

A Place for You

#0749

Study Given by W. D. Frazee—November 12, 1982

Now, this evening we're going to continue what we studied about last Friday night. You remember the first word that we studied last Friday night? "Place." What's back of the place? "Program." What's back of the program? "Principles." And what's back of the principles? "Person." All right.

The place is wherever God has put you.

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God" *Christ Object Lessons*, page 327.

Aren't you glad there's a place for you? I'd hate to not have any place, wouldn't you? Millions of people don't know their place, but there *is* a place for everyone, isn't there?

Now, some of you know where your place is. Aren't you happy to know it? How much money would it take to buy you out away from it? How many scares would it take to make you fearful and run from it? Oh, friends, when a man knows that he's where God has put him, he's in a happy place, happy place.

But remember, as we studied last Friday night, places are important because of the program that God has given that place. If it's your home, God has put a program of activity there. If it's an institution like Wildwood, God has given Wildwood a program, a way of life, to demonstrate. And without that, it'd be just a piece of geography, some hills and valleys, wouldn't it? Oh, I'm thankful for the program that makes the place, aren't you?

But what makes the program? The principles, the principles, and the principles are far most important than any program. Unless we keep the principles in mind, we'll get so enmeshed in the program, so immersed in it that we may get drowned in it. The principles are the great guiding lights.

But back of the principles is the Person. Who's the Person? Jesus, Jesus.

I like that expression concerning Peter, James, and John when they were up there on the Mount of Transfiguration. The last view we have of them, it says:

"And when they had lifted up their eyes, they saw no man, save Jesus only" Matthew 17:8.

Jesus is the great guiding Light. The principles are His principles. The program is His program. The place is the place of His appointment.

I want to study with you for a little while tonight about a man who thoroughly mastered these great principles, one who understood the relation between the place and the program, the program and the principles, the principles and the Person. His name is Moses.

We're going to start with Hebrews, the 11th chapter verses 24–27. I want you to notice it was the Person, the Person of Christ, that Moses saw by faith, and it caused him to accept the responsibilities in connection with the work of leading the children of Israel from Egypt to Canaan.

By the way, where is Moses now? He's in heaven. He's one that was there on the mount with Jesus. Is there anybody going to sing the song of Moses? Any of you here tonight?

I hope all your choir joins in that, brother, the song of Moses.

But that's the song of experience, and we're here tonight to learn more about the experience. All right.

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him Who is invisible” Hebrews 11:24–27.

Now, what made it possible for Moses to endure?

“...Seeing Him Who is invisible” Hebrews 11:27.

Who's that? That's God. Through Christ, the Father revealed Himself in Old Testament times, as well as New Testament. My point is Moses' Anchor that held him, Moses' guiding Light that illumined his pathway, Moses' Counselor and Friend was Christ.

It says:

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

For 40 years, he endured the difficulties and trials, persecutions, and dangers of that wilderness journey, and he failed just once. Too bad he failed that once. Oh, friends, I think it's wonderful that such a revelation of the love of Jesus can keep a man. What do you say?

Now, I want you to notice one of the great things that he had to endure.

Acts the 7th chapter verses 22–25:

“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not” Acts 7:22–25.

That must have been a great trial. Think of it, friends, Moses left the throne of Egypt, gave up that great ambitious, worldly career, and cast his lot with a race of slaves. He thought that they would understand and rally to his standard. He thought that they would be so glad to have a man like Moses join them that they would welcome him.

It says:

“...He supposed his brethren would have understood how that God by his hand would deliver them...” Acts 7:25.

What are those next four words?

“...but they understood not” Acts 7:25.

Think of it. Israel did not understand that first opportunity that Moses gave them to welcome him as leader.

“...They understood not” Acts 7:25.

In all those 40 years, there was little understanding, either the first 40 years after this experience or the second. During all those 80 years, first the 40 in Midian and then the 40 in the desert leading the children of Israel, Moses had to walk by faith a path that spiritually was largely alone, wasn't it?

How did he do it? How was he enabled when the whole congregation was ready to stone him? When the whole congregation was ready to appoint a captain and go back to Egypt, what kept Moses going? It wasn't the place, friends; it wasn't the program. It was the Person, the Person, the Person of Christ.

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

If you and I are going to help sing the song of Moses, might God give us an experience in being kept by the faith of Jesus instead of by the support of our fellow workers? Might that be? I suggest, dear friends, that God will help every one of us

to have an experience that we'll be anchored with Jesus within the veil, regardless of what people around us do.

In both the world and in the church today, there's a great shaking and sifting going on. God is letting every soul find out what he really wants. If they want pork, there's plenty of it around. If they insist on quail, that's around, too. But if they want manna, thank God it's around, too, isn't it?

What do you wish? If everybody else wants pig or quail, either one, I still want the manna. What do you say? At least that's my choice, and I know it's yours.

But dear ones, in some other things other than diet, there may come many opportunities for you and me to demonstrate where our anchor is, where our choice is, whether it's to walk with Jesus the lonely road, or whether we will allow problems among our fellow workers, either in the church, or the institution, or the home that we're members of, whether we'll allow those things to shake us. It's only the things that can't be shaken that will remain; only the things that can't be shaken that will remain.

Let's take another example. Let's go to 2 Timothy the 4th chapter verses 16–18. Who wrote this epistle to Timothy? Paul. Do you know where he was when he wrote 2 Timothy? He was in the dungeon. This is the last letter that Paul wrote. He wrote it from the dungeon.

Notice his words of courage, this trumpet call from the dungeon over there in Rome:

“At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen” 2 Timothy 4:16–18.

Isn't that a wonderful testimony, dear friends? Think of it. But when Paul had to answer for his faith before Nero, there wasn't a single man to stand there with him. He stood there with the chains on, and he had to stand all alone.

Did he stop? Did he quail? Did he give up? Did he get discouraged? Oh, no. He prayed for those that *could* have been there, *might* have been there, perhaps *should* have been there but weren't there, but he went right ahead.

And he said, “The Lord will take care of me.”

And he took that opportunity to witness for Christ *all* alone, all alone. As Moses had to learn to stand all alone, so Paul had to stand all alone. There's something wonderful about Moses there in the Old Testament and Paul in the New

Testament. Both of them had the honors and applause of the world and the culture which they were in. Both of them were highly educated, men of great talent, wealthy. But both of them esteemed the reproach of Christ greater riches than anything in this world [a paraphrase of Hebrews 11:26]. Thank God for Moses and Paul. They're an inspiration to me. Aren't they to you?

But now, let's go to the supreme Example of all, and that's Jesus, John the 16th chapter and the 32nd verse:

"Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me" John 16:32.

These words were spoken just before Gethsemane. His disciples had come from the upper room with Christ, gone down across the brook, were ready to go into the garden of Gethsemane, and Jesus paused for this wonderful prayer of John 17.

But before He did it, He reminded them again of what was about to happen. He says:

"Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me..." John 16:32.

How?

"...alone..." John 16:32.

But oh, he says:

"...yet I am not alone, because the Father is with Me" John 16:32.

Do you have that anchor in Jesus, my friends, that no matter what other people do or don't do, no matter how people understand or misunderstand, or simply fail to understand, that you and God are like this, close together.

"...Yet I am not alone, because the Father is with Me" John 16:32.

Turn to John 8:29. I love these words of witness.

Christ is speaking:

"And he that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him" John 8:29.

"...The Father hath not left Me alone..." John 8:29.

So, to be alone as far as human beings are concerned does not necessarily mean to be alone. We can be locked in with Jesus.

I was much impressed with something that the Lord has brought to my attention just this week. You know that Brother Arthur White has been writing a series on the life and work of Ellen G. White. And in this last volume, covering the years 1905 to 1915, on page 122, I discovered something that's been worth already a million dollars to me. And it's gaining compound interest every day. I'm going to share just a few of these sentences with you.

I don't know when I have seen anything in which the inner thinking, the inner feelings of the prophet are brought to view so vividly. I don't know that Ellen White ever knew that these words would find this wide a revelation of proclamation. She was simply writing down on the early Friday morning the first of March before the others were up, the feelings and struggles of her own heart.

Listen:

"I am carrying a weight of great responsibility" *Ellen G. White, The Later Elmshaven Years: 1905–1915 (Volume 6)*, page 132.

Think of it; this is the year 1907 she's writing. Battle Creek Sanitarium was already separated from the movement through the apostasy of Kellogg. A. T. Jones was aiding in this apostasy. There were two men that were as dear to her as her sons were, that had chosen the path of opposition and rebellion. And there were many other struggles and problems. And now, in the midst of all this, she's writing.

"I am carrying a weight of great responsibility, and I scarcely venture to speak of the weight that oppresses my soul, for there is not one of those connected with me that can possibly understand the anguish of my heart. I feel that I am alone, alone as far as any soul's being able to understand is concerned.

"But why do I wish that they could [understand]? I have my Friend in Jesus, and He can help me and He alone" *Ibid.*

What do you say?

"He has been to me a very present help in times of greatest necessity, and now I can only trust, and hang my helpless soul on Jesus Christ" *Ibid.*

She writes:

"I am instructed that the less I have to draw upon human helpers engaged in the work in helping me, even in my

own house, the better. It is wise not to trust in any mortal. I must move forward, not expecting they will understand. I must work alone, alone" *Ibid*.

Now, this must not be taken in extreme meaning. She didn't mean that she was going to do all the typing or a lot of other things herself. She didn't mean that she was cutting herself off from counsel of those that the Lord had appointed, either in the church or in her home. She's talking about the question of depending; she's talking about leaning on Jesus. She's talking about facing the real problem of sensing that nobody fully understood the burden that rested on her heart.

You know, I've thought about it. Ellen White had one of the dearest sons that a mother ever bore, William C. White. In later years, 20 years after this was written, he was one of my very dear friends, and I knew him from then till his death—gracious, kind, wise, helpful. Other testimonies show that God gave Ellen White this son to be her special counselor, to unite with her in the work of publishing and in other ways after her husband's death.

So, she leaned on him very heavily, and yet March 1, 1907, she's writing that nobody "can possibly understand the anguish of my heart."

And knowing W. C. White, I thought, "Couldn't she lean on him?"

Yes, yes. But my point is that even the prophet of God had to have an experience all alone with Jesus. That's the thing.

She also had a woman companion, Sara McEnterfer. Not long after her husband's death, the Lord gave her Sara. She traveled with her in Europe, in Australia, and in other places after they came back to this country. She was a secretary, a nurse, and a companion that Sister White looked after as a mother would her daughter.

She leaned heavily on Sara, but here this morning, March 1, 1907, she's writing:

"There is not one of those connected with me that can possibly understand the anguish of my heart" *Ibid*.

She had other helpers in her home and elsewhere.

My point is this, dear friends (and don't miss it), God leads His prophets over a lonely road. Why? That they may have fellowship with Him.

Let me go back to an earlier experience back to the year 1865, Christmas Day. James and Ellen White are in Rochester, New York. They've come there to engage in earnest prayer day after day, day after day, for the health of James White.

And thank God, on Christmas Day, the Lord answered their prayers in a wonderful way. He came near and gave Sister White a vision in which she was shown that Seventh-day Adventists should have a health institution of their own.

That's why we're here at Wildwood tonight and the Wildwood Sanitarium and Hospital. That's why there's a whole string of Seventh-day Adventist health institutions that belt the globe because of that vision in 1865 in Rochester, New York.

But God showed her other things that day, that Christmas Day. You'll find a very interesting example of this in *Volume 1*, pages 585–584, some things that concerned her personally and her work with her husband. They'd been going through not only trials of health, lack of health and sickness, poverty, but misunderstanding among their own brethren.

Men and women who should have supported them were circulating unfavorable reports about their work, and they felt dejected and discouraged almost. But God gave her this vision. You can read it here. She was shown a cluster of trees in a circle and growing up over these trees like an arbor was a vine. Get the picture? The vine is growing up over these trees and making an arbor.

And then, in the vision, in this dream, she saw a great wind that came and blew these trees back and forth, back and forth. And the vine was shaken loose from those trees. Finally, the vine was lying on the ground with only a few tendrils attached to the lower branches. And somebody came and even cut those tendrils. There was the vine prostrate on the earth.

In the vision, she felt sorrow over this vine lying there. She wondered what was the matter, what could be done. Presently, she saw an angel come, and he lifted up the vine and had it stand upright.

The angel said:

“Stand toward heaven, and let thy tendrils entwine about God. Thou art shaken from human support. Thou canst stand, in the strength of God, and flourish without it. Lean upon God alone, and thou shalt never lean in vain, or be shaken therefrom” *Testimonies for the Church*, Volume 1, page 584.

And she wondered what it meant. She turned to the angel and asked him, and do you know what the angel said?

“Thou art this vine. All this thou wilt experience, and then, when these things occur, thou shalt fully understand the figure of the vine. God will be to thee a present help in time of trouble” *Ibid.*

So, again and again, the messenger of God had these lessons to learn of being shaken from human support.

As the book *Ministry of Healing* so beautifully puts it:

“God often permits those in whom we place confidence to fail us, in order that we may learn the folly of trusting

in man and making flesh our arm” *Ministry of Healing*, page 486.

Now, brethren and sisters and friends here tonight, listen. You and I are not in Moses’ place. We’re not in Paul’s place. We’re not in Ellen White’s place. But every soul that sings the song of Moses and the Lamb will, to some degree, in some way experience what we’re studying tonight.

And somehow this morning, as I was pouring over these beautiful statements, these interesting statements of Ellen White back there March 1, 1907, my soul was blessed, and it opened to my mind clearer than ever before that there’s no way in this world that I can expect everybody to understand *me*, no way.

I’ve come to the conclusion, dear friends, that while I want to do everything I can to avoid anything that’ll bring misunderstanding, there is no way, there’s nothing I can say to anybody or everybody that’ll make everybody understand me. I’ve come to the conclusion it’s deeper than that. I don’t even understand myself.

Did you ever surprise yourself? Did you ever find something in you that you didn’t know was there? Who knew it all the time? God did.

Now listen, friends. If I can’t even understand myself fully, why should I expect you to understand fully? Do you see? So, let me do my best to please my Lord, listen to all the help and counsel I can get, but not lean on human beings and wait for them to understand my heart and mind fully before I get peace in Christ. I’m to anchor in Jesus.

This is what it means to have my mind, first of all, not on the place, not on the program, not even on the principles, but on the Person. And the Person is Who? Jesus. If I can have fellowship with Jesus, I’ll understand the principles. If I have fellowship with Jesus, I’ll be a part of His program. If I have fellowship with Jesus, to try to make you understand exactly how I think and feel about something, I may miss my fellowship with Jesus and utterly fail of convincing you.

Oh, that Jesus may teach us the simplicity of the Gospel. What do you say?

Now, I think I’ll read again these wonderful statements from March 1, 1907. They’re in, as I say, this last book, *The Later Elmshaven Years*, page 122. I think this is wonderful. If Jesus can give you tonight even one-tenth of the blessing these two paragraphs have brought to me, I know you’ll rejoice.

It’s a picture of loneliness and yet assurance in Jesus. And friends, the two are two sides of the same coin. There is no way—I want to emphasize it. There is no way of having this close inner fellowship with Jesus unless you experience what it means to be cut off from every other human being.

Even husband and wife, close as they are, close as God intends them to be, God never intended any husband and wife to find in their mutual enjoyment with each other that which fails to comprehend that Christ must be all in all to each one. There are some things that no other human being *can* understand, friends.

“I am carrying a weight of great responsibility, and I scarcely venture to speak of the weight that oppresses my soul, for there is not one of those connected with me that can possibly understand the anguish of my heart. I feel that I am alone, alone as far as any soul’s being able to understand is concerned” *Ellen G. White, The Later Elmshaven Years: 1905–1915 (Volume 6)*, page 132.

How our human hearts long to be understood, don’t we, friends? That’s why God says, “Come to me.”

Jesus says, “I’ll understand you alright. Pour out your heart to Me.”

“Ah but,” somebody says, “but I want some human help.”

Yes, Jesus longed for that in Gethsemane. Did He get it? What did Peter, James and John do? They went to sleep. Did they understand? No. But Jesus went right ahead.

God’s going to have some people today that will follow the Lamb wherever He goes. Let’s follow Him into Gethsemane. What do you say?

Returning to this:

“But why do I wish that they could [understand]? I have my friend in Jesus, and He can help me and He alone. He has been to me a very present help in times of greatest necessity, and now I can only trust, and hang my helpless soul on Jesus Christ.

“I am instructed that the less I have to draw upon human helpers engaged in the work in helping me, even in my own house, the better. It is wise not to trust in any mortal. I must move forward, not expecting they will understand. I must work alone, alone” *Ibid*.

Oh, how good our Lord is. What do you say?

Well somehow, as my mind was blessed by these, I found running in my mind a little song:

“Lonely? no, not lonely
While Jesus standeth by;
His presence always cheers me;
I know that He is nigh.”
Christ in Song, #557, first stanza (partial).

It’s in the old *Christ in Song*. Some of you will remember it.

“Friendless? no, not friendless,
For Jesus is my Friend;
I change, but He remaineth,
The same unto the end.”
Ibid., first stanza (completed).

I asked Dona to bring it to you tonight because I want you to get these beautiful words. Just a simple little message in song, and you’ll appreciate it, I know.

The chorus goes:

“No, never alone, no, never alone;
He has promised never to leave me,
Never to leave me alone.
No, never alone, no, never alone;
He has promised never to leave me,
Never to leave me alone.”
Ibid., chorus.

So dear ones, remember, every time when you’re misunderstood, every time when your dearest ones fail to understand, that’s your opportunity to run to Jesus and lock yourself in with *Him*. And remember, there is no way that you can have enough human understanding to take the place of that divine fellowship.

Why, dear ones, when we’ve learned this lesson, we’ll be ready to go to Heaven and sing the song of Moses and the Lamb, won’t we?

[Dona singing.]

“Lonely? no, not lonely
While Jesus standeth by;
His presence always cheers me;
I know that He is nigh.
Friendless? no, not friendless,
For Jesus is my Friend;
I change, but He remaineth,
He same unto the end.
[Chorus]

Weary? No, not weary
While leaning on His breast;
My soul hath full enjoyment,
In His eternal rest,
Helpless? Yes, so helpless;
But I am leaning hard
On the mighty arm of Jesus,
And He is keeping guard.
[Chorus].”
Ibid., stanzas 1–2.

[Elder Frazee] Let's try that chorus one more time, Dona.

"No, never alone, no, never alone;
He has promised never to leave me,
Never to leave me alone.
No, never alone, no, never alone;
He has promised never to leave me,
Never to leave me alone."
Ibid.

Thank God.

"The Gospel is a wonderful simplifier of life's problems"
Ministry of Healing, page 363.

If we look around us, we'll be distressed. If we look within, we'll be depressed. But if we look up to Jesus, we'll be blessed. Let's keep looking. What do you say?

Wouldn't you like to say something tonight? You know, I just have shared with you my personal experience of being blessed with these things this week. Wouldn't you like to say some word of response and praise to Jesus? Don't tell us how bad you are. Tell us how good He is.

Come and witness, and we'll make Jesus happy to hear us.

[Testimony meeting followed.]

Let's sing about it, 531 [old *Church Hymnal* (1941)]. As we sing this hymn, I know Jesus will be happy because we're singing about Him and about our response to Him.

If there's somebody here tonight that needs some special blessing and would like to have us pray for or about, come up and kneel here at the altar as we sing this closing song, and we'll remember you in the closing prayer.

But all through this audience, let every heart respond to the love of Jesus, and just where you are, standing where you are, let this be the testimony of your heart, "I've Found a Friend."

"I've found a Friend; oh, such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And 'round my heart still closely twine
Those ties which nought can sever,
For I am His, and He is mine,
Forever and forever.

I've found a Friend; oh, such a Friend!

He bled, He died to save me;
And not alone the gift of life,
But His own Self He gave me.
Nought that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all,
Are His, and His forever.

I've found a Friend; oh, such a Friend!
All power to Him is given;
To guard me on my upward course,
And bring me safe to heaven.
The eternal glories gleam afar,
To nerve my faint endeavor;
So now to watch, to work, to war,
And then to rest forever.

I've found a Friend; oh, such a Friend!
So kind, and true, and tender,
So wise a Counselor and Guide,
So mighty a Defender.
From Him, Who loveth me so well,
What power my soul can sever?
Shall life or death, or earth, or hell?
No; I am His forever."
Seventh-day Adventist Hymnal, #186.

Yes, precious Lord, Thou art our Friend. Thou art our Support, our Solace.
Thou art the wonderful Counselor. Thou art our Rest, our Sustenance. Thou art the
living Manna. Thou art the Water of life. We each give ourselves to the One, Who
has given Himself for us.

And as we go from this meeting tonight, help each one of us before we
slumber tonight to especially thank Thee for Thy friendship and Thy fellowship, for
Jesus' sake. Amen.

God bless you all. Happy Sabbath.

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