

# Hypnosis and Darkness

#0833

Study given by W.D. Frazee—May 27, 1960

In the 119<sup>th</sup> Psalm, verse 105, David says:

“Thy word is a lamp unto my feet, and a light unto my path”  
Psalm 119:105.

The written word, the Bible, is light—a lamp to guide our feet along the pathway of life. Now, the reason that the Bible is light is, first of all, because it comes from God, who is light. If we understand that God is its author, we will appreciate that.

The whole world lies in darkness. God is the source of all the true light that has ever shown into this world. He is the One who at the beginning looked upon the darkness of the world:

“And God said, Let there be light: and there was light”  
Genesis 1:3.

And:

“...God...commanded the light to shine out of darkness...” 2  
Corinthians 4:6.

When God speaks, Let there be light, light has to appear at once because His word has creative power. It's the word of light, and it is that creative word of light which we find in the scriptures.

There are two parts to the Bible. There is the part which God spoke Himself—the Ten Commandments—and there is all the rest, which was spoken through holy men—the prophets. Both of these are revelations of God.

The Ten Commandments, of course, God's holy law, spoken directly by the voice of Jehovah, certainly represent the character of God, and concerning this law, we read in Proverbs, the 6<sup>th</sup> chapter, and the 23<sup>rd</sup> verse:

“For the commandment is a lamp; and the law is light...”  
Proverbs 6:23.

God's law, the Ten Commandment law, being a revelation of His will, since He is light, must be light. That's what this scripture says.

“For the commandment is a lamp; and the law is light...”  
Proverbs 6:23.

So when we listen to the Ten Commandments, when we walk in the path it points out, we're walking in the light.

Now, the rest of the Bible, as I say, was not spoken directly by God. It was, rather, committed to men, through the inspiration of the Holy Spirit. The prophets saw in vision the angel messengers, and under the Spirit's inspiration, they wrote down what God wished them to write down for His people in all ages.

And so, the two parts of the Bible are spoken of as the law and the prophets. Concerning the gift of prophecy, the message of prophecy, we have the clear statement by the apostle Peter in 2 Peter, the 1<sup>st</sup> chapter, and the 19<sup>th</sup> verse:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a *light* that shineth in a dark place, until the day dawn, and the day star arise in your hearts" 2 Peter 1:19.

Through this night, then, of earthly darkness, God, the light, is revealing Himself through His law, which is light, and through this gift of prophecy, which is light. So closely is this gift of prophecy connected with our Lord, that we are told in Revelation, the 19<sup>th</sup> chapter, and the 10<sup>th</sup> verse, that it is testimony of Jesus:

"...the testimony of Jesus is the spirit of prophecy"  
Revelation 19:10.

And so, since the testimony of Jesus is the Spirit of Prophecy, we shall say that the Spirit of Prophecy is the testimony of Jesus. That's why it's light. Thank God it *is* light. Do you believe it, friends? Well, I do, and I know you do, and I thank God for the light which shines from the inspired page.

Now, I repeat that the Bible is made up of those two great channels—given to us through those two great channels—the Ten Commandments, which God spoke without any human agency at all. They actually heard the voice of God from Sinai. And God Himself *wrote* on the tables of stone those Ten Commandments. There was no human part in that at all. It was all light.

But, friend, isn't it a wonderful thing that God condescended to speak not only to but through humanity. And isn't it a wonderful thing to know that in the writings of Moses and David and Samuel, Isaiah and Daniel, Peter and Paul, we have the Word of God—though written by human penmen, the Bible is the word of the living God, and so it is light. The law is light, the testimony of Jesus, which is the Spirit of Prophecy, is light, and thus from Genesis to Revelation, from every page, the light shines.

Now, in contrast with that, we find in Isaiah, the 8<sup>th</sup> chapter, and the 20<sup>th</sup> verse, we have pointed out that which is no light, and you notice it is whatever does not agree with these channels of light:

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” Isaiah 8:20.

There you have it. God is light, his law is light, his testimony, which is the Spirit of Prophecy, is light, but if they speak not according to this word—the law and the testimony—the law and the prophets—the commandments and the Spirit of Prophecy—if they speak not according to this word, then there is what? No light—no light—no light.

I wonder what you have when there’s no light. Well, if this were later in the evening and we’d turn out all the lights, we’d find very quickly what happens. What is it? Darkness. And do you notice, friends, that when men do not speak according to the law and the testimony that there is *no* light—*no* light—*no* light.

And that’s what the Devil has been trying to get men to do now for 6,000 years—to walk in darkness—because he knows what the Bible says—that if men walk in darkness, they’re going to do what? Stumble, precisely, and they *will*—they *will* stumble—and God wants us *not* to stumble, and so He has shed on our pathway this glorious light.

Now, you know, when we come to the question of Christian education, we’re brought face to face with this fact—that Christian education is simply following the Bible, learning what it says and doing what it says. That’s Christian education. Isn’t it? Yes.

And all the other education in the world, regardless of whether it’s over in atheistic Russia, or the pagan lands of heathenism, or the so-called cultures of modern civilization that are influenced by atheistic and evolutionary and mixed-up religious thinking—matters not where we look in the world—apart from the Bible and the pure, true teaching of the Bible, we simply have darkness.

If people believed just what was given in these two simple sentences tonight, it would solve a great many problems, friends. It would solve problems of what schools to go to, what courses to take, what subjects to consider, what textbooks to use, what teachers to employ, and what teachers to sit under—wouldn’t it—these great principles that we’ve studied.

But the difficulty with human minds is just what it was back there in the garden of Eden. Looking at that serpent and listening to the voice that spoke through it, Eve became hypnotized. Did you know that that was the first use of hypnosis in this world. Yes, it was.

The mind of Eve was completely changed as she looked at that serpent and listened to that voice. And she became hypnotized—mark this—not with the idea that she should turn away from the tree of life and leave the garden of Eden—she had no such thought—but she became hypnotized with the idea that she could stay in the garden of Eden, continue eating of the tree of life, have all that she had had and this forbidden tree, also. That was the deception, and that’s the deception today.

The deception today is that you can have all that the Bible teaches and also become wise and cultured and well read and well rounded out and well educated in the wisdom of this world. That is the Devil's hypnotic deception, which is affecting thousands upon thousands of minds, my friends. And the issue is clear-cut. That's it. That's the problem.

Well, I'm so glad that we can have—you and I, if we're willing—a very simple faith—very simple—and that is that we believe that true education is listening to what God says and believing everything He says whether we can prove it or not. What do you say? That's right.

I would hate to have to learn by experience the poisonous effect of everything that the Devil has invented. I would hate to have to learn by experience that a rattlesnake has in its fangs a poison that is death **dealing**. I don't need to learn that by experience. Do you? No, no.

And so, in the Word of God, the great serpent with his fangs exposed is warned against. Light—precious light—is shining from the throne of God through the law and the testimony, warning us against the way of worldly wisdom, warning us against the serpent, who is just as deceitful and deceiving now as he was in that tree in Eden—more so, for he's learned something in 6,000 years of experience. Hasn't he?

Now, God's purpose in Christian education is to train boys and girls and young people and older ones, too, so they will know the Word of God. And will this make them deficient? Will this cause them to be ashamed and embarrassed as they meet the problems of this world and the people of this world? It need not.

In this same Psalm from which our opening text was read, David says, beginning with the 97<sup>th</sup> verse, Psalm 119. Listen:

“O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation” Psalm 119:97-99.

And a thousand years after David wrote that, there was a boy growing up in Nazareth that used to repeat those verses when some of his young friends asked Him why He did certain things and why He didn't do certain other things. You remember that, don't you. You can read about it in *Desire of Ages*, page 89.

Oh, friends, I'm so glad that Jesus has made it possible for our youth to receive a type of education similar to that which Christ Himself received at Nazareth. What do you say? You know, it's an interesting thing, as you look at the education that Jesus received there, how simple it was, and what He avoided and what He took. The great lesson book that Jesus studied at Nazareth was the Word of God. That's the thing that He spent His time focusing on.

Now, as we understand the Word of God, it includes not only the written word, the Bible, but the great unwritten word, the book of nature, and also the book of experience—God's providence in dealing with human lives. And those three great volumes of the word were Christ's study day after day after day, and it is a matter of fact, a matter of record, that He purposely avoided placing Himself under the instruction of those who, through human tradition, were obscuring that clear light of the Word of God.

I think we ought to recognize that those schools that Jesus avoided were not what were called pagan schools. They are hardly what would be called public schools in the sense of a materialistic and secular education. The truth of the matter is, friends, that in those schools of the rabbis, that Old Testament scriptures were studied—shall I say it—more in detail than a good many church members today ever study the scriptures.

Why, by the time the Jewish child was 12 years old, he had committed to memory the first five books of the Bible. Think of it, young people—Genesis, Exodus, Leviticus, Numbers, Deuteronomy—they knew by heart by the time they were 12 years old. That was a pretty good start in knowing the Bible, wasn't it.

And so, it was not a lack of the presence of the Bible in those schools that constituted the problem. But ah, it was this. The Jewish teachers had so mixed in and sandwiched in human opinions concerning the meaning of the Bible that in the very study of the Word of God, God was lost sight of.

How could it be done? Just that way, but when you go into the history of it, as you who are familiar with it know, it came about through a mixture of Grecian education with Bible education, over a period of several hundred years. That's what happened.

So that by the time Jesus came to this world, the schools which He Himself had established under Samuel and the prophet Elijah, had become so infiltrated with human ideas, human traditions, that in order to get the education that would prepare Him for His life work, He had to turn aside from that and go directly to the original sources.

Well, we don't need to do that today, do we. We don't have any of those problems, do we. Or do we? I wonder, friends, where the Devil is. I wonder if the Devil has gotten good or I wonder if he's gotten foolish and lost his subtlety and cunning. I wonder where the Devil is.

Ah, if I understand the book of Revelation, that old serpent is still in this world, for I read in the 12<sup>th</sup> chapter of Revelation that he has come down with great power because he knows what? That he has but a short time. Great wrath and great power are manifest in his closing work, and you and I have yet to see the fruition, the results, of the mingling of worldly education with scripture education.

Let us never think, friends, that a stew of pork is made any better by adding a few soybeans. Let's never get that idea. In fact, if you'd make it half soybeans, I'd

still beg to be excused. Wouldn't you? Yes. Nothing wrong with the soybeans. It's that piece of ham in there. It spoils the whole thing. Right?

And so we need to be delivered from the influence of a secular, a pagan, an atheistic, an evolutionary, a false philosophical view of life. We're dealing in this subject of education not merely with facts. We're not dealing just with the idea of whether the world is 6,000 years old or millions and billions of years. That's important but there's something tremendously *more* important, friends. It's the philosophy of life. That's the thing.

And oh, how many are doing lip service to Christianity. How many are using the vocabulary of the Bible and yet teaching the selfish, self-serving philosophy that comes from Satan instead of from heaven.

But when we go to the Word of God, when we accept as our guide the sweet and precious principles of light that are given us in this word, then friends, we don't have to cull, we don't have to dissect, we don't have to use the sieve, no. We can take the whole word of God just as it reads and know that we're getting pure truth, thoroughly winnowed from all the chaff. Isn't that a great blessing, friends? Yes. I thank God for that.

And God, in this Bible, in this word, has promised to give us in this last generation, because of the special need at this time, the revival of that wonderful gift of prophecy through which most of the Bible came to man. And so it is written that in this remnant church there will be not only the keeping of the commandments of God but the having, the holding, of the testimony of Jesus, which is the Spirit of Prophecy.

Now, down through the ages, as we see in this word, those who have been students of this book, God has used to meet the great crises of history. That's what Daniel did in Babylon, he was a student of the word and God honored him by giving him further revelations, and he met the problems of Babylon and solved them over and over again. Didn't he?

In the second chapter, we see him solving the problems of the king's concern about the future, as he gives and interprets the king's dream. In the third chapter, we see God gloriously working with Daniel's associates to show Nebuchadnezzar that the God of the Bible is a living Savior who can redeem him.

And then, in the fourth chapter, we see that same God again through Daniel giving to Nebuchadnezzar a message that humbles his pride and finally brings him to the feet of Christ, as a fully-repentant, fully-converted soul. That is the influence of this book in the lives of men—young people—who are willing to be used as channels.

Then, in the New Testament, you see the wonderful power that came into the lives of those young men from Galilee—Peter and Andrew and James and John and Matthew and Thomas and others—as they had with them for three years and a half the living word, Christ, God incarnate, and He taught them how to study this word. He urged them to search the scriptures because in them they had eternal life, and those were the ones that testified of Him.

And you remember on the resurrection day when disguised He appeared to those two disciples on the way to Emmaus that, instead of showing them a wonderful manifestation of His glory, he purposely hid that manifestation, and sweetly, clearly, calmly, logically, opened to them the Word of God, that their faith might be built on that foundation rather than on just a personal acquaintance with Him in the flesh.

Now, friends, down here today, God is developing all over this world a people to whom the Bible and the Bible only will be the foundation of faith, and God intends—mark this point—that that shall be accomplished not merely through the study of this word once a week on the Sabbath. Even the lessons of the day school are to be permeated with the principles and with the very words of this book. We need it, for it is life, and when that is done, my friend, even the world will recognize the superiority.

You know, one of the messages that came to this people through the gift of prophecy was in connection with developing here in the south land a type of education based, in a special way, upon the word. In that little tract called, *An Appeal for the Madison School*, written in 1908, I read:

“The class of education given at the Madison school is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields. If many more in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels, and to men” *PH119, An Appeal for the Madison School*.

Notice, and when that was written, friends, that school was just a little school, doing what men would think was a little work. Some of you know of some of the experiences that have come as the result of attempting to follow those messages. But I want to bring you something right up to the minute that happened just a few days ago, right up here at one of the little schools that has been established in fulfillment of this prophecy—Laurelbrook.

A gentleman from Korea, **Mr. Chu Hun Koo**, visited there. He is the director of welfare for Korea. Well, how did he get to Laurelbrook, that little school up there on the mountain? What was he doing up there? Well, this gentleman, who is in charge of welfare for the whole nation of Korea—South Korea, the republic—he had come over to the United States to study methods of welfare work to deal with the great growing problem of how to take care of all the children there in Korea.

And when he got to Washington, as part of his study and itinerary here, the officials in Washington said, We want you to go down to the state of Tennessee where they’re doing some fine things in welfare work, and when he got down to the state of Tennessee, the people in the welfare department said, We want you to go over and see a little school up on the mountain from Dayton.

And so one of the officials of the welfare department at Nashville took this gentleman, **Mr. Koo**, over to Laurelbrook. What for? Because that welfare officer in Nashville had been there and he wanted this gentleman from Korea to see something.

It says:

“He was thrilled to see the boys working with their hands. He’d been invited to visit there because of the program of helping young people be prepared to meet the practical duties of life. During the day, he took several pictures and also several pages of notes on plans and methods of the program. He was very much impressed and, at the close of the day, this is what he said.”

These are his words. Listen:

“I have been confused since I came to America and somewhat discouraged, but what I have seen today is the first encouragement I have received since coming. Here I see something that can be done in Korea. All the big glamorous buildings and costly programs cannot answer the problems of my country.”

Could you begin to look at it through his eyes for a few minutes. Suppose you’d come from a country like that, and they take you around and show you great massive piles of brick and stone and marble and say, This is our program, and you say, Now, what can I do with that? What can I do with that?

I can go back and tell the people how wonderful America is, but oh, when he got up there and saw those simple buildings, constructed by the teachers and students working together—by the way, where’d those people get such ideas? Why, they got them from the messages that God has sent from heaven to this people—is that right—in fulfillment of the clear prophecy of the Bible—all a part of the divine program of education.

And as he saw the simplicity of it and the utility of it and the practicability of it, he said, Here’s encouragement. I’ve got hold of something here. I see there’s something we can do about it.

Well, friends, thank God, this thing works. I want to read you something else that’s interesting. One of our men who spent many years in China had an experience over there several years ago when the government decided to close up our schools, but through a providence, it was decided instead to change the name of our training institution in China from a college to an institute. I won’t go into that story tonight. It’s very interesting, but *this* is the part I want to read you.

“The leaders in our educational work were sent up to Dr. Koo. He was the minister of agriculture and industry in the Chinese central government at that time. And Dr. Koo asked that the president of our training school come up to see him at the capitol. The three of us went up to Dr. Koo’s office, and having sat down, he said, I have read your books. I have read your book, *Education*. I have scanned your book,



*Counsels to Teachers.* I know what you are trying to do. Why don't you do it?"

Imagine. A Chinese Buddhist—a Buddhist Chinese—saying that to you across the desk. And so, this man in telling the story says:

"I want to tell you, dear friends, when we left his office that day, I had learned a lesson from a Buddhist, and that lesson was, If you know where you are going, go. If you have a job to do, do it."

And he adds:

"I still believe in that principle."

I think that's good. Don't you? I want you to see, friends, the influence of Christian education when it's pure, undiluted, and unadulterated, as it comes in contact with even the minds of heathens. That's the thing I want you to see. And all over this world God is trying to make that demonstration.

Have you read that book *[unintelligible]* by Dr. Raymond Moore? The last few years, wonderful things have been done over there in Japan in taking the principles that God has given us through the Spirit of Prophecy and working them out, until even the royal family of Japan has come out with a most wonderful statement concerning the book *Education* by Ellen G. White and the working out of that by our people.

Why, friends, talk about being ashamed of these principles, talk about hiding our light under a bushel, the Word of God is light, and light need never fear darkness. Every honest soul is longing for the light.

Several years ago, one of our educators spent an entire day in New York City in a council concerning the operation of a Christian training institution in a great section of the world. At this council, there was present a gentleman who had spent his life in education, a leader in Christian education in another church.

After the whole day had been spent in discussing—and one of the men who was there—a Seventh-Day Adventist educator—had been invited to tell some of the things about Seventh-Day Adventist education—at the close of the day, this gentleman came over to where our friend was sitting, and he said, I want to shake hands with you and congratulate Seventh-Day Adventists on the finest system of education in the world. Then, he looked him straight in the eye and said, The only trouble is your teachers do not read the books.

Now, we're glad for all that's been accomplished by a partial reading of the books, aren't we, friends? We rejoice in all that God has done with our poor, weak, faulty, and incomplete efforts, but tonight I'm thankful, friends, that we're living in the hour when the earth is to be lightened with the glory of the Lord and covered as the waters cover the sea.

How will it be done? It will be done, friends, as God has again and again, down through the ages, chosen to do. He will take the weak things of this world to confound the mighty. He will take what might be looked upon as the foolish things of this world and use His own appointed agencies to bring the light of heaven to the benighted earth.

And so, this evening, I'm very happy to have a part in this program as these dear young people choose tonight anew to set their feet in the path of training that leads to an ever and ever clearer knowledge of God's will, and therefore will make them ever and ever more successful in displaying and revealing and communicating this light to the world that needs it, oh, so much.

May God bless us all as we rededicate our lives to these principles.

Sister A: I'm thankful to be here tonight. I'm thankful for a school that follows the principles that Elder Frazee has been talking about tonight. I'm thankful for praying teachers that *do* read the books and follow what they say—no matter what they say, they try and follow them—and I'm thankful for them. It's a wonderful place to be where you can go up to someone and say, I'm praying for you and [unintelligible] or, Will you pray for me, and they'll do it, and you know they'll do it. I encourage all the other students to stick it through. They'll be glad if they do.

Sister B: I'm thankful this evening, also, to be here, and I'm thankful that I have had the privilege of having a Bible training all my life. I'm thankful that my mother taught me the stories of the Bible and that all my teachers through these years have used the Bible as a textbook in every class, and I want to testify tonight that the Bible is true. We're going to sing a song now about it.

[Singing—My Mother's Old Bible Is True.]

Brother Kingman: God's word is true, and in God's word, Revelation 3:21, we find a promise, and the promise is, To him that overcometh. Now, tonight, Sue and Aara are finishing—Sue is finishing three years with us and Aara has been a pioneer—been with us right from the beginning. They're finishing with us just to begin. Beyond and ahead of them is the final job of doing what? Overcoming—overcoming the world. The promise is to the overcomer:

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” Revelation 3:21.

Now, turn back to Romans 10, verse 1, and there you will find the prayer in the hearts of we teachers, and I know in the hearts of you parents, for these two young ladies:

“Brethren, my heart's desire and prayer to God for Israel is, that they might be saved” Romans 10:1.

That is the only thing that really matters, isn't it, and we want these two young ladies to be saved. Jesus is coming soon. It's a joy tonight to see these two young

ladies, finishing, but oh, the greater joy, when we can walk down the streets of heaven and shake hands with these young ladies, saved. For how long? For eternity.

Now, tonight, we have something that we want to give these young ladies. What is one of the greatest things we could give them? Well, you know, in many schools at this season of the year, they're passing out diplomas, and these diplomas state—some of them state the work taken and finished, and some of them have on them the names of the schools and the names of the principals and teachers, and some of them even have a class roll telling all the classmates.

Well, tonight, we'd like to present these young ladies with something—it's not a diploma, but it's something that will help more than anything else for them to be on that sea of glass. You know what it is, don't you. I have one in each pocket.

We'd like to present these young ladies with light. The Lord has told us that we should carry our Bibles with us everywhere, and so we are presenting these young ladies with some light that's small enough, yet complete, that they can carry with them everywhere.

I want to tell you something. A few months ago, I had a birthday, and one evening just before my birthday, these young ladies came in and they said, Brother Kingman, when you go to town, we want you to get something. We want you to get a little pocket Bible. I said, That's fine. I'll be glad to do that.

Then, they said, When you get that Bible, we want you to put it in your own pocket. Well, I put a little cover on it. Here it is. Oh, this is a treasure. If they would have told me that they would give me all of the state of Tennessee for my birthday, it wouldn't have meant as much to me as this little Bible. I carry it with me all the time. Oh, what a blessing it is.

Why, just yesterday, we were out seeding soybeans, and the tractor ran out of gas, so the boy that was with me volunteered to go in and get a can of gasoline and I said, That's fine. I have something I need to do while you're gone. So I sat down on the back of the feeder, and I had something to do all right. I pulled out this little Bible.

Oh, there I have something I can always do when I have to wait. And do you know what I turned to? Well, I turned to Romans 10—you know, we read Romans 10:1. Well, I read Romans 10, and I read it through, and then I read back, and I read Romans 9, and then I read Romans 10 again, and I tell you, if you folks want some inspiration, read those two chapters. They're wonderful

Why, I saw something in them that I had never seen before, and I've shared it with some other folks already. Oh, the light that's in the Bible. I'm so thankful for it. And if these young ladies will continue to be guided by this light, will they be saved? We have nothing to fear for the future for these young ladies if they'll keep their eyes turned continually to this word and to its author, Jesus.

Brother A: The next thing on our program is a quartet.

[Singing—Wonderful Book Called the Bible.]

Elder Frazee: I'm glad we can all be students in this school of Christian education and studying the Bible, aren't you. Now, friends, I want to introduce something that isn't on the program.

This little school over there in Sequatchie Valley is getting a start. It needs some money. Brother Kingman hasn't asked me to say this. He didn't even know I was going to say it. I haven't told him a word about it.

But friends, I want a part in helping make this school stronger and farther ahead than it is now. What do you say? Wouldn't you like to have a part tonight? I'd like to raise at least \$150 here tonight. I believe in letting our work show our faith. What do you say?

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