

Paul Uses What God Chooses

#0686

Study Given by W. D. Frazee—October 16, 1964

Our text this evening is found in Philippians the first chapter, beginning with the twelfth verse. Paul was in Rome when he wrote this letter; in prison. Paul had looked forward for some time to preaching in Rome, but he didn't realize that he was going to arrive there a prisoner.

You remember some of the circumstances that brought him there as a prisoner. He had gone to Jerusalem to bring alms and gifts. He had been arrested in the temple as he was going through certain ceremonies there—cast into prison, falsely accused. After many delays, when it seemed to him that he was to be unrighteously condemned, he appealed to Caesar. That meant to go to Rome.

So here at last, he was in Rome, a prisoner. How his heart went out to the different churches he had established, to the hundreds and thousands of converts that had found Jesus under his ministry. It was from that prison in Rome that he wrote a number of these letters of epistles as we call them. And this is one of them, the epistle to the Philippians:

“But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defense of the gospel. What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not” Philippians 1:12–22.

That is, I know not.

Now let's look at these wonderful verses penned from the prison, written from Rome to the Philippian Christians. What is Paul saying? Ah, but he is saying, "Brethren, these things that look bad, they are all right. These things that look like they would close up my ministry, they have opened it up. These things that look like barriers, there are God's highway to glorious success."

"Why," he said, "Here I am in prison, and some thought that would stop things, but no." Why he said, "There are more people preaching Christ because I am in prison than ever before." And he says, "Even in all the palace, even to Caesar's household, they are hearing the Gospel because I am here in prison. Brethren, I want you to understand "that the things which happened unto me have fallen out rather unto the furtherance of the gospel." So Paul says, "I am rejoicing, rejoicing here in prison."

Strange place to get a rejoicing letter from, wouldn't it be, friends? That is the Spirit of Jesus working in Paul. And then he comes to the next set of circumstances that look like they would be barriers. He says, "Some indeed of these that are preaching are not preaching Christ sincerely. They are just really troublemakers." But, he says, "Even in that I see the providence of God because one way or another Christ is being preached. And the name of Christ is on hundreds and thousands of tongues."

Then he comes on to what it seems to me as I have meditated on it is the greatest diversions of circumstances that could possibly be imagined—life on the one hand, and death on the other. Can you get any farther than that in a man's experience, friends? I don't think so. I think that is just about as far as you can get—life on the one hand, or death on the other.

And Paul is facing that. He knows that shortly he is to be tried. He doesn't know for certain whether he is going to live or whether he is going to die. Whether the sentence is going to come down from the imperial tribunal, Paul must be beheaded, or whether he is going to be set free. And he says, "If I had it to choose, I don't know which I would choose."

I read it here. "I don't know which I would choose."

Paul, you mean you don't know which you would choose? Life or death? You don't? Why, why not?

Ah, he says:

"For to me to live is Christ, and to die is gain"
Philippians 1:21.

Let me read the inspired comment on that in Desire of Ages, page 549.

“This spirit...” *Desire of Ages*, page 549.

The spirit of love and sacrifice.

“...was made manifest in the life of Paul. He said, ‘For to me to live is Christ;’ for his life revealed Christ to men; ‘and to die is gain,’—gain to Christ; death itself would make manifest the power of His grace, and gather souls to Him. ‘Christ shall be magnified in my body,’ he said, ‘whether it be by life or by death’” *Ibid*.

And so Paul, looking at it, perhaps he is thinking of it in this way. Yes, I am sure he is. “I don’t know which thing will bring more souls to Christ, my life or my death. And since I don’t know, I am leaving it with the one who does know.” Isn’t that it, friends? Ah, I long to enter into that experience, my dear friends, don’t you? Well, we can. We are invited too. And the remnant, all of them, will enter into this experience. So let’s study it for a little while.

“For to me to live is Christ, and to die is gain what I shall choose I wot not” Philippians 1:21–22.

Let God choose. I want to ask you a question. If this is true that God can use circumstances as different as far apart as life on the one hand and death on the other, I wonder if He couldn’t use varying circumstances much closer together? What do you say?

Did you ever plan to do something (perhaps it was something even for God) that demanded a clear day, a sunny day, and then have it cloud up and rain? Any of you ever have that experience? Well, I wonder why that happened. I wonder.

Can God use a rainy day to get anything done? Could He? Could it be that that is why it rained? Because God had something in mind for us to do that *required* a rainy day? Could that happen? My dear friends, it not only could happen, but it does also happen. Every time it rains, and that is *why* it rains. Yes.

“Oh,” somebody says, “That is too much.” Well, it is too much to comprehend, of course, but there a lot of good things that are too big to comprehend. What does Paul say in Romans 8:28?

“And we know that all things work together for good to them that love God” Romans 8:28.

Even rain? Even death?

Now, my dear friends, that does not mean—and even if it meant this much, it would be wonderful, but this is not what it means. It doesn't mean that here is something that is bad, and God can't do very much with it, a bad rainy day, God Himself wishes the sun would shine, but since there isn't much we can do, God will think up a little occupational therapy to keep us from being too unhappy while the showers fall. It doesn't mean anything like it.

I say that it would be wonderful if God would condescend to do something nice for us while the bad things go on. Wouldn't it? Wouldn't that be nice if God would do that? That isn't what the Bible is teaching us. Paul says here, "Christ shall be magnified whether by life or by death."

And I repeat, if that is so of these things that are poles apart—life and death, oh surely it is true of these little things in life! The little inconveniences, the little disappointments, the little difficulties. Somehow this week, as I have been meditating on these verses and going through experiences that help me to understand them, friends, I thank God that I see clearer than ever before that a Christian never has to take second best.

Now don't misunderstand me. There are a lot of people in the world that are getting second best. Third best, and fourth best, and some of them aren't getting any kind of best. They are just getting the worst of it all the time. I know that. The world is full of people like that. And it is just pitiful to see them kicking one another back and forth.

No. The Bible doesn't teach that all things work together for good for everybody. No, no. It is only for those who what? Love the Lord, that are called according to His purpose, His purpose. God has a purpose that He is working out. And I repeat, that the Christian, the true Christian, the dedicated Christian, the surrendered Christian, the trustful Christian never has to take second best. He is always getting the cream. He is always getting the very best, the very best.

Do you know why? Because the thing that he wants more than anything else is just what Paul says, "Christ shall be magnified in my body, whether it be by life, or by death."

Now let's take something that is pretty close to death. Sometimes that is sickness. I think we can all appreciate the fact that a person in vigorous health and strength that's following God's way of life can be a wonderful witness for God. It is easy to think of Daniel and his companions there in the court of the king of Babylon giving the testimony of experiment, of demonstration, that God's way is a good way. We can all see the light in that.

But you know, friends, there was a man named Job that Moses wrote a book

about. During the experience that is written out in the book of Job, where was Job most of the time? On the sickbed. Do you know where the sickbed was? Out on the ash heap. What did he have? Boils. How many did he have? Head to feet.

Well, I don't suppose that Job taught his Sabbath-school class during that time or made missionary visits, did he? I don't suppose he kept his duty done down at the sanitarium, did he? No. There were a lot of things that Job didn't do. In fact, Job wasn't worth much during that time, was he? Or was he?

Who was his audience? The universe. And in Job's experience, the challenge of Satan to God was being answered. Did Job know about it at the time? I don't know whether he ever found it out or not. But he will someday. And from the depths of sorrow and suffering, his faith rose. He said:

"For I know that my redeemer liveth" Job 19:25.

"Though He slay me, yet will I trust in Him" Job 13:15.

"He knoweth the way that I take: when He hath tried me, I shall come forth as gold" Job 23:10.

I want to read you something interesting. This is from an article by the Lord's messenger in the *Signs of the Times* of February 21, 1900.

"Because a man is sick, God does not lay him aside"
Signs of the Times, February 21, 1900.

You and I may. Did Job have some friends that thought he ought to be laid aside and thought he was washed up and washed out and a has-been. Did they? Interestingly enough, they spent a lot of time trying to convince him of that, which, of course, didn't add anything to his enjoyment, did it? They didn't understand what I'm reading here.

Because a man is sick, God does not lay him aside; He makes use of the sickness" *Ibid*.

That's the thing that I want you to get tonight, friends. When things happen to us in the providence of God, remember, it isn't that God merely makes the best of a bad situation, God uses the circumstance. That's what I want you to see. He doesn't just makeup something to keep us busy inside while it is raining. God has a purpose in the rain. There is nothing that happens to a Christian, nothing, but that is all is by the predetermined council of God. And I'm not talking about faith healers. You and I have to power of choice, but oh, if we'll choose to cooperate with God, there is no accident. It is all on the main road to glory, and God is using and will use, each circumstance in which we find ourselves.

Let me read this again and some more.

“Because a man is sick, God does not lay him aside; He makes use of the sickness....”

Do you know anything about this, brother Wilson? Thank the Lord you do.

[Brother Wilson, was the second president of Wildwood and had survived a deadly stroke of tuberculosis]

“...The man who exercises unshaken faith under suffering, exercises a more telling influence than he could possibly do in health. Often the afflicted one can preach a more effectual sermon from his sickbed than ever he preached from the pulpit” *Ibid*.

Now I wish some of you would write this down. Someday you may need to read this to me when I am lying on a sickbed, you understand. I might need some of you to come around and encourage me and say, “Remember Brother Frazee, what you read us that night.” But it will still be true if I am lying there on a sickbed. Won’t it, friends?

“Often the afflicted one can preach a more effectual sermon from his sickbed than ever he preached from the pulpit. And it is on the sickbed that the sustaining power of God is magnified. When we are pressed by suffering or bereavement, God sends the needed help. His promises are proved to be steadfast and unfailing” *Ibid*.

Isn’t that wonderful, friends? You see, Paul had his master’s degree in this subject. Turn over to 2 Corinthians 12, and you will see what I mean. You know, Paul had many gifts. He had the gift of prophecy. He said he spoke with tongues more than all the Corinthians. He had the gift of miracles. He could heal the sick. He raised the dead. He had many gifts.

But here’s something interesting, friends. Although Paul healed hundreds, perhaps thousands, of people, he himself had an infirmity a physical weakness all through his life. That is right.

Think of it! Healing sick people day after day, raising the dead, and yet, shall I say, hobbling along himself. How do you explain that? Well, Paul explains it here in 2 Corinthians the 12th chapter.

“For this thing...”

By the way, if you would like to know what it was, it was trouble with his eyes. Paul was a scholar. Oh, how he loved to read and write. What a pain it must have been to him. You see, when he was blinded by the Lord that day on the road to Damascus, after he was baptized, he recovered his sight, but never to the degree, he had it before. God took away part of his physical side that his spiritual side might be

unimpaired. That was the cross he bore all the rest of his life.

He tells us here in the seventh verse that it was to keep him from being exalted. The eighth verse

“For this thing I besought the Lord thrice, that it might depart from me” 2 Corinthians 12:8.

How many times? Three times.

Oh, we can hear that man of God pleading. He who had pled for the dead, and they arose. He who had pled for the blind and they opened their eyes. Now he pleads for himself. Three times he pleads with God and how he must have urged, “Oh Lord, You know how I want to read so I can read more of Your Word. You know how I want to see better, so that I can write better letters.” His letters, he had to dictate, you know.

How he must have pled and urged the reason why he should be healed. The ninth verse:

“And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong”
2 Corinthians 12:9–10.

Oh friends, to learn that lesson! To learn that lesson! And when we learn that lesson, whether the sun shines, or whether it rains, whether we’re well, or whether we’re sick, whether we live, or whether we die, we will know that God is giving us the opportunity to glorify His name, not on a second best, or a third best program, but what God sees under the circumstances is the very best for the advancement of His kingdom.

What do you say? Are you ready? Oh will you enter, my friends, into that kind of arrangement with God, that God can do anything He wants to with you?

You see, this world is full of people whose attitude is this, “Well, if it works, I’m for it. If it will work, okay.” But it takes something to see Job in the ash pit and not join with Bildad and Zophar and his friends in condemning Job. It takes some insight to do that.

When Paul is healing the cripple at Lystra, the whole multitude are ready to call him a God. But a few days later when he is stoned, and dragged outside the city, and left for dead, there weren’t very many people around him telling what a wonderful life Paul was living. No. Ah my dear friends, God save us from the idea that if a thing

succeeds, it must be right, and if it seems to fail, it must be wrong. That is a worldly philosophy.

Who is our Savior?

[Man from the audience] Jesus Christ.

Well, my dear friends, where do you look for the moment of His supreme triumph? Where? At the cross. But what was the cross? It was the greatest disappointment in six thousand years. Wasn't it? To those dear friends of Jesus, they needed anointed eyes that could discern the glory. But there was One that understood, and that was Jesus Himself.

And so it is written that when the time came that He was to be received up, He steadfastly set His face to go to Jerusalem. He told His disciples plainly what was going to happen up there. Betrayal, scourging, cruel torture, death. But oh, it was all for the glory of His Father.

I want to ask you something, friends. Could anything else in the universe have glorified God as what happened that Thursday night, and Friday morning, and Friday afternoon did? Could it? No. Do you want that kind of glory? You shall have the opportunity to enter somewhat into that experience. Concerning the remnant, it is written:

“These are they which follow the Lamb whithersoever he goeth”
Revelation 14:4.

Oh, my dear friends, I must tell you that my soul is burdened and sometimes made afraid as I see how easy it is for us to think that if we could only get hold of the right program and the right people that everything would run smoothly, and that success, success, success would stand out in everything we do or seem to do.

Study the four Gospels. Study the Acts of the Apostles. Study the book of Revelation. It was out of the greatest apparent failure of history that the Gospel rose to triumph. And oh my friends, ahead of us lies a battle where it is going to look like the world has conquered. It is going to look like the remnant church is liquidated. The church may appear as about to fall, but it won't fall. But I'll tell you, friends, it may take some eyes of faith to see it.

Oh, God give us the spirit of Paul to know that each circumstance that God permits to come to us, individually, or as groups, or the church as a whole, that each circumstance that God permits is for a purpose. God is never surprised. He is never taken unaware. And He only allows those circumstances to come which are the highway of His glorious success in the end. But faith alone can see it.

By faith Paul took those half-blinded eyes and used them all the days of his ministry and got ten times more done than most people with good eyesight. I think of a Bible worker whom I knew years ago. My, my! That woman had operation after operation. She would have terrible headaches. She had all kinds of physical discomforts. She would have periods of real depression. But she won more souls than most of the people that had perfect health. Well, in eternity, friends, is it worth it? Is it?

“Christ shall be magnified in my body, whether it be by life,
or by death” Philippians 1:20.

Let's take another angle of this thing—poverty. You know if a person is a Christian, *these* days if he is a real Christian, he is a financial success, isn't he? Or is he? It is interesting to me how we love to tell about Jesus and the 12 apostles, how sacrificial they were and how they went about poverty-stricken in order to give the Gospel.

And we love to tell the stories of the pioneers of this message: Joseph Bates, and James White and Ellen White. Starting housekeeping with borrowed furniture. Having so little money that Sister White had to choose one morning between buying a little cloth to make the baby something to wear or buy something to eat. And James White going out to cut hay or to break stone on the railroad, or cut wood in the forest with a pain in his side to get money to preach the message.

I say we love to tell those experiences and think, “Oh wasn't that a wonderful sacrifice.” But I will tell you, folks, the purpose that would get into that kind of a fix today. Do you know what a lot of people would look at him as? Yes, a failure. Either a fool or a fanatic. That is right.

The thing today is you must be successful. Why, you wouldn't want to give the gentiles the idea that you can't keep up with them? I even heard a minister that I respect very highly arguing that our doctors ought to drive cars just as good as any doctor in town. Why? For the sake of their influence. Do you see?

Well, that isn't my subject tonight, friends. There is a lot written on that subject. The thing I am getting at is this, friends, we must need to study the first chapter of Philippians and the 12th chapter of second Corinthians because we are going into experiences where we not only won't be driving Cadillacs, we won't even be driving Chevrolets or Fords, or even Volkswagens. No.

Part of the last call will be given by people who are going like the early disciples did on their feet. That's right. There are plenty of people that are willing to do missionary work as long as things are easy and prosperous. But the apostle Paul said, “I have found out something, that when God allows me to get in a hard place, it is because He can use the hard place better than the easy place.”

"I have found out that when God lets me get in prison, it is because something can be accomplished by my being in prison that wouldn't be if I were free. And I found out that if God lets me have a thorn in the flesh, a physical weakness, it's because He says that His strength will be made perfect in that weakness." And so he says, "I take pleasure in these infirmities and these necessities."

Didn't I read that word "necessities"? That's right, the tenth verse of 2 Corinthians 12:10. In other words, friends, whatever we have to do, there is a providence in it. Whatever problem we face, there is a providence in it. Suppose we learn it in these little things of everyday life, what do you say, friends?

You supervisors in the sanitarium, when the word comes, "Well, so and so is sick today, Oh what are we going to do? I didn't know what we were going to do anyway, and now this one had dropped out. They are sick."

What are you going to do? Well, that is getting quite practical, isn't it? Do you know that that is harder for some people to face than it is the burning stake? That's right. [Giggles from the audience] No, I mean that seriously, friends. There are people who, if they were asked whether they would give up the faith or go out and burn, would go out and burn. They could go singing to the stake, but if they have to face a problem like that, it is a lot harder.

But I think faith can take hold of that one. What do you say, friends? Provided we accept the premise, and that is that God is on the throne and that He never lets any circumstance come unless He has made full provision to use that very circumstance gloriously to the advancement of His kingdom.

You say, "Yes, but I don't know what to do?" Well, of course, you don't know what to do. That is why you have prayer. And that is why you have counsel with God and with others. But if you approach that problem with a complaining spirit, you'll never know the joy that Paul is talking about here in Philippians 1 or 2 Corinthians 12.

If you look about for some scapegoat to throw the blame on, you'll never know what Paul is talking about. If you look around for somebody to blame, "Why did this have to happen?" No, that will never happen.

"Christ shall be magnified in my body, whether it be by life,
or by death" Philippians 1:20.

By health, or by sickness. By apparent success, or by apparent failure. By a problem that is easy to solve, or by one that is hard to solve. By doing something that is clear, or by having to wait and perhaps look to others like a fool. Paul said he looked to others like a fool sometimes. You read about it here, he says so, right here where we are reading.

Oh, how proud we, friends, are even in the little things! Sometimes I think, especially in little things. I want my house, my kitchen, my front room, my department, my this and that, I want it to look right, I want it to succeed. Well, you say, "Shouldn't I?" Yes. But for who's sake? That is the question. Come now, for who's sake? For Jesus' sake? Well, why not use the tools Jesus puts in your hand then?

Do you remember that story about the battle that was going on? And a soldier—it was in the old days when they used swords and spears, got his sword broken. He threw it down. He was out—nothing he could do. He went on back and left the field.

Presently, the prince came along. He had lost his horse, lost his weapons, lost everything, and he picked up that broken sword, that piece that was left, and led his troops on to victory with that broken sword. Oh, for the spirit of the prince, my friends, to take what is available and use it to God's glory! To see in five barley loaves and two small fish all that God needs to feed five thousand men. To accept the assignment of God's providence and not lose one moment in complaining or lamenting. Will we do it? Will you do it, my brother?

Oh, you who are leading out in this work, and you who are cooperating and following; you in the community, and in your homes, and in your missionary endeavors. God help us, my dear friends, to accept the assignment moment by moment. What do you say?

"Many become inefficient by evading responsibilities for fear of failure... Man can shape circumstances, but circumstances should not be allowed to shape the man. We should seize upon circumstances as instruments by which to work" *Ministry of Healing*, page 500.

Oh listen, friends, do you know that there are thousands of people already convinced that they can't do anything unless the government allows them to do something? It's a good thing that they are in this twentieth century and not in this first century. What in the world would Peter and John and Paul had done in they had ever imbibed that philosophy. Why, over and over again, they were told not to do certain things, weren't they? And did they get together and wait until the government finally said, "Okay, we have decided to relax our regulations in your case and allow you to preach in Jesus' name." Did they? Not a bit.

Now don't misunderstand me. I am not talking about defying the government or evading it in matters that the government has proper charge of. I'm talking about the crisis that is ahead of you and me, friends. The great crisis that the 12th and 13th and 14th chapters of Revelation are dealing with. But you and I are learning in the little things of everyday life, whether to accept circumstances as the way to *stop* God's work or to accept the challenge of circumstances as God's highway to get something done, my friends, that's it. That's the thing. There's a world of difference.

“We should seize upon circumstances as instruments by which to work” *Ibid.*

Ah, that’s it! Will you take that broken sword and lead on to victory? You can. God will help you. You know in *Christ’s Object Lessons*, page 332, it says:

“Press with determination in the right direction, and circumstances will be your helpers, not your hindrances”
Christ’s Object Lessons, page 331.

Isn’t that nice? Yes. Let’s use every seeming disadvantage as an advantage. What do you say, brethren? The Lord will help us in that.

Now let’s turn to Romans 8. The same writer. We are studying all from Paul tonight. Paul somehow mastered this better than some people. Romans the 8th chapter, 31st verse beginning:

“Who...” Romans 8:35.

Or as it is otherwise translated, what. What:

“...shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? shall separate us from the love of Christ. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter”
Romans 8:35–36.

Now watch. Here is the text.

“Nay...” Romans 8: 37.

What is the next word? In. That is a little word. We are going to look at it. It is the key.

“Nay, in all these things we are more than conquerors through him that loved us” Romans 8: 37.

Where are we conquerors? Why in these very things. What are they? Thirty-fifth verse. Tribulation. Distress. Nakedness. Peril. Sword. *In* all these things, we are more than conquerors. Do you want to be a conqueror, more than a conqueror? Then you may get into some of those things.

Why yes, I was speaking a moment ago of how people look with more or less disdain, sometimes ill-disguised contempt on any missionary endeavor today that is

done on a poverty-stricken basis. Don't forget this statement in *Volume 7*, page 23.

"Self-supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges as they move forward under the guidance of the Spirit of God. Let two or more start out together in evangelistic work. They may not receive any particular encouragement from those at the head of the work that they will be given financial support; nevertheless let them go forward, praying, singing, teaching, living the truth. They may take up the work of canvassing, and in this way introduce the truth into many families. As they move forward in their work they gain a blessed experience" *Testimonies for the Church, Volume 7*, page 23.

Now listen.

"They are humbled by a sense of their helplessness, but the Lord goes before them, and among the wealthy and the poor they find favor and help. Even the poverty of these devoted missionaries is a means of finding access to the people" *Ibid.*

"Oh well, I wouldn't want anything like that to happen to me. Oh, no. Do you mean that God would let one of His workers be so poor that their very poverty was a means of finding access to the people?"

That's what it says.

"Well, I hope He never asks *me* to do something like that!"

Don't you? Or do you? Ah, that is the question. I pray at least that He will give us enough vision of His program that we won't look down our noses at those that God may use in such a manner in this closing work, friends. We know not what is ahead of us. God is going to have some people like Paul that come into this work wealthy and go out penniless. Go out? I mean of this life. I don't mean go out of the work. No. No.

Look at Nicodemus. The wealthiest man in Jerusalem, we're told. And he became poor and despised by those that had known him as a wealthy man in former times. What happened with the fellow? Did he lose his senses? No. He lost all his money, but he invested it in the work of God and kept on witnessing, my friends. This work is going to bleed us white, my friends: in money, in the very life that we have. Christ is to be magnified in our by whether by life or by death.

And Paul in the prison, not on the throne, in a dark day, not sitting down by the lovely waters flowing by, said, "Listen, I have been through all this and now that I come to the final choice, life or death, I don't know which to choose." Well, Paul, you must be

somewhat touched. Yes he was touched. Thank God. In and out deep down through touched by the love of God. There was one thing Paul wanted, to do the thing that would win the most souls. And if that meant to live on in poverty and hardship and sacrificial service. All right. If it meant to die under the Roman sword, that was all right. God could choose, and Paul said Christ will be magnified either way.

I challenge you, my friends, to accept that circumstance that God puts you in, accept that problem that is going to come out tomorrow in the sanitarium, in the home, in the church, and in every place, over in St. Elmo, there is going to be some problems. Something is going to come up unforeseen that throws an extra problem on somebody. What are you going to do with it? Kick it like a football? Mourn over it? Or, are you going to say, "Dear Lord, this is a providence. Help me to understand how You are going to use it to the glory of Your name. Help me to see how to fit into the plans of the universe instead of trying to make the universe fit into my puny plans."

What do you say, friends?

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