

# A Time to Speak

#0832

Study given by W.D. Frazee—April 12, 1957

Let us turn to Ecclesiastes, the third chapter. We will note the first and the 7<sup>th</sup> verses:

“To every thing there is a season, and a time to every purpose under the heaven” Ecclesiastes 3:1.

And the seventh verse, last part says:

“...a time to keep silence, and a time to speak”  
Ecclesiastes 3:7.

Three weeks ago, when I was with you last, I spoke to you about the importance of keeping silent, keeping still. Our text was from the 46<sup>th</sup> Psalm:

“Be still, and know that I am God...” Psalm 46:10.

Solomon says there is:

“...a time to keep silence...” Ecclesiastes 3:7.

But he also says here that there’s:

“...a time to speak...” Ecclesiastes 3:7.

And that’s what I want to study with you tonight—a time to speak. In the 15<sup>th</sup> of Proverbs, the 23<sup>rd</sup> verse, this same inspired writer tells us how important it is to speak the right word at the right time—Proverbs 15:23:

“A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!” Proverbs 15:23.

Well, it is, friends, isn’t it—the right word at the right time. *Volume 6*, page 24, says:

“It is the very essence of all right faith to do the right thing at the right time” *Testimonies for the Church, Volume 6*, page 24.

Isn’t that fine—the right thing at the right time. And so, there is a time that faith finds expression in keeping still because that’s the right thing to do at that time—be still, be silent, wait on God.

There are other times when the essence of all right faith is *not* to keep still—it would be a terrible thing to keep still, an awful thing, a criminal thing, a fatal thing. There is a time that the child of God must *speak* and speak with certainty and assurance and power and authority. There must be no question about it.

And so tonight I want to study with you some of the counsel that we have about speaking the right word at the right time, and how we may know when the right time is. I'm going to give you 10 points tonight on the right time to speak.

Number one is to defend the innocent—to defend the innocent. You will remember that in the sixth chapter of Mark, we're told the story of a birthday party that began in revelry and ended in tragedy—the birthday of Herod.

You remember there was a great deal of feasting—a great banquet. There was drinking. The wine flowed freely. Special entertainment was provided. The daughter of Herodias danced before Herod and the assembled guests—the chief men of the kingdom.

And when Herod, pleased with this unusual flattery, promised rashly with an oath to give her anything she should ask, even to the half of the kingdom, you remember that she ran quickly to her mother and something like this was just what that wicked woman had hoped for, and Herodias said, Ask for the head of John the Baptist.

Herodias was mad—angry—more than that. Over a long period, she was nursing the awful spirit of revenge because John had dared to reprove Herod for his unlawful union with Herodias. It was his brother's wife. But when Salome came back with this terrible request, Herod was stunned, and there was silence through that whole banquet hall.

Now, I want to read you the comment on it from *Desire of Ages*, page 221:

“Herod was astonished and confounded. The riotous mirth ceased, and an ominous silence settled down upon the scene of revelry. The king was horror-stricken at the thought of taking the life of John. Yet his word was pledged, and he was unwilling to appear fickle or rash. The oath had been made in honor of his guests, and if one of them had offered a word against the fulfillment of his promise, he would gladly have spared the prophet. He gave them opportunity to speak in the prisoner's behalf. They had traveled long distances in order to hear the preaching of John, and they knew him to be a man without crime, and a servant of God. But though shocked at the girl's demand, they were too besotted to interpose a remonstrance. No voice was raised to save the life of Heaven's messenger. These men occupied high positions of trust in the nation, and upon them rested grave responsibilities; yet they had given themselves up to feasting and drunkenness until the senses were benumbed. Their

heads were turned with the giddy scene of music and dancing, and conscience lay dormant” *Desire of Ages*, page 221.

Listen:

“By their silence they pronounced the sentence of death upon the prophet of God to satisfy the revenge of an abandoned woman” *Ibid*.

Oh, friends, what a scene. Silence—what a terrible silence. If one of them had raised his voice in defense of the innocent, the life would have been spared, but no, the Devil had his way. The seconds ticked slowly by and finally the word was given and John was executed, all because nobody would *speak* in defense of the innocent.

Ah, friends, that scene is being repeated in one way or another many times today. How often the innocent is allowed to be left appearing as guilty because somebody who could speak up in defense of the one who is not there is afraid of what people might think of him. And so, a reputation is blackened, a man or a woman is reproached, when God would like to have that reputation preserved, all because somebody is afraid to speak.

So that’s number one, on the times we ought to speak—to defend the innocent.

Number two, to convict the guilty. Turn to Leviticus, the fifth chapter, and the first verse:

“And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity” Leviticus 5:1.

Now, that verse may be a little difficult to understand at first reading, as given us there in the King James, but let me give you the picture, and then I’m going to read it from Smith and Goodspeed’s translation.

The scene is a court scene. The swearing that is spoken of here is not something wrong, it’s something right—it’s the judicial oath administered in a court of law. And if a man has heard that oath administered but he refuses to testify to convict and condemn the guilty man, then God says he shall bear his iniquities.

Let me read it here in Smith and Goodspeed’s translation:

“If any man sins by not giving information when as a witness, either as one who has seen it or knows of it, he hears the oath of adjuration, he must answer for his iniquity” Leviticus 5:1 (Smith and Goodspeed Translation).

You know, there are some people that have the idea, friends, that *they* won’t be a tattletale—*they* wouldn’t tell anybody—they wouldn’t tell anybody. It’s a

principle that runs through schools and institutions sometimes. But I want to tell you something, friends, it's the principle that holds together every gangster mob that ever was. Don't squeal—don't squeal. If you do, you may get some bullets through you. But God says, there is a time to *speak* of the sins, the crimes, of others, and when that time comes, friend, you had better speak, for if you don't you will bear iniquity.

Suppose that I'm going along the street here in Chattanooga. I overhear two men plotting how they're going to burn down a building and get the insurance on it. Have I a duty? I may wish I hadn't heard it, but I've heard it. Have I a responsibility? Yes, I have, and I can't just simply go along and say, Oh, well, I'm not going to burn the building down.

Now, you can apply it to a thousand different things. My dear friend, when you see somebody breaking down the rules of an institution that God has established, and even though you don't do it, if you sort of wink at it, if you give people to understand that they can trust you, that you won't betray them, they can go ahead and break the rules and you'll never tell on them, you make yourself a party to those sins and those disobediences.

You may pride yourself on the fact that you don't give any information. That's the very time you ought to give information, and if you'll follow that practice, I'll tell you what will happen, friends. Pretty soon you won't get very much of it. That's right. Pretty soon you won't get very much of it.

And if everybody who bears the name of Christ would do that, let me tell you, friends, there would be a power in the church and in every institution that God has, that people who want to break the rules wouldn't come, and if they came, they'd either be converted or they'd go away—they'd either clean up or clean out. Wouldn't they? Speak up, friend—speak up, student. Let people know that they cannot commit crime, break the rules, and that *you* will sort of cover it—at least you'll keep still.

Let me notice the way Moffatt puts it here—the same verse:

“If anyone sins by remaining silent...” Leviticus 5:1  
(Moffatt Translation).

Can you sin by remaining silent when somebody has broken the law? Yes, you can, my friend—you can. You are an accessory to the fact, so speak up. You know, it takes courage to condemn sin. This experience we just saw about John the Baptist—what was it that cost him his head? Why, he dared to reprove a king. He said, Herod, you have no business with that woman. She's not your lawful wife. She's your brother's wife. It's not lawful for you to have her. It cost him his head.

He ought to have kept still, shouldn't he? What do you think? Why, no, he shouldn't have kept still. Nathan went in to the king—David—and through a parable he conveyed to him the message of heaven, and then when the king unwittingly pronounced his own verdict, his own punishment, Nathan looked him right in the eye and he said, You are the man—you are the man—and then he just lined it out for him. You can read it there in 2 Samuel 12.

Nathan might have lost *his* life like John the Baptist did *his*, but my friends, when God lays upon a man the responsibility to rebuke sin, he had better do it, hadn't he? Oh, yes, he had better do it.

And that leads me to the third point on the time to speak, and that is to prevent iniquity. 1 Timothy, the 5<sup>th</sup> chapter, and the 20<sup>th</sup> verse. We're not only to rebuke sin that *has* been committed (we certainly ought to do that, as Nathan did and as John the Baptist did) but we ought to rebuke sin in order that we may *prevent* it, as far as possible—1 Timothy 5:20:

“Them that sin rebuke before all, that others also may fear”  
1 Timothy 5:20.

Fear what? Fear to commit the same sin. In other words, we're to prevent sin, as far as possible, by speaking up. *Patriarchs and Prophets*, page 578. Here are some pages that every parent ought to read very carefully and every teacher and every administrator, every minister. The sentence that has been ringing in my ears as I've been thinking of this subject is this one:

“We are just as responsible for evils that we might have checked in others by exercise of parental or pastoral authority as if the acts had been our own” *Patriarchs and Prophets*, page 578.

Think of it. Now, it's on Eli and his sons—that's the name of the chapter—and you know the terrible things that Eli's sons did. As far as we know about Eli, he was what would be called a righteous man. He was simply afraid to speak up and *demand* reformation in the lives of those young men.

Oh, he did sort of talk to them. He wasn't entirely silent. He said, Boys, I don't hear very good things about you. It isn't any good report I hear. That's about all he did.

We must not only speak, my friends, but there are times that we must speak as Moses spoke when he came down from the mountain, as Elijah spoke on Carmel.

“We are just as responsible for evils that we might have checked in others by exercise of parental or pastoral authority as if the acts had been our own” *Patriarchs and Prophets*, page 578.

I beg you to read that page. Parents are going to have to answer for a great many things in the judgment day, friends, that they allowed their children to do, and this applies not only in the little family. It applies in every church, in every institution.

Oh, what a floodtide of worldliness is sweeping in on the church today because too many are like Aaron and not enough like Moses. Isn't it true? What a sad thing. Why, you know what we're told about Aaron and Moses? That when Moses came down from the mount and his righteous soul was stirred with holy

indignation at the terrible apostasy and idolatry of that people—there they were dancing around that idol, half naked, just like people today, indulging in eating and drinking and lasciviousness, in the name of worship, and calling all that idolatry and paganism a part of the worship of the God that had brought them out of Egypt, mixing it all up together.

And Moses, his holy soul just stirred with anger against that, and rightly—he came down and threw the tables of the law down showing that, as those tables were broken, so they'd broken their covenant with God. He came into the camp, he found Aaron, and publicly before those people he rebuked his brother. It was a public sin. It called for public rebuke.

But, you know, we're told in the Spirit of Prophecy that through all that Aaron stood there very meekly—he took it all so sweetly—and we are told that the people were charmed with the lovely spirit of Aaron and disgusted with the rashness of Moses. What would *you* have said? What would have been *your* attitude?

Let me tell you, before we get through this crisis that's just ahead of us, ears are going to tingle with the straight message that God will bear through men of His appointment. And we ought to be prepared to accept it and we ought to be prepared to give it, if God lays the burden on our hearts, and we had better practice it, friends, in our own families. In love, yes, in love—certainly, in love—but do it—do it.

“...reprove, rebuke, exhort with all longsuffering and doctrine” 2 Timothy 4:2.

Now, let's see. We are studying when to speak. First? To defend the innocent. Two? Convict the guilty. Three? To prevent iniquity. Four—to confess our sins, to acknowledge our own wrongs and mistakes. That's a time to speak, isn't it? Yes.

Leviticus 5:5:

“And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned *in that thing*”  
Leviticus 5:5.

It's amazing how much easier it is to make a generalized confession that sounds very humiliating—how much easier it is to do that, than to get down to business and confess even one apparently small thing that we have done—some particular thing.

I was reading something on that in *Volume 4*, page 336:

“It is a close test upon the courage of men and women to be brought to face their own sins and to frankly acknowledge them. To say, ‘That mistake must be charged to my account,’ requires a strength of inward principle that the world possesses in but a limited degree. But he who has the courage to say this in sincerity gains a decided victory over

self and effectually closes the door against the enemy”  
*Testimonies for the Church, Volume 4, page 336.*

Suppose we all come down to breakfast in the morning and the refrigerator door has been left open. There it stands. It means the motor has been running excessively through the night. Nobody knows who did it, but I know who did it. I did it. So the question is raised, Who left the refrigerator door open? I don't have to tell a lie, do I? No. I just keep still—just keep still.

“It is a close test upon the courage of men and women to be brought to face their own sins and to frankly acknowledge them. To say, ‘That mistake must be charged to my account,’ requires a strength of inward principle that the world possesses in but a limited degree. But he who has the courage to say this in sincerity gains a decided victory over self and effectually closes the door against the enemy”  
*Testimonies for the Church, Volume 4, page 336.*

There's a time to speak, in other words. That's the time to speak, isn't it, friends? That's the time to speak—speak up.

We were talking about Nathan and David. There was a time for Nathan to speak and say to David, Thou art the man. There was a time for David to speak and that was right away, and you know, he did. You know what he said? The very first thing he said when he opened his mouth—he said, I have sinned—I have sinned. God appreciated that.

He didn't try to squirm out of it, he didn't try to alibi it, he didn't try to deny nor excuse nor generalize. He didn't say, Well, I did slip up a little, didn't I. No. He said, I have sinned—I've sinned against the Lord—and he had, friends. That's what he should have said, and that's what every sinner ought to say—shouldn't he—I've sinned. There's a time to speak, and when we've sinned, that's the time to speak—to speak up and acknowledge our wrong and confess our sin.

Notice what David says about when he kept still—Psalm 32. This is one of the Psalms of repentance that David wrote after that awful crime. Psalm 32, the 3<sup>rd</sup> verse:

“When I kept silence, my bones waxed old through my roaring all the day long” Psalm 32:3.

Ah, friends, there's many a guilty sinner that has tried and tried and tried to smother with silence the rebuke of a guilty conscious. But, oh, it's in mercy that the Spirit of God keeps knocking, knocking, knocking. Aren't you thankful, friends? Aren't you? Yes.

“When I kept silence...” Psalm 32:3.

About my sins, David says:

“...my bones waxed old through my roaring all the day long”  
Psalm 32:3.

He was silent here, but inside there was a roaring—the guilty conscious. But oh, he says, in the fifth verse:

“I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin” Psalm 32:5.

Thank the Lord, friends. There’s a way to get right. It’s to speak up and confess our sins, and it is written—say it with me:

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

Thank the Lord. See that young man down there in the hog pen herding swine. What’s the matter with him? Oh, sometime before, he ran away from home because he thought things were too strict at home. He could never be happy at home, he could never get anywhere, he could never amount to anything, and so he gathered his father’s gifts together and departed for the far country.

Why do you suppose he went to the *far* country? Why, he didn’t want anything around that reminded him of restraint, restriction, interference of any kind. But ah, by and by, his money gave out, and of course, about the time his money gave out, for some strange reason, his friends disappeared, and when a man is without money and without friends, unless he knows God, he’s usually unhappy, isn’t he? Yes.

And so, the next view we have of that poor fellow—there he is out there with the swine—herding swine—and sitting there wondering whether to get something to eat—he had better not get down there with the pigs and eat what they’re eating. Sad picture, isn’t it.

But as Jesus told the story there in the 15<sup>th</sup> of Luke, 17<sup>th</sup> and 18<sup>th</sup> verses, he tells us something wonderful happened. He says:

“...he came to himself...” Luke 15:17.

In other words, he woke up—he got some sense. Like Nebuchadnezzar, he got over his insanity. And do you know what he said? He said:

“I will arise and go to my father, and will say unto him,  
Father, I have sinned...” Luke 15:18.

That was the time to speak, friends, and he said the right words. Is that true? That was a word in season—in due season—the right word at the right time.

Did it open the door? Oh, yes, yes, thank the Lord. Why, you remember the story, of course. It's a wonderful thing. And thank God it's true, friends. Thank God, our heavenly Father is waiting with arms extended wide to welcome every penitent and to hear the sobbing confession of every sinner.

And oh, friends, what a pity when we spoil it all by sort of glossing it over or making excuses or alibis or anything of that kind. The right word at the right time in that case is, I have sinned—I have sinned. And:

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

Praise His name.

Number five—to express faith and claim the victory. Did you notice here in Psalm 32:5, where we were just reading, that the same David that says:

“...I said, I will confess my transgressions unto the Lord...  
Psalm 32:5..

Adds:

“...and thou forgavest the iniquity of my sin...” Psalm 32:5.

You notice he didn't say, I confessed my transgressions to the Lord and I *hope* they're forgiven. No, no. He expresses a fact. He states a truth:

“...I confess...” Psalm 32:5.

And what did God do?

“...thou forgavest the iniquity of my sin...” Psalm 32:5.

I like the way the Spirit of Prophecy puts it here in *Testimonies to Ministers*, page 517. You know, friends, this little chapter here at the close of this book is the last message Sister White ever wrote, and on page 517 it says:

“Take Christ at His word, and let your lips declare that you have gained the victory” *Testimonies to Ministers*, page 517.

Isn't that nice. Take Christ at His word. Does He say He'll forgive us, if we confess? Does He say He will accept us, if we come to Him? Does He say He'll hear us, if we call? Does He say He will save us, if we cry to Him? Yes.

“Is Jesus true? Does He mean what He says? Answer decidedly, Yes, every word” *Ibid*.

“Take Christ at His word, and let your lips declare that you have gained the victory” *Ibid*.

Isn't that a wonderful time to speak, friends? Yes. To speak up and say, Yes, Jesus is true. He keeps His word. He's heard my prayer. He has answered. He has forgiven my sins. He has delivered my soul from death, my heart from fear, my feet from falling. He's put my feet on the solid rock. He's put a new song in my mouth, even praise to our God.

Oh, friends, I thank the Lord for that. Don't you?

Number six—time to speak. Malachi 3:16. In social meeting, when we meet together to worship God. Malachi 3:16. You know this verse, don't you? John 3:16 tells about God's gift to us, and Malachi 3:16 tells about our response:

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels..." Malachi 3:16-17.

Isn't that nice. God is making up His jewels. Who are they going to be? Why, according to this, they're going to be people that get together and talk. Talk about what? Talk about Jesus and His wonderful love and what He's done for them.

The best comment on this that I know is in *Early Writings*, page 114 and 115. A wonderful chapter. If any of you are timid or reticent or for any other reason hesitate to speak when you get a chance in social meeting, I would like to prescribe this for you. If you'll take the prescription often enough, it'll cure you completely. I'll read just a few sentences:

"All should have something to say for the Lord, for by so doing they will be blest. A book of remembrance is written of those who do not forsake the assembling of themselves together, but speak often one to another. The remnant are to overcome by the blood of the Lamb and the word of their testimony" *Early Writings*, page 114.

Where is that? Revelation 12:11, that's right. Now, notice:

"Some expect to overcome alone by the blood of the Lamb, without making any special effort of their own" *Ibid*.

Is the inference that they'll get what they expect or be disappointed? Be disappointed.

"I saw that God has been merciful in giving us the power of speech. He has given us a tongue, and we are accountable to Him for its use. We should glorify God with our mouth, speaking in honor of the truth and of His unbounded mercy, and overcome by the word of our testimony through the blood of the Lamb" *Ibid*.

You know, friends, I think this belongs to me, I think this applies to me, I think this is *for* me. What do you say? I hope each one of you will believe it applies to you, not that I would want anyone to feel that it's a burdensome duty. Not at all. It's the other way around, friends. It's a cup of blessing that God offers to you. There's a joy in speaking to the praise of God. There's a blessing in testifying of His goodness.

"We should not come together to remain silent; those only are remembered of the Lord who assemble to speak of His honor and glory and tell of His power; upon such the blessing of God will rest, and they will be refreshed. If all moved as they should, no precious time would run to waste, and no reproofs would be needed for long prayers and exhortations; all the time would be occupied by short, pointed testimonies and prayers" *Ibid.*, page 115.

Well, that's good, friends. When we get up to speak, we want to speak short and to the point so others can speak and others should be ready to do what? Speak. That's right.

"Then they that feared the LORD spake often one to another..." Malachi 3:16.

Number seven. Here's another time to speak—when you're meeting a friend. *Steps to Christ*, page 119:

"Angels are listening to hear what kind of report you are bearing to the world about your heavenly Master. Let your conversation be of Him who liveth to make intercession for you before the Father. When you take the hand of a friend, let praise to God be on your lips and in your heart. This will attract his thoughts to Jesus" *Steps to Christ*, page 119.

Isn't that nice, friends. Why, I can remember years ago, when I was just a boy, there was a certain brother that came to church. You'd go up to him and say—you know, it's just a common greeting—How are you. Most of us, when we say, How are you, we don't really mean that it's the signal to start off on a recital of how the stomach is performing and how your liver feels and how your lungs are acting. Some people seem to act as if that was what it was for.

But I remember this dear brother—when anybody would ask him, How are you, his face would just light up with joy, and he'd say, I'm rejoicing in the Lord. Some people thought he was queer, and maybe he was, but my dear friends, it ought not to be so queer. Should it? No.

"Angels are listening to hear what kind of report you are bearing to the world about your heavenly Master" *Steps to Christ*, page 119.

And so, when we take the hand of a friend, there is the time to speak the word in season.

Number eight. This is at meals; that's a time to speak too. *Counsels to Teachers*, page 554. Do you know how to say something at meals besides, Bread, please? Listen, while I read this wonderful picture of the opportunities, the privileges, at the meal table:

“We are far behind what we should be in Christian experience. We are backward in bearing the testimony that should be given through sanctified lips. Even when sitting at the meal table, Christ taught truths that brought comfort and courage to the hearts of His hearers...Let teachers and students watch for opportunities to confess Christ in their conversation. Such witness will be more effective than many sermons” *Counsels to Teachers, Parents and Students*, page 554.

Wonderful, isn't it. Number nine—a time to speak, when asked the reason of your hope. 1 Peter 3:15:

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear”  
1 Peter 3:15.

Oh, isn't it nice, friends, to be ready when somebody asks you a question, Why do you do this? Why do you believe that? Why this? Why that? Then is the time to speak, but you must be ready to do it—to have the right word at the right time.

And now, number ten, the time to speak. Oh, I think this is one of the sweetest things I ever read anywhere—*Volume 6*, page 339:

“God will impress those whose hearts are open to truth and who are longing for guidance. He will say to His human agent: ‘Speak to this one or to that one of the love of Jesus’”  
*Testimonies for the Church, Volume 6*, page 339.

When is the time to speak? When the Spirit of God impresses your heart to make an appeal, and we are told in *Desire of Ages*, page 141:

“Many are waiting to be personally addressed” *Desire of Ages*, page 141.

They're not the ones that I mentioned in number nine. They may never ask you. If you wait for them to ask a question, you may wait in vain.

“Many are waiting to be personally addressed” *Ibid.*

But if your heart is open to the guidance of the Holy Spirit, He will say to you from time to time, speak to this one or that one, of the love of Jesus. Now, listen:

“No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near to soften and subdue the heart” *Testimonies for the Church, Volume 6*, page 339.

Isn't that sweet, friends. Thank God. Now, I've given you the 10 times to speak. This isn't all the times. Why, you know, as I began to think about it, I realized that this was just a good start, friends, but I thought this would be enough for once.

But now, in closing, I have the best of all. I've saved the best wine for the last. That is, *how* can a person speak these right words at the right time? How can he know *what* to say, and how can he be sure *when* to speak? And friends, the key is in a little verse over in the 50<sup>th</sup> of Isaiah, and the 4<sup>th</sup> verse of that chapter.

Oh, this is wonderful. This is Jesus speaking prophetically through the prophet Isaiah of his own experience, but you and I can have the same experience. And I want you to turn to this. I love to hear the leaves of the Bible rustling as you turn them. This is the key verse—Isaiah 50, verse 4:

“The Lord GOD hath given me the tongue of the learned,  
that I should know...” Isaiah 50:4.

Watch this, please.

“...that I should know how to speak a word in season to him  
that is weary: he wakeneth morning by morning, he  
wakeneth mine ear to hear as the learned” Isaiah 50:4.

Isn't that wonderful, friends. Tomorrow morning, Jesus wants to wake you up. What for? Oh, He wants to teach you a lesson, give you a blessing, so that all through the day tomorrow you'll know when to speak and when to keep still. Wouldn't that be wonderful, friends. Can you think of any greater thing in education than to keep still when you ought to and speak when you should?

You'll never get that in some class studying books, learning the rules about when to speak and when to keep silent, but every one of you can have it in *this* way and *only* in this way. In the morning, the Master wants to wake you. He wants you to listen while he pours into your mind and heart the lesson that you can give to others through the day.

Ah, friends, this is sweet and precious, and it's real, it's literal, it's true, it works, it's experimental. David had that experience. Turn to the 139<sup>th</sup> Psalm, verses 17 and 18. And I want you to have the experience that David had of waking in the morning and sensing the presence of God. I want you to have the experience that he had of receiving the thoughts of God, the thoughts from God, to share with others:

“How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with Thee” Psalm 139:17-18.

You know the picture I get, friends? It’s this. David goes to bed. He lies there on his bed. And as he goes off into slumber, he’s thinking about God. And God gives him precious thoughts, and he says, Dear Lord, wake me up in the morning. Give me the lessons that I need to speak the right word at the right time. Then he floats off into the unconscious slumber of the just.

But, ah, the morning hour comes, the time of dawn, the early light begins to change the darkness to gray, and David awakes. And as he wakes, the first thought that slips into his soul—I’d be so glad if each one would watch here. This is so important and so precious.

In those first moments of consciousness, there are thoughts of God that come into the soul of David, and he says that, as he thinks of all that God has taught` him and done for him in those ways, those thoughts are more in number than the sand. And morning by morning, he says, I awake and I’m still with Thee.

“How precious also are thy thoughts unto me, O God...”  
Psalm 139:17.

Ah, friends, if we’ll be still when we ought to be still and listen, we can speak when we ought to speak and speak for God. The way to know what to say is to get the words warm from glory. The way to know when to speak is to know first of all when to be silent:

“Be still, and know that I am God” Psalm 46:10.

And oh, I hope that every one of you tonight, when you go to bed, will let your soul float off into slumber knowing that you’re in the arms of Jesus and asking Christ to wake you in the morning. And when He does, oh, let that first awakening moment be the thought of God.

“...when I awake, I am still with Thee” Psalm 139:18.

[Singing.]

Still, still with Thee, when purple morning breaketh,  
When the bird waketh, and the shadows flee;  
Fairer than morning, lovelier than the daylight,  
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,  
The solemn hush of nature newly born;  
Alone with Thee in breathless adoration,  
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,  
Its closing eye looks up to Thee in prayer;  
Sweet the repose, beneath Thy wings o'ershadowing,  
But sweeter still, to wake and find Thee there.

So shall it be at last, in that bright morning,  
When the soul waketh, and life's shadows flee;  
Oh, in that hour, fairer than daylight's dawning,  
Shall rise the glorious thought, I am with Thee!  
Amen.

[Congregational Singing.]

Weary soul, without gladness or comfort or rest,  
Passing down the rough pathway of time!  
Make the Savior your friend ere the shadows grow dark;  
O accept of this peace so sublime.

Peace! Peace! wonderful peace,  
Coming down from the Father above;  
Sweep over my spirit forever, I pray,  
In fathomless billows of love.

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