down years later after the flood, and what do you find? God says to His people as they leave the ark to spread over the earth:

“...Be fruitful, and multiply, and replenish the earth”
Genesis 9:1.

Fill it. But some of Noah’s descendants, led by the enemy as Cain had been led by the enemy, say, “No, we’re not going to be scattered abroad. We’re going to centralize.”

And what did *they* do? Well, you read the story here in the 11th chapter of Genesis and the 4th verse:

“And they said, Go to, let us build us a city...” Genesis 11:4.

And this is the second use of the word “city” in the Bible, yes. And you notice it was not for God or God’s glory that they did it.

“...Go to, let us build *us* a city and a tower, whose top may reach unto heaven; and let us make us a name...”
Genesis 11:4.

Were they thinking of giving glory to God? No. They were thinking of exalting men. And so, like Cain, seeking to defy God and then forget Him, they turned to the building of the great city. And the name of it was what? Babel.

You know how it got that name, don’t you? Yes.

God defeated their purpose to make everything in this world center in that city. The angels knocked off the top of the tower. God confounded their languages. And they were scattered abroad upon the face of the earth.

The ninth verse:

“Therefore is the name of it called Babel...” Genesis 11:9.

The margin says “confusion.”

In the 10th chapter of Genesis and the 10th verse, we find that this was the beginning of Nimrod’s kingdom, the great opponent of God in that generation, as Cain had been hundreds of years before.

“...The beginning of his kingdom was Babel...”
Genesis 10:10.

And the margin says “Babylon.” Yes, here is the beginning of Babylon.

Not long after the flood, way back there in the early ages of this world after the deluge, Satan planted his banner there on the Euphrates and said, "Here, we'll make headquarters."

And although God confounded the languages, and knocked off the top of the tower, nevertheless, they went ahead. And century after century for ages, the valley of the Euphrates was the headquarters for the enemies of the people of God.

You remember that years later, God called Abraham, His servant, out of Ur of the Chaldees. That's this valley of Mesopotamia. And Ur, my friends, was the center of civilization. Many of the things that we boast of as modern conveniences in the cities today, they had them back there.

But God called Abraham out of Babylon, out of Ur, out of Chaldea. What for? Because He wanted him to enter into the experience that can only be found in those who sense the presence of God.

Now, we might, if time allowed, trace the history of Babylon down through the ages. We might trace its spiritual influence in Egypt, in Greece, in Rome, and through the papacy on down to our time.

But the second angel's message tells us something about Babylon. That Babylon that back there on the waters of the Euphrates sat ruling the nations, and that Babylon which has exerted its influence all down through the ages, that Babylon which is still with us in religious and political and social and educational and other influences, the second angel says what about Babylon?

"Babylon is fallen..." Revelation 14:8.

Will you repeat the message with me:

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication"
Revelation 14:8.

Babylon is what? Fallen. And she's identified as a what? A city, a great city.

Now, in Revelation 18:1–4, as that message was repeated, God says to His children in Babylon, do what?

"...Come out of her, My people..." Revelation 18:4.

Do you catch something of the echo of that in the oft-repeated words of the messenger of the Lord to the remnant church:

"'Out of the cities'..." *Counsels on Health*, page 268.

"'Out of the cities,' is my message" *Ibid*.

“...Come out of her, My people...” Revelation 18:1.

Now, I recognize friends that it takes more than driving an automobile out of some great city to get out of Babylon. I recognize that. And we have today very simple ways of taking much of Babylon along with us as we make that trip from the city to the country, don't we? The enemy has seen to that.

One thing that Abraham and Enoch didn't have to contend with was television or radio. Some of these modern inventions make it very easy to get the vice and crime and filth and iniquity of the cities even in a mountain home if you want it.

Thank God, friends, you don't have to have it. Oh, no. You don't have to have it. You can hear the murmur of the pines. You can see the beauty of the dawn and the sunset. You can hear the voice of God instead of the tinkle, tinkle and the bang, crash of the programs of Babylon.

The second angel is linked with the first angel very closely. The second angel tells us what we need to come out of, in order that we may enter into what the first angel invites us to enter into, the sense of the presence of God.

Do you remember that when Abraham was called out of Babylon back there, we're told that he lived in tabernacles:

“...Dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise” Hebrews 11:9.

He was called from the conveniences and culture of an advanced civilization to a very primitive life of a pilgrim. What for? Separation from the influences of earth, in order that he might enter into the sense of the presence of God. And did Abraham sense God's presence? Thank God, every place he stopped, he set up what? An altar, and “called on the name of the Lord” [a paraphrase of Genesis 13:4].

And you'll notice that every place he lived, he sought to be surrounded with the influences that would lead his mind, and the minds of those with him, to heavenly things.

Do you remember the young man in his company that made a wrong choice in another direction? What was his name? Lot, Abraham's nephew. He pitched his tent toward Sodom so that every morning when his wife and daughters got up and looked out the door, they saw what? Sodom. And finally, seeing it they moved where? Into it, to get all the advantages, the advantages of Sodom.

But Abraham maintained his simple life, his primitive life, his spiritual life under the oaks of Mamre and in other places throughout the Promised Land. God has some children of Abraham today, friends. I'm sorry there are also children of Lot. Oh, that we may sense the presence of God.

Let's look now for a moment at Moses. You remember that Moses was educated for many years in all the wisdom and learning of the Egyptians. There, as he came and went in grand palaces, gorgeous temples, marvelous works of man,

even though he still maintained his allegiance to God he did not have that living, living real sense of God's presence that God knew he must have.

And so, in God's providence, he was separated from all that. And through a series of circumstances, he was led out into the wilderness there in the land of Midian. How long did he stay there? Forty years. What for, friends? To separate him from the works of man and put him where he was surrounded entirely and completely with the works of God so that he might enter into fellowship with God.

In Hebrews 11:27, we are told:

“...He endured, as seeing Him Who is invisible”
Hebrews 11:27.

I want to read a comment on that in the book *Education*, page 63:

“Amidst the solemn majesty of the mountain solitudes
Moses was alone with God” *Education*, page 63.

Now, I want to stop on that, friends, because I want to tell you frankly what one of my objectives is tonight. I believe that there are a number of us here tonight (and you might be one of them) that need to spend more time alone, alone with God, alone. It's a wonderful thing to be together in meeting, and worship God together. It's a wonderful thing to share the family altar and the communion of brother and sister, parent and child.

But every life needs a fellowship with God which is independent of and paramount to every other relationship, friend. And I fear that there's danger that we might miss it.

And so, I'm studying with you tonight these meditations on the message of the angels and God's dealing with these men of old that we may see how vital it is that we sense the presence of God and how impossible it is to *do* this in its fullness unless we have times alone with God, times when God speaks to us through His Word and through His works when every other voice is hushed.

“Amidst the solemn majesty of the mountain solitudes
Moses was alone with God. Everywhere the Creator's
name was written. Moses seemed to stand in His
presence and to be overshadowed by His power” *Ibid*.

Did he enter into the sense of the presence of God, friends? Why that's why when he went down to Pharaoh—he wasn't afraid of Pharaoh. Forty years before, he ran from Pharaoh, and he needed to run, friend. He didn't sense the presence of God as he did 40 years later. But this time, he didn't run. There was nothing to run from. He was on God's errand. He was God's man. God was with him. God was back of him, in front of him, around him.

“...He endured, as seeing Him who is invisible”
Hebrews 11:27.

To Moses, faith was no guesswork.

“Moses did not merely think of God, he saw Him. God was the constant vision before him. Never did he lose sight of His face” *Education*, page 63.

Oh, isn't this beautiful, friend? This is what I want to enter into. But listen, friends. You and I can't do it merely by having meetings, good as they are; classwork, as important as it is. Where did Moses get it?

“...Moses was alone with God...Here Moses gained that which went with him throughout the years of his toilsome and care-burdened life—a sense of the personal presence of the Divine One” *Ibid*.

Oh, that's what I want for you, friends, and for myself, for every one of us. Only this can take us through the time of test and crisis ahead, the sense of the presence of God.

Let's come down to John the Baptist. Look at Luke the first chapter and the 80th verse. And John, as you know, is to prepare the way for Christ's coming the first time. And down here, we're to prepare the way for His coming the second time.

This is speaking of John the Baptist:

“And the child grew, and waxed strong in spirit, and was...”
Luke 1:80.

Where?

“...in the deserts...” Luke 1:80.

Once a year for two weeks? How long did he spend in the desert?

“...till the day of his shewing unto Israel” Luke 1:80.

In the book *Child Guidance*, pages 22–23, we're told that after the angel came to Zacharias and Elizabeth and told them that they were to have this son:

“...They moved to a retired place in the country, where their son would not be exposed to the temptations of city life...” *Child Guidance*, page 23.

That's how important they thought it was. Were they too careful? Too particular? No. Did little John as he grew up need that, that separation from city influences? Yes, friends. And he was separated notice, not merely from Babylon or Egypt, but from the Babylonian and Egyptian influences among the professed people of God, separated from all of them.

What for? Not just that he might be separate, but that he might have the opportunity to hear God, to listen to God, get acquainted with God alone.

The beautiful picture in *Desire of Ages* on the life of John brings this out, pages 102–103:

“John found in the wilderness his school and his sanctuary. Like Moses amid the mountains of Midian, he was shut in by God’s presence, and surrounded by the evidences of His power” *Desire of Ages*, page 102.

And then, on page 103 is this sentence that has been running through my mind as I’ve been meditating on these things. Listen, catch the vision:

“Alone in the silent night he read God’s promise to Abraham of a seed numberless as the stars” *Ibid.*

Where was he? At least on some occasions? Alone, alone. Could you be happy alone? The important thing in being alone, friends, isn’t being a hundred miles from somebody else. It’s just necessary to be far enough away so that you can hear God talk without the Babel of human sounds and talk to God without any interruption, alone with God.

That’s where John got that wonderful experience that made it possible for him to look King Herod in the eye and rebuke his sins, that made it possible for him to meet the scribes and Pharisees and unveil their hypocrisy, that made it possible for him to give God’s positive, pointed message to a generation that needed to be called to repentance. We’re told that we’re to have an experience like John’s.

Let’s think now for a moment of the experience of Jesus Himself as He came here into this world and entered into *our* nature, *our* problems. How did He get His help? Where did He find the blessing?

Put down these texts: Mark 1:35, Luke 5:16. Mark 1:35 tells the story of His getting up early in the morning, going out before day into a solitary place and there doing what? Praying.

Luke 5:16 tells of his withdrawing Himself into the wilderness and there praying. He sensed *His* need to sense His Father’s presence. He dared not let the pressure of the multitude sever His connection with the Father. And so, as the multitudes thronged Him, He withdrew.

It isn’t necessary for most of *us* to go as far as He did to get away from the multitudes, friends, but whatever it takes, we’ll need to get away on occasion, if it’s to our room or someplace where we can be alone with God, alone with God, to sense His presence, to fear Him, to give Him glory, to enter with Him into the judgment, to worship Him as Creator.

Now, Christ entered into this experience as a child and as a youth. He didn't wait till He became a man, burdened with the responsibilities of evangelism. Notice this statement in *Desire of Ages*, page 89:

"His hours of happiness..." *Desire of Ages*, page 89.

This is speaking of Him as a teenager in Nazareth.

"His hours of happiness were found when alone..." *Ibid.*

That's the end of the page. It isn't the end of the sentence. But before we turn over the page, let's stop right there.

"His hours of happiness were found when alone..." *Ibid.*

The sons of Cain, the daughters of Babylon, when they think of a good time, they think of a hip-hip-hurrah crowd with plenty of noise and plenty of zip. But Jesus, it said:

"His hours of happiness were found when alone..." *Ibid.*

And the rest of the sentence?

"...with nature and with God" *Ibid.*

He was alone but not lonely.

"His hours of happiness were found when alone with nature and with God" *Ibid.*

And the reason that some young people are unhappy, discontented, restless is that they are ever seeking to find in some other human being that satisfaction which can be found only in this experience, friends.

"His hours of happiness were found when alone with nature and with God. Whenever it was His privilege, He turned aside from the scene of His labor, to go into the fields, to meditate in the green valleys, to hold communion with God on the mountainside or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer" *Ibid.*

Ah, yes, friends.

"Well," somebody might say, "well, I wish I had time to do that."

But remember that the years during which Jesus was doing this, He did several other things. He was helping to make the family living. Instead of the father and mother paying his way through school, *He* was helping to bear the burdens of the support of that home and family. Besides that, He was getting His education.

As some would say, "Such as it was."

Yes, indeed, "Such as it was."

He was also carrying on a community missionary work program. He was also, in addition to all that work in the carpenter's shop, and in study, and in community missionary work, He was helping with the chores and the burdens of the running of the home, the house where he lived, the household that He was a part of. He was doing all that and still found time because He *took* time to be alone with God. And that was the secret of His success in the other phases of His life, my friends.

And the burden of my heart tonight is this. I know that no matter how good the classes we have, and no matter how inspiring the meetings we have, and no matter how helpful the environment we have, and no matter how Godly the teachers we have, that all of that can fail in its true purpose unless you and I take the time to be alone with God, alone with God.

Let's go back for a moment now to those days before the flood. Cain had started his city program. But instead of Abel, Seth became the leader of God's people, Seth, the successor of Abel whom Cain slew. The children of God under Seth lived a separated life from the descendants of Cain.

But as time went on (you can read the chapter in *Patriarchs and Prophets* to verify what I'm saying), as time went on, the inhabitants of Cain, multiplying, moved in close by the descendants of Seth. And as the result, some of them got up and moved back into the hills and mountains where they could be separated from those influences. But as they began to mingle more and more, worldliness and pride led them into depths of sin until God had to destroy the earth by a flood.

But in those years before the flood came, Enoch appeared. And he led in a movement back to places of retirement where he and those who followed his leadership could be alone with God.

There's one sentence in the experience of Enoch here I want you to notice, page 85 of *Patriarchs and Prophets*:

"Distressed by the increasing wickedness of the ungodly, and fearing that their infidelity might lessen his reverence for God, Enoch avoided constant association with them and spent much time in solitude, giving himself to meditation and prayer" *Patriarchs and Prophets*, page 85.

What's solitude? It comes from the same word we get solo from. And solo is not a choir; it's not even a quartet, is it? Not even a duet. What is a solo? It's one. And Enoch found that he needed to spend time in solitude, in meditation and prayer.

"Thus he waited before the Lord, seeking a clearer knowledge of His will, that he might perform it" *Ibid.*

That was what got him ready for translation, friends. And I introduce him last that we may meditate upon this type of the translated company. For we are told that as was Enoch's, so must be their holiness of heart that are translated today at the coming of Jesus [a paraphrase of *Gospel Workers*, page 54].

Oh, friend, I want and I know God wants every one of us to enter into these experiences. Babylon is fallen. Let's get out of it. What do you say? And let's not only get out of it geographically, physically, literally, let's get Babylon out of also our thinking. Let us not let anything rob us of the sense of the presence of God. And then, as we mingle with one another and it's right that we should, we get a certain blessing, a certain inspiration through sharing with one another, but oh, that we might have more to share, my friends.

It's nice to sit at the table, but somebody, friends, has got to be in the kitchen before the table is spread, right? And somebody has to be out on the land working the soil to get what's put *on* the table.

And so, in our fellowship with one another, we need to bring forth from the treasure house things new and old [a paraphrase of Matthew 13:52]. And the place to get that treasure is alone with God, alone with God.

So, in closing tonight, I would like to urge each one of you, and especially our young people, to take an inventory of your experience and your program and make this the first thing in your life.

And I would like to say, being very practical, if there's somebody here that says, "Brother Frazee, I'd like to do this, but really I don't know much about it," I would like to suggest to you that you do what some folks did back there in the days of Enoch. You find somebody that will help to lead you into this.

The way most people learn to cook is by being with somebody that knows *how* to cook. The way most people learn to garden is by being with someone that knows *how* to garden. Young man, young woman, if tonight you hear the voice of Jesus calling you into this experience and you feel you need some help, thank God there are men and women, some young, some older here on this campus that will be glad to share with you the secrets they have learned of how to enter into fellowship with God alone.

May I suggest that unless you know and know that you know what we're studying tonight, you give this the highest priority in your education.

"It is written in the prophets, And they shall be all taught of God..." John 6:45.

"And all thy children shall be taught of the LORD; and great shall be the peace of thy children" Isaiah 54:13.

May we kneel together? For a few moments, we'll just be silent and let each one commune with God about the things we've been studying. Then, we'd like to have several short prayers as God moves upon your hearts.

[A season of prayer follows]

We're united in thanking Thee for Thy beautiful way. We thank Thee for inviting us to share Thy friendship, Thy fellowship, Thy communion. And we're glad that it's possible for each one of us to have an individual audience with Thee, to be all alone with Thee and to have Thy attention focused on us as if Thou had nothing else to do.

We choose tonight to enter in, in Jesus' wonderful name, amen.

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
support@WDFsermons.org