

The Center—Jesus

#0643

Study Given by W. D. Frazee—October 17, 1958

Since we last met in vespers service, space history has been made. I suppose you're all acquainted with the fact that a man-made object has been sent out into space about one-third of the way to the moon, attaining at one point the tremendous speed of 23,456 miles per hour. Its highest point or its farthest point was 78,270 miles from the spot in Florida where it was launched. That's a long way for a man-made object to travel, isn't it; nothing quite like it before in the history of the world.

Next month they're going to try again. Just one little error this time, so they say, that kept them from getting their rocket clear to the other side of the moon to take a picture of what the other side looks like and send the picture back to this world. It's wonderful, isn't it? And yet, my dear friends, the thing that impresses me about it is how puny it all is. How very puny!

The text that I would like to read with you tonight—have you read with me, is Isaiah the 40th chapter and the 26th verse. And I think it has lost none of its timeliness because of any of the headlines the last week:

“Lift up your eyes on high...” Isaiah 40:26.

Higher than Sputnik, higher than Pioneer, higher than any of these man-made satellites or rockets.

“Lift up your eyes on high, and behold Who hath created these things...” Isaiah 40:26.

That is, these things that you see in the dome of heaven, these planets, these stars, these galaxies.

“Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth” Isaiah 40:26.

You notice those last three words, “not one faileth”? Very interesting, isn't it?

And so, tonight I would like to have us think of the universe and the lessons it has to teach us, in this day when perhaps more people are interested in the universe about us than any time before in all the time since Adam fell.

You know, at the time Isaiah wrote these words, many of the ancient people (I'm talking about the pagans that knew not God as we know Him), many of them had some very interesting concepts of the universe.

Some years, some centuries after Isaiah, the best astronomical knowledge of the ancient world was combined into some writings of a man by the name of Ptolemy, who wrote in Egypt. And his views, his conclusions, his writings influenced astronomical thought for over 1500 years.

And in a word, here was the idea that everything is going around this world, everything is going around the earth. The moon is going around the earth. Venus and Mercury are going around the earth. The sun is going around the earth. Mars and Jupiter and Saturn, they're all going around the earth. And outside of that, there's a great big sky with the jewels of the stars like diamond studs stuck in that sky, and *it* all goes around the earth, too.

Yes, for about 2,000 years or more, learned men as well as the multitude believed that sort of thing my friends. And it's been called the geocentric idea or plan, "geo" meaning earth, and "centric," of course meaning the center.

I want you to think of that, for we'll come back to it presently. Geocentric, in other words, this earth is the center. A very interesting concept; one that God did not give man but that man got out of his own heart or that the Devil put in there—the idea that this earth is the center of everything, and that everything in the visible universe is simply revolving around this world, you understand. It's all revolving around this world.

But a few hundred years ago there was a Polish astronomer named Copernicus, and he came forward with the view that the earth was not the center, that the earth instead was turning about a central body, the sun; and that the planets, Venus, Mercury, Mars and so forth, that they along with this earth were revolving around the sun. That was called heliocentric, "helio" meaning sun, "centric," center.

Now, you can see how vastly different the two ideas are. And yet, do you know, here's the interesting thing.

Even when Copernicus came out with that idea, there were millions that didn't believe him because, they said, "All you have to do is look. After all, it's all just revolving right around us. It comes up there in the east and goes right over to the west. The sun does that way; the moon does that way. All the stars do that way. All you have to do is look. He's crazy."

But he was right, wasn't he?

And you know, the interesting thing is as time has gone on and men have gotten telescopes that look farther and farther into space and magnify greater and greater, they've discovered some more things. And that is, not only is it true that this earth and all the planets are revolving around the sun, but the sun itself is going at a tremendous speed and revolving along with all the other visible stars (and many that we don't see, except with a telescope) around a common center of gravity in our

great galaxy or Milky Way. And some astronomers have put that center in the star clouds of Sagittarius, one of the constellations which you see in summer here in the South, the southern part of the Milky Way.

Now, I do not understand all that, friends. I can tell you about it, but what I mean is I don't comprehend it. It's too big. The distances are too vast. But think of it. Man, in a few hundred years, has expanded his views of the universe from the place where he used to think that this little world was the center of it all, and the rest all just went around like a sort of a toy for Him to look at. It's come from that concept to the place where he sees that this earth is just one little world revolving around the sun. And that the sun is revolving with millions of other suns around a great center in our galaxy or island universe.

But ah, friends, there's another concept way on beyond that. You'll find it on the next-to-the-last page of the book, *Great Controversy*, 677 in the trade edition:

“With undimmed vision they [the redeemed] gaze upon
the glory of creation—suns and stars and systems, all in
their appointed order circling the throne of Deity”
Great Controversy, page 677.

Ah, friends, this earth the center? Oh, no. Our sun the center? Not of anything except this little planetary system. The star clouds in Sagittarius the center? The center of our Milky Way. But oh, where is the real center, the center of it all?

Ah, it is at the throne of God, my friends. There is the real center. What a vast difference between a view which looks upon this little world as the center and they're all going around it, you know, like a toy, or that great, great vision which sees the entire universe circling the throne of Deity.

Now, all this teaches the great truth, friends (that's the thing I want to study with you tonight), that is that He, Jesus Christ, our Lord and Savior, our Creator, He is the center. He is the center. Notice, not merely He is at the center, He *is* the center, *He* is the center.

Two texts on that: Hebrews the first chapter and the third verse. Paul introduces our Lord Jesus in the second verse as the One through whom the Father has spoken. And then, he says concerning Him:

“Who being the brightness of His glory, and the express
image of His person, and upholding all things by the
Word of His power...” Hebrews 1:3.

He upholds all things. He upholds this earth and holds the moon to it. He upholds the sun and holds this earth to it. He upholds all this great galaxy and holds our sun in its position whirling on its way. He upholds all the unnumbered universes on beyond. They all circle the throne of Deity.

He is:

“...Upholding all things by the Word of His power”
Hebrews 1:3.

Men call the operation of that power which upholds all things. They call it gravity. And they call the order by which it operates the law of gravitation. Newton, you remember, discovered that. But ah, friends, that is merely giving a name to something. It doesn't explain it at all, just gives a name to it. The real explanation is in Colossians the 1st chapter, verses 16–17. Speaking of our Lord Jesus Christ, it says:

“For by Him were all things created, that are in heaven, and that are in earth, visible and invisible...” Colossians 1:16.

Visible things are things we can see, but He created the invisible things, too. The electricity, that's invisible. The wind, that's invisible. Gravitation, that's invisible. He's the author of all these forces, my friends, all of them.

“...All things were created by Him, and for Him”
Colossians 1:16.

And now, watch the 17th verse:

“And He is before all things, and by Him all things consist”
Colossians 1:17.

Consist means hold together. That's what holds the universe together. That's what keeps it from blowing to pieces or falling apart. *He* is the center, and all things are held together by Him.

Now, the question I want to ask tonight is, is He *your* center? Is He the center of your life? If that isn't true, friends, then you're not in orbit. And I'll have a verse presently that describes you. There's a verse in the Bible that describes the people that are not in orbit. Christ is not their center. They're trying to make a track of their own. They're trying every way to get away from that gravitational pull of the great Center of the universe.

Lucifer's been trying it for 6,000 years, my friends. And though he was the Day Star, and though he makes a brilliant splash across the heavens, like any meteor he's going out, he's going out, and there'll be nothing left.

Oh, I ask you, friends, are you in orbit? Is Christ the center of your life?

I read a beautiful statement here in *Education*, page 297. I've read it many times, but somehow as I've been meditating on these things the last week, this statement took on new meaning to me. It's wonderful, you know, how as you gather different Bible texts and Spirit of Prophecy references through the years and store them away up here, all of a sudden, something will happen, and some of those begin to arrange themselves in a new pattern.

Listen to this one now on this center. That's what we're studying, the center. It's talking about the youth:

"Lead them to behold the One, 'altogether lovely.' When once the gaze is fixed upon Him, the life finds its center"
Education, page 296.

Oh, thank the Lord, friends.

"Well, what about the poor fellow that doesn't have his gaze fixed on Jesus?"

Ah, he's without a center, friends, he's without a center. I'm going to read you about him presently from the Bible. But now, we're looking at the bright side, the positive side, the happy side—the people who have a center, the people who are in orbit.

"When once the gaze is fixed..." *Ibid.*

You know that word "fixed" doesn't mean repaired. We use it that way sometimes, but that isn't what it means. What does it mean? Stayed on, fastened so it can't get loose.

"When once the gaze is fixed upon Him, the life finds its center" *Ibid.*

I ask, have you found your center? Have you? Oh, then you have some stability. You can go along like a star at a speed that is tremendous, and yet there's nothing dangerous about it because you're held in orbit by the gravitational pull of that great Center, whose claims you acknowledge, and whose magnetic pull you have accepted without any rebellious thoughts. Oh, to say "yes" to Jesus Christ. Oh, to let Him pull us. Oh, to let Him lead us.

"When once the gaze is fixed upon Him, the life finds its center" *Ibid.*

"Duty becomes a delight and sacrifice a pleasure" *Ibid.*

Ah, friend, tell me, is duty a delight to you, or is it a great burden? Is sacrifice a pleasure, or is it something that you'd do almost anything to get away from? That all depends on whether you're in orbit or not. That's the point.

Are you in orbit? Do you have a center?

"When once the gaze is fixed upon Him, the life finds its center" *Ibid.*

Do you know, friends, this is the great law of life for the universe. Not geocentric, everything centering here where I am. Not egocentric, self-centered, oh no. But Christ-centered.

Let me tell you, friends, when our lives are centered in Christ, then we have a cheerful and joyous and blessed influence on all around us. We reflect the light of His love because Jesus is love. God is love. And if we're responding to that magnetic attraction, if we have seen Him uplifted and He says:

"And I, if I be lifted up from the earth, will..." John 12:32.

Do what?

"...draw all men unto Me" John 12:32.

If we've responded to that drawing, then my friends, as we behold love, love is awakened in our hearts. And what does He say to do?

Ah, He says, "If ye love Me, feed My sheep, feed My lambs" [a paraphrase of John 21:16–17].

"If you love Me, love others. If you want to serve Me, serve others. If you want to do something for Me, do something for others. If you want to live for Me, live for others."

"Ah, but Lord, there's so much I'd like to do for myself."

"Never mind, that isn't the way to be happy."

That's that self-centered thing that's so small, so puny, so narrow, so restricted. Think of it, a tiny little world of my own and everything just revolving around me; all revolves around me. Great toy for a baby. Do you know, friends, that that is a baby's world? Yes.

But Paul said:

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man..."
1 Corinthians 13:11.

What did he do?

"...I put away..." 1 Corinthians 13:11.

What?

"...childish things" 1 Corinthians 13:11.

And do you know, there are some childish things that people ought to put away while they're still children. Did you know that? This is one of them.

Now, a little baby, you know, they say, reaches for the moon and cries because its mother won't give it the moon. Its world is so tiny that it thinks the moon

is right out there to grab if somebody'd only pick it up and give it to them. What a colossal catastrophe would take place if the moon would respond to the baby's pull.

Do you know, there are a lot of things that people think they want are just like that, just a great many things that they want—*think* they want.

Now, I want to read you something about children. This is in the book *Child Guidance*, 132, and it's another one of the references that clicked in my mind as I was thinking about this matter of the center, the center. What are we revolving around?

Listen; see if you don't think it's right on the point:

"Children of two to four years of age should not be encouraged to think that they must have everything that they ask for" *Child Guidance*, page 132.

Not even the moon, you could put in parentheses.

Now, notice, these aren't older people or mature young people that you can reason with. These are little children.

"Children of two to four years of age should not be encouraged to think that they must have everything that they ask for" *Ibid.*

Now, watch:

"Parents should teach them lessons of self-denial and never treat them in such a way as to make them think they are the center, and that everything revolves about them" *Ibid.*

I didn't make that up or write it for tonight. It was all written before you were born. But isn't that wonderful, friends? Right on the point. Little children, even two, three, and four years old, should not be encouraged to think they're the what? The center and that everything does what? Revolves about them.

I wonder how they would get that idea, friends, and I wonder why this statement is put in here.

Did you ever drop into a home and see everything revolving around a two or a three or a four-year-old? Did you ever see that happen? Believe me, friends, everything can be in orbit around that youngster—father, mother, older brother and sister, grandpa and grandma, and the aunts and uncles, all revolving around the child. And the interesting thing is the more planets it has in orbit about it, the less happy it is, the less satisfied.

"Oh, but the little darling, he must have what he wants. He doesn't like this, he wants that. Oh no, he doesn't like that. Did you ever see one of those egocentric

youngsters given something that it was crying for, and then get it in its hand and throw it on the ground and start yelling for something else?

What's the matter? My dear friends, it is violating the law of the universe. God never made it to be the center of the universe. No, no. It's a precious little thing, but it's not the center of the universe. No, no. It's all out of place. And it gets everything else out of place that consents to enter into a program of that kind.

"Parents should teach them lessons of self-denial and never treat them in such a way as to make them think they are the center, and that everything revolves about them" *Child Guidance*, page 132.

"But oh, but we love them so much."

That isn't love. That's selfishness. If you love them, friend, the greatest service in the world you can do for them is to get them in gear with God and the universe. And all you need to do to learn that lesson is look about you and see a world, most of which today in this generation (at least here in North America), is made up of people that never got this lesson when they were two and three and four years old.

And now, they're walking around 16 years old or 20 or 40 or 60, and they still think that everything and everybody *ought* to be revolving around them. And every now and then, they point out where somebody is out of step.

"Well, why are they out of step?"

"Well, they're stepping on my toes. That shows they're out of step. They're not doing what *I* want. They're not serving *me*. They're not pleasing *me*. So, they're wrong."

I say, society is full of people like that today. Oh friends, and may I tell you something, all the medicine in the world can't cure it? And may I tell you something else, all the diet in the world can't cure it? And may I add to that, all the hydrotherapy in the world can't cure it? And should I say that even charcoal won't cure it?

Oh, friends, we are dealing with something basic here, something basic.

"When once the gaze is fixed upon Him, the life finds its..." *Education*, page 296.

What?

"...its center" *Ibid.*

Where is your center, my friends? Where is your center? Is it in yourself, or is it in Jesus Christ? And believe me, you cannot look both ways at once. No, you can't.

Now, I'm going to read you the Bible text that describes these poor people. I say "poor," and I don't mean in money necessarily. Some of them are and some of them aren't. I'm going to read it to you here in Jude.

Jude wrote a little book, you know, and it's tucked in here in our Bibles right next to Revelation. We'll start reading with the 11th verse, but you'll pick up the space thought in the 13th verse.

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear..." Jude 1:11–12.

You notice they're egocentric, they're self-centered. They come to a feast of love, but who do they feed? Themselves. I'm going to read you another translation of it in a minute.

"These are spots in your feasts of charity..." Jude 1:12.

Or love.

"...when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame..." Jude 1:12–13.

Now, watch:

"...wandering stars..." Jude 1:13.

"...wandering stars, to whom is reserved the blackness of darkness for ever" Jude 1:13.

They're not in orbit. No. They're out of place, to their own misery and to the misery of others. Why? Because, as I have read you here, they're feeding *themselves*, they're thinking about *themselves*, they're contending for *themselves*. Read the whole chapter, and you'll see it clearly.

Now, I want to read it to you the way it's put here in the Twentieth Century translation. You follow there in the King James that I've just read, and let me read it to you here. I'm reading now beginning with verse 11:

"Alas for them! They walk in the steps of Cain; led astray by Balaam's love of gain, they plunge into sin, and meet their ruin through rebellion like that of Korah. These are the men who are blots upon your 'Love-feasts,' when they feast together and provide without

scruple for themselves alone. They are clouds without rain, driven before the winds; they are leafless trees without a vestige of fruit, dead through and through, torn up by the roots; They are wild sea waves, foaming with their own shame; they are 'wandering stars,' for which the blackest darkness has been reserved forever" Jude 1:11–13 (*Twentieth Century New Testament*).

Oh, what a picture, my friends. And then, down in the 16th verse, notice how the Twentieth Century translates it. You can follow it in the King James:

"These men are always murmuring, and complaining..."
Jude 1:16 (*Twentieth Century translation*).

See, never happy.

"Why, they ought to be happy, shouldn't they? They're always doing things for themselves."

No, that's not the way to be happy. That's the way to be miserable.

"These men are always murmuring, and complaining of their lot; they follow where their passions lead them; they have arrogant words upon their lips..." Jude 1:16
(*Twentieth Century New Testament*).

Now, watch:

"...and they flatter men for the sake of what they can get from them" Jude 1:16 (*Twentieth Century New Testament*).

What a picture of the world today, my friends. Yes, sir. Plenty of people glad to pay out money to take a course in how to win friends and influence people. What for? So they can get their own way. Yes, sir. Egocentric, egocentric, all centered in self. It'll never succeed, friends. It'll never pay. They're not in orbit.

"'Wandering stars,' for which the blackest darkness has been reserved forever" Jude 1:13 (*Twentieth Century New Testament*).

Where did it start? With ninety-nine out of a hundred of them, it started in the cradle and in the toddling stage, with the sentimental parents just catering to their every whim and responding to their every whimper.

Oh friends, God help us to get something deeper, something grander and more wonderful than this sentimental nonsense of the world. God help us to have a real love that is centered in Jesus Christ, hearts that are heart to heart with Him in His longing for the souls of men. What do you say, friends?

Now, let me show you how this carries right over into Christian experience. You take a person like what we've read here tonight, and God knows, friends, there aren't very many of us that haven't been affected by this disease somewhere along our lives. Am I correct? And in what I'm holding up before you tonight, do any of you see yourself in the mirror?

Now watch as I show you how it carries over into Christian experience, into real sincere Christian experience. For let me tell you, when people are converted, they don't lose all their brain cells. Never think they do.

I'm going to read you now from the pocket edition of *Steps to Christ*, page 71–72. Oh, listen, friends:

“Many who are really conscientious, and who desire to live for God, he [Satan] too often leads to dwell upon their own faults and weaknesses, and thus by separating them from Christ, he hopes to gain the victory. We should not make self the center, and indulge anxiety and fear as to whether we shall be saved. *All this* turns the soul away from the Source of our strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him” *Steps to Christ*, pages 71–72.

Oh friends, that God may thrill our souls with the simplicity and wonder of that. Somebody here tonight is going to get hold of this.

Somebody's going to say, “I've been living an egocentric life too long.”

Somebody is going to say, “I'm done with this selfishness, and I am done with this thinking about myself all the time, even in my religious experience. I'm going to quit it.”

And friends, the way to quit it is not to stand there and keep looking at yourself and begin to weep. What does it say to do? Turn the thoughts to Jesus, turn the thoughts to Jesus.

Thank God friends, He didn't put any eyes in the back of our heads. And when you and I look to Jesus, we can't look back; impossible, impossible.

What does this say? Put away your thoughts of self. Dismiss your fears. Resolutely turn the eyes of faith on Jesus.

He says:

“Look unto Me, and be ye saved, all the ends of the earth...” Isaiah 45:22.

Did you notice what I read there? It says:

“We should not make self...” *Education*, page 296.

What?

“...the center, and indulge anxiety and fear as to whether we shall be saved” *Ibid.*

“Oh, but I want to be saved.”

Yes. Some people are so selfish, friends, just so selfish. They just want so much to be saved. Let me tell you:

“When once the gaze is fixed upon Him, the life finds its center” *Ibid.*

And we can wheel out with Him into a great orbit and forget all about ourselves. Let *Him* take us to heaven. He'll take us there much better than we can ever take ourselves.

What did Jesus say to Peter and his brethren there by the lake?

“Launch out into the deep, and let down your nets for a draught” Luke 5:4.

He was teaching them how to catch men, how to win souls. We stay too near the edge, my friends. We're too afraid of what might happen to us, of what somebody might say about us, or about we might fail.

“Oh, wouldn't it be awful if we'd fail. We'd just be humiliated, you know. We'd try to speak when we're not used to speaking, or try to testify if we're not used to it, or if we'd try to speak to a soul about giving himself to Jesus when we're not used to it, oh something might happen to us.”

Away with all those thoughts of self, away with them, put away those thoughts.

“We should not make self...” *Steps to Christ*, page 72.

What?

“...the center...” *Ibid.*

Do you know the trouble with this egocentric life? I'll tell you what it is. Here it is very simply. Everything in the universe is of importance according to how it affects *me*, according to how it affects *me*.

Let me give you a little illustration of it. Suppose that I'm a young man here of draft age. Now, I'm getting very practical, but I think we ought to, and this will illustrate the point.

If I'm a young man of draft age and I have this vision, do you know the whole question of whether a whole world is plunged in war or not is of interest to me primarily and basically as to how it affects whether I go in the army or not? Do you see what I mean? This is it. And that's what I think about.

If I see the headlines, "War Eminent," "Oh, I may get a call to the army."

"Well," you say, "why, that's perfectly natural."

Of course, it's natural. But friends, what we need is supernatural. We need to be lifted out of this human way of always interpreting everything right at once as to how it's going to affect us. Leave that to God. He'll take care of us. He'll look after me. If God wants me in the army, He can get me there, even if all the world's at peace, can't He? Yes. And if God doesn't want me there, He can get me out of it, even if all the world is at war, can't He?

"We should not make self the center" *Ibid.*

This man with the egocentric idea, if he sits on a committee and somebody suggests a plan to affect an institution or a church, what does he think about?

The first thing he thinks about is, "How is this going to affect *me*? What's this going to do for *me*?" Or, "Is this something that's going to interfere with *me*?"

Instead of looking at it as he should, "How it is going to affect the work? How is it going to affect God? How is it going to affect the gathering in of souls?" He's thinking, "How will it affect *me*?" "How will it affect me?"

Now, there's something very closely related to that, friends. And that is when we have somebody close to us that we can be selfish for. Sometimes parents are that way about their children. Yes.

I knew a man once that thought that God stopped the whole World War I just to keep his boy out of the army. Yes.

"But," you say, "wouldn't God be that interested in him?"

Well, my dear friends, don't misunderstand me. I believe God is very much interested in every individual. But I can think of at least several million other reasons for God to stop a war besides one boy. What do you say?

There's a right way of believing that God is interested in me. It isn't the selfish way. If we will unselfishly commit our ways to God and to His Son Jesus Christ, and let God take care of us, God will friends. And we can plunge with God into orbit and go sailing around, illuminating the universe on the path that God has marked out.

Oh, I want to enter into orbit with God, don't you? And thank God, friends, there's not going to be any blowup one-third of the way, no, sir. When God brings out His stars, they shine forever and ever. That's what it says:

“...For ever and ever” Daniel 12:3.

“...Not one faileth” Isaiah 40:26.

Now, I want to bring you, friends, to the supreme example on the one hand of the egocentric, the self-centered life and thought; and on the other hand of the God-centered life and thought.

Education, page 263, oh here is a wonderful statement. And somehow as I thought about this in the setting of our lesson tonight, a new meaning impressed my soul.

Listen:

“Those who think of the result of hastening or hindering the Gospel...” *Education*, page 263.

Those who think about evangelism, those who think about soul-winning, those who think about the foreign mission program and the home mission program, and getting every soul warned and bringing the coming of Jesus, those who think of this...

“Those who think of the result of hastening or hindering the Gospel think of it in relation to themselves and to the world. Few think of its relation to God” *Ibid*.

I’ve got a terrible headache, and I think, “Oh, I just wish Jesus would come. Then I wouldn’t have any more headaches.”

I have trouble with my false teeth, and I think, “Won’t it be wonderful when Jesus comes, and I won’t have to wear these false teeth anymore?”

Somebody cheats me in a business deal, and I think, “Oh, I wish Jesus would come, and we wouldn’t have to put up with these dishonest thieves all the while.”

And don’t misunderstand me, friend. I wouldn’t say that it’s wicked to have such thoughts. I just am using that to illustrate what this is talking about. That most people, when they think about the coming of Jesus being near or far away, they think about how it’s going to affect who? Them.

You say, “Why, sure. Why not?”

Well, that’s the point, friends, why not? I trust tonight we see why not. Because that’s a tiny little Ptolemy world, that’s a tiny little world with the stars just going around there like little toys, you know, just entertainment. Oh, let us lift up our eyes on high and see a universe, and get our proper place in it, friends. David got the lesson:

“When I consider the heavens, the work of Thy fingers,
the moon and the stars which Thou hast ordained; what
is man that Thou art mindful of him” Psalm 8:3–4.

“He’s just a tiny little thing, but he must be worth a lot to you, Lord, that you pay so much attention to him when here he is a little spectator on the fringe of the universe.”

We are valuable, friends. We’re wonderfully valuable to God. But we are not individually, each one the center of the universe, with everything else whirling and revolving around us. Oh, no. Let’s get in orbit in our proper place. Let’s find our place in the procession. What do you say?

Now, I come back to this wonderful statement. Most people are thinking, even when they think about the coming of Jesus and the finishing of the work, they are thinking about how it’s going to affect *them*.

Now, what is that next sentence?

“Few think of its relation to God” *Education*, page 263.

What would it mean to think of its relation to God? What would it mean to be in orbit in such a way that we’re drawn by that great heart of love, and we forget all about ourselves and whirl with Him in the great order of love and service in the universe, just thinking of others, thinking of Him.

Oh, listen:

“Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ’s agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him”
Ibid.

He’s hurting all the time. He’s in pain over the sin and misery of this world, my friends.

“...As the ‘whole creation groaneth and travaileth in pain together’ (Romans 8:26,22), the heart of the infinite Father is pained in sympathy. Our world is a vast lazar house...” *Ibid.*

It’s a great big hospital.

“...a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the

burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power..." *Ibid.*

Oh, listen:

"...He has put it in our power, through co-operation with Him, to bring this scene of misery to an end" *Ibid.*

For His sake, for His sake.

"...to bring this scene of misery to an end. 'this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come'" *Ibid.*

My dear friends, when we get that view of things, there are a great many other things in this universe that are going to fit into their proper places. Some of them are going to be pretty small. Whether we have everything just like we'd happen to like it, in what we have to eat, and what we have to wear, and the furniture we have, and where we live, how people treat us, and what things people say about us—they're not going to bother us very much, it's not going to bother us very much. We'll be in orbit.

We'll be attracted by just one thing, that loving face of Jesus Christ. And as we see the tears start from those eyes, as sin after sin wounds His heart afresh, and as we grasp the wonderful thought that you and I, we can have a part in bringing all this suffering and sorrow and sin to an end, as we dedicate all our life, every bit of it, to the one task of serving God and serving others, doing things for others instead of self, my friends, *that* is something to live for.

"When once the gaze is fixed upon Him, the life finds its center" *Ibid.*

No more wandering around, wandering stars. Oh, no, we're in orbit. We've found our place, friends. We know what it is. It isn't in just reaching out and trying to get everybody doing what we want, ministering to us, catering to our whims. No, that'll never bring the answer, no.

We've found the center, and it isn't us. It's Jesus Christ. We've found the center, and it isn't our plans. It's His plans. We've found the center, and it isn't our will. It's His will. We've found the center, and it isn't our career, our work, our ambition. It's His work.

Like Jesus, we can say about our Father:

"My meat..." John 4:34.

My food, my life.

“...is to do the will of Him that sent Me, and to finish His work” John 4:34.

That’s joy. That’s satisfaction. It’s the only answer. Thank God, friends, some are entering in and tasting it. Let us all enter in. What do you say, my friends?

Now, I’d like to open the way at this time for a few words of response. Perhaps just now, we’ll not have a general testimony meeting. But you know, the Spirit of God is a wonderful marksman. And God has taken the truths of His word tonight as they’ve been read from the Scriptures, and God Himself has aimed those arrows deep into the hearts of men and women, and young people, and boys and girls.

And Jesus says:

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven”
Matthew 10:32.

And if there’s somebody here that God in a special way has spoken to tonight, and you’d like to respond in a special way to that special appeal of the Spirit, this is your opportunity to just stand and speak.

I have no words that I’m putting in your mouths to speak. I’ve given you the words from God’s book. But oh, friend, you say the thing that God puts in your heart to say.

Now, if there’s somebody whose heart has been wounded by the arrow from God’s quiver, the Spirit of God has spoken to the heart, and you want to respond with a definite conviction of God’s Spirit and say, “God has spoken to my heart, and I want to get out of this self-centered business, and I want to get into orbit with Jesus. I want to look clear away from self to Jesus,” do it, friend.

Jesus says:

“Look unto Me and be...” Isaiah 45:22.

What?

“...be... saved...” Isaiah 45:22.

“...be... saved...” Isaiah 45:22.

“...be... saved...” Isaiah 45:22.

[Testimony meeting follows]

[The following comments were made by Elder Frazee during the testimony meeting.]

... Really deep into conversion, what happens to him isn't important. It's what happens to Jesus—*that's* important. You know, in a lifesaving experience, the person who is rescuing a drowning soul in the water, he's not worrying about what's going to happen to him, is he? Ah, if he was too worried about that, he wouldn't go in there into that whirlpool.

Oh, to be successful in soul-winning, friends, we've got to get clear out beyond thinking about what's going to happen to us only; just one thing, Jesus.

...What the Master tells us, that if we do not resist, we'll be drawn to Jesus. Isn't that nice? If we do not resist, we'll be drawn to Jesus. The magnetic pull is to Him. It isn't in us.

"Now unto Him that is able to keep you from falling..."
Jude 1:24.

It won't be like one of these man-made satellites or rockets that runs a few minutes or weeks and then falls dead. No, no. He's able to do what?

"...Keep you from falling and present you faultless before the presence of His glory with exceeding joy" Jude 1:24.

...Talk about Him, think of Him, talk about Him.

"When once the gaze is fixed upon Him, the life finds its center" *Education*, page 263.

Oh, thank God, the holding power, the keeping power of that steady gaze upon Jesus.

...Folks, just remain standing, but I want to ask you something. Could God have made the universe so that each person was just a tiny little universe of his own? Could He? Could He have made it like those ancients thought it was, and all these different things just circulating around the earth, just to entertain people looking up there in the sky? Could He have done it that way? Yes.

Sounds like a little nursery room, if we think about it, doesn't it? We're glad He did it the way He did, aren't we?

Now, could God have made us, friends, so that everything just revolved around each one of us? That everything was just to do things for us, and all the birds were just to sing for us, and all the animals were just to do things for us, and all the angels were to come and do things for us, and all we did was just sat there and ate and listened. Could God have arranged it? Yes. Wouldn't it be wonderful? No.

You know, there are many religions that have some very selfish and even sensual ideas of heaven. That's what it comes from is an egocentric, self-centered idea that heaven's a good place where everybody waits on me and just does what I like.

If I like wine, there'll be plenty of it. Whatever I like, there'll be lots of it.

Oh, friend, I thank God for a Heaven where we're going to serve.

"And they shall see His face; and His name shall be in their foreheads" Revelation 22:4.

"...And His servants shall serve Him" Revelation 22:3.

I want to serve Jesus, don't you? I want to serve with Him. I want to go to the other worlds and bear my testimony and help others to know Him better, don't you?

...Ascension day came there on the Mount of Olives. It says about Jesus that He was slowly uplifted from among them, drawn heavenward by an attraction greater than that of the earth [a paraphrase of *Desire of Ages*, page 831].

Isn't that wonderful, friends? Let me tell you, people that are tied up to this world and looking at this world all the time, how will they ever get off this earth when the time comes to go to heaven?

[Recording ended in progress]

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