

# Bible As An Educator 1 of 4

#0783

Study given by W.D. Frazee

We'll turn to John, the first chapter:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men" John 1:1-4.

The 14<sup>th</sup> verse speaks of this Word, and it says:

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" John 1:14.

Who is this Word? Jesus, the Son of God. I wonder why He's called the Word—the Word.

"In the beginning was the Word..." John 1:1.

The Spirit of Prophecy puts it in most beautiful language. Commenting on this expression, it says that Jesus was:

"...God's thought made audible" *Desire of Ages*, page 19.

That's what a word is, isn't it. You have a thought in your mind, and to get that thought audible to someone else so they can hear it, you speak a word. Jesus was God's thought made audible with a word.

And in the beginning was the Word. You can't get back of that. What was before that? Well, this is the beginning. Well, what was before that? Clear on back.

"In the beginning was the Word..." John 1:1.

In other words, He was already there. You can go back as far as you want to. He was there.

"In the beginning was the Word, and the Word was with God, and the Word was God" John 1:1.

Jesus, whom we know in this world as the incarnation of God here in human flesh—he was God before He came here. He was God when He was here. He is God now and forever more.

Now, the wonderful thing is that this same expression that is used concerning Him, was used concerning this book. This book, also, is called the Word of God. and so, in these pages, we have God revealing Himself to humanity. Here, too, is the thought of God made audible.

And, as we listen, God's thoughts are communicated to us. We find out what God is thinking, as we listen to the Bible. And, my dear friends, we need to listen in order to know what He's thinking because He has assured us that His thoughts are different from our thoughts.

And you remember the expression here in the book of Isaiah, the 55<sup>th</sup> chapter—He tells us this in plain language:

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Isaiah 55:8-9.

Now, if God's thoughts are as much higher than ours as heaven is higher than earth, can we ever merely by looking into our minds or in the minds of other human beings—can we ever ascertain the truth of God? Never—never. But that is what human philosophy seeks to do—to find out truth merely by inquiring in one's own mind or in the minds of other human beings. But, of course, that is impossible.

Let's turn to the 85<sup>th</sup> Psalm. I like the way David puts it here. I hope we can all agree with David here. The 85<sup>th</sup> Psalm, the 8<sup>th</sup> verse. Makes me glad to see so many Bibles here—hear so many pages rustling as they're turned. Psalm 85:8. Will you all read this with me and make the verse your own. Together:

“I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly” Psalm 85:8.

What did David say he would hear? What God the Lord would speak. What do you have to do in order to hear? You have to listen, pay attention. Oh, I'm so glad, dear friends, that we can tune out the other voices and tune in on heaven's broadcast. We can close our ears to the speculations of men and open our hearts to the verities and certainties of the Word of God.

Now, I want to share with you a little sentence that I've been getting a lot of inspiration out of. It's one of the sentences that shows that you don't have to have a lengthy statement in order to get a meaty one. This is *Counsels to Teachers, Parents and Students*, page 423:

“Man's words, if of any value, echo the words of God”  
*Counsels to Teachers, Parents and Students*, page 423.

“Man's words, if of any value, echo the words of God”  
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Will you repeat that with me:

“Man's words, if of any value, echo the words of God”  
*Counsels to Teachers, Parents and Students*, page 423.

Again:

“Man's words, if of any value, echo the words of God”  
*Counsels to Teachers, Parents and Students*, page 423.

Well, suppose they don't echo the words of God. Then what? There's no value. Well, then why do you speak them? If they don't agree with God, why repeat them? They are of no value.

But suppose that they do echo the words of God. They're only a what? They're only an echo. Now, there are some poor hearts that are not in touch with God, not in tune with God, and they merely hear an echo.

But oh, dear friends, your endeavor and mine should be to get people to listen to God. Our great effort should be to get them connected up with this word, and get their faith established in this book, get them in the habit of accepting what the Bible and the testimonies say, as the word of the living God. We should never lead them to depend upon our ideas or opinions.

Suppose somebody comes to me and says, Well, Brother Frazee, what do you think this text of scripture means? And I say, Oh, I think this means so and so. And they go away satisfied. Somebody says to them, What do you think that text of scripture means? They say, Well, I asked Brother Frazee that and he said it meant so and so. I guess that's it.

“Man's words, if of any value...” *Counsels to Teachers, Parents and Students*, page 423.

What?

“...echo the words of God” *Counsels to Teachers, Parents and Students*, page 423.

You know, if you get an echo of an echo of an echo of an echo of an echo, it might get confusing. Mightn't it? Our text that we just read in the Psalms says:

“I will hear what God the LORD will speak...” Psalm 85:8.

Let us each form the habit, when people come to us and ask us what this means and that means and the other means—let us seek to form the habit of leading them not to our ideas or opinions but lead them to what the scripture itself says.

We have been told that scripture is the key that does what? Unlocks scripture. My opinion of what a text means, means nothing. I'd like to repeat that.

My opinion of what a text means, means nothing. How do I know that? Why, Peter tells us that that's one of the first things to learn in the study of the Bible—2 Peter, the 1<sup>st</sup> chapter, and the 20<sup>th</sup> verse:

“Knowing this first, that no prophecy of the scripture is of any private interpretation” 2 Peter 1:20.

Doesn't make any difference whether it's a layman or a minister, whether it's the priest or the people, an individual idea of what a text means is only a what? Private interpretation. And unless I can show you from the Word of God and the testimonies of His Spirit, that a certain application of a scripture is the correct one, you should be afraid to take *my* ideas instead of searching for yourself what God said.

“Man's words, if of any value...” *Counsels to Teachers, Parents and Students*, page 423.

Do what?

“...echo the words of God” *Counsels to Teachers, Parents and Students*, page 423.

Oh, let us fill our minds so full of the Word of God that every answer we give on the question of truth or error—every answer we give to a question of life or death—is an echo of the words of God. And let's help people to find where they can get it in the original instead of through our echo. What do you say?

You see, that was what made the Bereans more noble—Acts, the 17<sup>th</sup> chapter, the 11<sup>th</sup> verse—and you remember that the apostles had been laboring in Thessalonica and they were driven out of there through persecution. They came on down to the city of Berea, and there they found some people that the Bible says were more noble. That's quite an expression. Wouldn't you like to be more noble? Well, let's just see what made them more noble.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” Acts 17:11.

Isn't that interesting? They heard Paul preach, and what was he preaching? Preaching the word, preaching the scriptures, and then they went home and did what? They searched the scriptures daily. To find out what?

“...whether those things were so” Acts 17:11.

Therefore, the next line says, many of them did what?

“Therefore many of them believed...” Acts 17:12.

Ah, friends, if we could get people to search the Bible, thousands, yes, millions, would accept the third angel's message. Is that right? But what do they do? Ah, they go to their preachers or they go to their neighbors, and they say, Well, what about you Seventh-Day Adventists, anyway? They're talking to me about the seventh-day Sabbath, or they're talking to me about the sleep of the dead, or they're talking to me about the nearness of the coming of Jesus, or about health reform.

And nine times out of 10, what is the answer? Not something from the word—if it is, it's twisted and perverted—but many times the answer is merely ridiculed or reproached—something to turn the mind away from the plain what? The plain word of God.

I wonder, friends, if there's anything parallel to that in the attitude of some who profess to be looking for the coming of the Son of Man—I say, I wonder if there's something that's parallel to that in the attitude toward the reforms that God has given this people. I wonder if there's anything parallel to that. I fear there is.

I might mention something about some reform—health reform, dress reform, educational reform, some other reform that God has given this people—and by the way, friends, did the same God who gave us Sabbath reform give health reform? Did the same voice that gave Sabbath reform give us dress reform? Is the Spirit of Prophecy the testimony of Jesus? Yes.

But, ah, I wonder if sometimes as questions are raised, a human opinion doesn't well nigh eclipse the light shining from the word. I wonder if it isn't quite a responsibility when somebody raises a question about what the Bible says or about what the testimonies say or somebody—wouldn't make any difference who he is, friends—for somebody to say, Oh, well, I don't think it means that—I don't think it means that.

God doesn't require us to just make ourselves peculiar. You just go along and be a good member, and pay your tithe, and keep the Sabbath, and study your lessons, and give the missions offerings, and be kind to your neighbors, and don't worry too much about those things. Is that kind of talk ever heard?

And oh, my friends, the man who listens to it listens to it at the peril of his soul. And it is not the size of the detail that affects him. That's not what I'm discussing. I'm discussing this question of where the authority lies. It lies in the Word of God. Oh, this is what God wants us to listen to.

“Man's words if of any value...” *Counsels to Teachers, Parents and Students*, page 423.

Do what?

“...echo the words of God” *Counsels to Teachers, Parents and Students*, page 423.

Echo the words of God. Oh, I want to be that echo, don't you, and I don't want to keep repeating echoes of echoes of echoes of echoes. I want to get the truth warm from glory and pour it forth to others. What do you say?

Now, we're in a great controversy, friends. I'd like to have you put down two texts—Colossians 2:8 and 1 Timothy 6:20—Colossians 2:8, 1 Timothy 6:20. Turn to both of those, and I want you to notice two key words—two danger spots—two places where the warning light of God flashes red.

Colossians 2:8:

“Beware...” Colossians 2:8.

What does beware mean? Watch, be careful, look out.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” Colossians 2:8.

You've heard of spoiled children, haven't you, and the ways they get spoiled, but that isn't what this is talking about. It's spoiled in the sense of here's an army that's coming in, and they take a city and they spoil it—that is, they take spoils from it—they rob it.

“Beware lest any man spoil you...” Colossians 2:8.

Rob you of something valuable. How? Through what?

“...through philosophy...” Colossians 2:8.

Did you ever hear of philosophy? Some people seem to be proud of what they call philosophy. There were people back there that were proud of philosophy. There's nothing new about it, friends. The Greeks were masters of philosophy, doctors of philosophy, teachers of philosophy. That's Paul's talking about. He's talking about Greek philosophy—Greek education—which was the great thing in the world of New Testament times and still is.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” Colossians 2:8.

Do you know what happened, my dear friends, right in the time that the apostles were working and preaching? In spite of their warnings, there began to arise in the church elements that sought to go out after that Greek philosophy and bring it into the church.

And within 50 years from the time of the death of the last of the apostles, that Greek philosophy was entrenched within the Christian church and its [unintelligible] influence, and in process of time it developed full blossomed, full blown, into the papacy—the great apostasy of the dark ages. That's the way it came. It pulled

through this Greek education, Greek philosophy—and we attempt, mind you, to mix it with the teachings of Jesus Christ. That’s what the papacy was—a mixture of Greek philosophy and the teachings of Jesus.

The Greek philosophy, of course, was pagan, pure and simple—training from such men as Socrates and Plato and Aristotle. And it’s amazing, friends, with all the nonsense that there is in their writings, how much they’re lauded and applauded even today, and studied.

But it is the influence that has come down from them through the writings of many others that is most insidious, and it today is like a great ocean that has spread over the educational work.

Do you know what the foundation stone of the philosophy of Greece that Paul is talking about here—do you know what it was? It was doubt—doubt. The cornerstone was to question anything and everything. It was only through doubt that the students could be led to learn. That was the idea of Socrates and Plato. That’s what Paul’s discussing here—that Greek philosophy.

They were literally taught to doubt and to question, and to doubt and question, and doubt and question, and then try to prove. But as the result of doubting and questioning and then trying to prove, and doubting and questioning and trying to prove, they never arrived at a full and certain and final knowledge. That’s why Paul speaks of them:

“Ever learning, and never able to come to the knowledge of the truth” 2 Timothy 3:7.

Did you ever hear certain conclusions like this today, From our research, we conclude that in all probability, such and such is so. Well, that’s the Grecian method. Watch. It is based upon doubt and questioning and confining itself to that which the human mind can reason through.

Paul says:

“Beware lest any man spoil you...” Colossians 2:8.

Rob you. Through that kind of idea.

“...through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” Colossians 2:8.

Now, I want to take our text in 1 Timothy, the 6<sup>th</sup> chapter, and the 20<sup>th</sup> verse. Paul knew that Timothy was having to meet this Greek philosophy, this Greek education:

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of

science falsely so called: Which some professing have erred concerning the faith” 1 Timothy 6:20-21.

Over there, he spoke of philosophy. Here he speaks of what? Science. And there you have more or less the sum of human education that is carried on in this world—philosophy and science.

That word science comes from the Latin word meaning, I know it. It's supposed to represent what men know. But remember that the true scientist—the pure scientist of this world—will tell you that everything that he speaks of as science is a tentative conclusion. Don't ever forget that. The careful scientist is careful to record his conclusion in that language, always tentative, always **amative**.

In other words, we have added up certain figures. We think this is the answer, but we're not sure we have all the figures in the column. Therefore, we may not have the answer.

“Ever learning, and never able to come to the knowledge of the truth” 2 Timothy 3:7.

Now, Christian education does not proceed from any such uncertain basis at all. It doesn't start with man and his doubts. It starts with God and a revelation. Do you see the difference? And that's vital.

We do not go to a doubting man and say to him, What is truth? We go to the living God that made the heavens and the earth, and He tells us what is truth, and where the Greek philosophy begins with doubt and ends in ignorance, Christian education begins in faith and leads to certain knowledge, true science. I say true science for only the one who knows the truth is truly scientific.

Let me illustrate it this way. The only thing that a man can know is the truth. Now, a man can doubt the truth and, of course, then he doesn't know it. A man may believe a lie, but he doesn't know a lie because the only thing that can be known is that which is truth. You can't know a lie. You can think a lie, believe a lie—you can't know it.

Therefore—mark the point—all so-called knowledge which is not a knowledge of the truth is no knowledge. It's a deception, it's ignorance. Do you see that? Then why should men take their boasted philosophy, their boasted science, contrary to the Word of God, and exalt it as if it amounted to something. They're always changing it.

“Ever learning, and never able to come to the knowledge of the truth” 2 Timothy 3:7.

That is not true science. True science, friends, is to know what God says—to know the truth. How will you know the truth? You will know it by believing what God says. That seems too simple to the man of this world.

I'd like to take a little illustration. We'll start with the ABC's. That's about the easiest place to start with. Somewhere back in your life, maybe five years ago or 50,

you looked at something like that, and somebody told you, That's A. Fortunately, you hadn't been introduced into the Grecian method, and some of you didn't doubt it or question it. You did what? You believed it—you believed it.

Have you found it so? Do you believe it now? Do you know that? And do you know, my dear friends, the only way you *can* know it is to believe it. And it is true. There is no other way to know it except to believe it.

Ah, but some of you who are thinking fast are saying, Yes, but suppose that somebody told me something that wasn't so and I believed *that*. Then you wouldn't know it because that would be a what? That would be a lie, and you can believe a lie but you can't know it. But the only way to *know* the truth of God is to believe it.

I'm illustrating with the alphabet. You learn that A is A by believing, and you accept authority, and then, friends, take the second point. You keep using that and you find that A *is* A. Works out all your life—works out all right.

And so we do with B. What's that? That's B. How do we know? Well, I believed it. I was told that on good authority and I believed it and it works. And you see that—A, B, C, and so on through Z.

I want you to think of something, friends. How many words are there in the English language? How many words do you know? Well, it runs into the thousands, probably. But do you know they're all **moved** from those 26 letters—ABC—and there's not a single word in the English language but what is made up of those 26 letters, which you have learned to know by what? By believing. And you've proved them true in experience, but you accepted them on authority.

Now, Jesus, here in the Bible, is called the Word of God. He also says, I am the Alpha and the Omega—the A and the Z. That means He's everything—all in between. And as there are thousands and hundreds of thousands of words or thoughts that may be made by combination of those 26 letters, so the infinite thoughts of God are all brought to you and me in Jesus Christ, the Alpha and the Omega.

And it is our privilege, accepting Him as the **alphabet**, to find in the Gospel an ever-increasing number of thoughts made audible to us. But remember, the first step in the whole thing is to accept the fact that **in anything**, that what God says is true, not by some proof that we bring about through the workings of the human mind but on the simple authority of the word itself.

Now, I've said this because the test of your faith is the testimony of Jesus, but sooner or later, your faith is tested on a particular point, a particular expression, a particular statement, and you come to that statement in the Bible or you come to that statement in the Spirit of Prophecy, and your human mind says—you may not say it out loud—perhaps you *shouldn't* say it out loud—but down inside, the human mind says, I don't see any sense in that—I don't see any sense in it.

And right there is where you decide whether you're going to follow the method of Greek philosophy and proceed to doubt and reason the thing out, or whether

you're going to follow faith and say, Lord, I believe it whether I see any sense in it or not. If you said it, it's so, whether I can see anything to it or not. I believe it because God says so.

“Beware lest any man spoil you...” Colossians 2:8.

Rob you. Through subtle arrangements, through clever doubts, through insinuations—beware.

“Beware lest any man spoil you through philosophy...”  
Colossians 2:8.

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called...” 1 Timothy 6:20-21.

Beware of what's called science in worldly education. Beware of what is called philosophy. Beware of it, my friends. Christian education is concerned with the true wisdom of God and:

“Man's words, if of any value...” *Counsels to Teachers, Parents and Students*, page 423.

Do what?

“...echo the words of God” *Counsels to Teachers, Parents and Students*, page 423.

Oh, I'm so thankful for that. Now, I want to read a statement here about philosophy, if I can find it. *Counsels to Teachers, Parents and Students*, page 428.

“As an educating power the Bible is of more value than the writings of all the philosophers of all ages” *Counsels to Teachers, Parents and Students*, page 428.

I want to ask you something. Socrates and Plato and Aristotle—some of you folks that are acquainted with them—at least you've heard of them—tell me, did they live before Christ or after? When? Before. That's correct. We won't have to know all about that in order to get graduated into the heavenly school, but I'm asking that for a purpose.

Those men had lived and died and their teachings and their writings were in the world of that day when Jesus appeared in human flesh. I want to ask you something. We have in the four Gospels thousands of words that Jesus said, thousands of thoughts He communicated.

Do you know of a single reference that He ever made directly or indirectly to Socrates, Plato and Aristotle or anything they said or taught? Do you? I wonder why—I wonder why. You could study the writings of Jesus all your life and not only

never find such men as Socrates, Plato and Aristotle ever lived, you wouldn't find any of their ideas—if you just study the teachings of Jesus Christ.

And my next question. If Jesus, the Great Teacher, living right there in that time when those men were so revered and their writings so studied, could carry on His work utterly ignoring them and all their teachings, I wonder if it's necessary for us who are trying to carry on His work today to be influenced by those methods and those teachings and that kind of education. What do you think? If Jesus could do His work without it, I wonder if we can.

Some of you may wonder why I should spend any time on this point. I'm echoing the words of Paul:

“Beware lest any man spoil you...” Colossians 2:8.

Rob you.

“...through philosophy...” Colossians 2:8.

Science falsely so-called. And if you don't know of any way to apply what I'm giving you tonight, I advise you to get it here for future reference because every one of you either has been tested or will be tested on this point. The sons of Zion are yet to meet the sons of Greece in the final conflict of the great controversy.

Now, I want to, before I close and open the meeting for your testimony—I want to spend a few minutes on the study of the Bible itself and how to study the Bible. Last Friday night and again tonight, we have been exalting the Bible as the great book in education.

The Bible, being God's book, requires God's Spirit as its teacher. We've been told that there is much reading of the Bible that is profitless, and in some cases even a positive injury. If people come to the reading of the Bible without a prayerful attitude, without a humble spirit, Satan will be there to confuse their minds.

You can take the purest water from the spring and pour it into a muddy, dirty bucket, and you won't have pure, clean spring water any longer. Is that right? And so we need to pray as we come to the Bible, and we need to ask God, as Samuel did:

“...Speak, LORD; for thy servant heareth...” 1 Samuel 3:9.

Then, we need to keep after study of the Word of God. It's not something that we learn in just a few days. There's enough there to keep us busy all through our lives. I want to read a most interesting little suggestion here—this also is in *Counsels to Teachers*—about how to study the word—423.

“...the mere reading of the word will not accomplish the result designed of heaven; it must be studied, and cherished in the heart. The Bible has not received the close attention it deserves. It has not been honored above every other book in

the education of children and youth” *Counsels to Teachers, Parents and Students*, page 423.

So we’re to give it close attention. We’re to do more than merely read it. We’re to study it, think and meditate on it, and we’re to keep at it, day after day.

I was thinking of a statement here that suggests that it’s well to keep the Bible with us. It says even if we’re on a train or in a depot or waiting for an appointment, we can study the Word of God, have a text to meditate on, and never have the mind idle waiting for the Devil to tempt us. You’ll find that on page 463. Isn’t it nice that with can always have something to do?

David Paulson—some of you know of him—that great medical missionary physician of a few decades past—he crowded more into a few short years of his brief life than most men do that live a hundred years, and one of the great secrets of his life and his success was this—he was always having a book—and even if he was going up and down on an elevator, he’d have something pulled out of his pocketbook—he had something from the book that he could use.

He learned that as a student when he was at Battle Creek running calls and doing other errands and work for Battle Creek Sanitarium while he was going to school there. He never lost the habit.

My dear friends, I’d just like to drop this word—it’s worth an hour but I’ll give a minute to it tonight. Some of us are waiting for somebody to arrange a lot of time for us to study, and we think we have so much work to do and so much this, that and the other that we can’t get much studying done.

But some of the greatest men that God has ever used educated themselves under conditions far less helpful than those that you and I have. I think of David Livingston, that became the great medical missionary to Africa. When he was a boy, he and his parents were so poor that he wasn’t able to go to school much, but somehow the Lord gave him a thirst for learning and he was working in some of the great mills there in Scotland, and because he was careful and faithful with his work, the foreman allowed him to keep a book, for him to get a glance at it now and then as he was busy with his work there in the great mill.

And that way, he took himself through book after book, and mind you, he didn’t let it interfere with his work. The ability to fix the mind on getting something valuable as we come and go—that ability is something that we can acquire, thank the Lord. We can cultivate it.

May I read you this statement that I was referring to. *Counsels*, 463:

“When a real love for the Bible is awakened, and the student begins to realize how vast is the field and how precious its treasure, he will desire to seize upon every opportunity for acquainting himself with God's word. Its study will be restricted to no special time or place. And this continuous study is one of the best means of cultivating a love for the

Scriptures. Let the student keep his Bible always with him, and as he has opportunity, read a text and meditate upon it. While walking in the streets, waiting at a railway station, waiting to meet an engagement, let him improve the opportunity to gain some precious thought from the treasure house of truth” *Counsels to Teachers, Parents and Students*, page 463.

Let me make it very practical. Do any of you ever have a minute to wait for morning worship? Well, I hope a great many of you do, for one of the best ways to be on time is to be at least a minute ahead. I venture that unless some mornings you have a minute ahead—unless you have some mornings when you’re a minute early, there are some mornings when you’re a minute late. Am I correct? All right.

Well, there you sit at morning worship, and the opening song or the opening prayer or whatever opens your worship, has not been announced. You have a moment. What can you do?

Well, you can just sit. There’s nothing wrong with that. You can look at the ceiling or out the window, and that’s all right. But, ah, friends, there’s an opportunity. You can open the book and have an interview with God. You can read a text—you notice it doesn’t say a chapter—a text. Open the book and get a word from God, and you can meditate on it.

And as you’re meditating, that truth is fixed in the mind. Again, suppose you have an appointment, either on the place or off the place. And you go there. Perhaps the other party isn’t there the precise moment you are. What will you do? Well, you can get busy. Wonder when they’re coming—wonder when they’re coming. I’ve got a lot to do. I don’t have any time to waste. Well, why waste any, then, if you haven’t any?

Why not think, Why, here is a wonderful opportunity. Whatever the reason for that person’s delay, there’s a providence in it, as far as I’m concerned. I can get a talk from God, so open the Bible.

Now, this is just keeping the Bible with you, but there are times when you find yourself without the Bible in *this* form. Can you have a good share of the Bible tucked away up here? Can you open that Bible when you have a few moments to wait for somebody? Ah, friends, if we would open this every chance we get—the printed volume—we’ll soon be having quite a list of texts that we can draw from their hiding places up there among the brain cells and bring them out and look at them.

Here is another suggestion. Do any of you ever have any trouble sleeping at night? Well, if you do, just start repeating the words of scripture—the 27<sup>th</sup> Psalm, the 1<sup>st</sup> Psalm, the 23<sup>rd</sup> Psalm, the 17<sup>th</sup> of John, the Beatitudes, Ten Commandments. Go over and over and over those precious things. Time is not to be wasted.

And did you notice what I read here? The more we love the Bible the more we’ll do that, and the more we do that the more we’ll love it. That’s what it says. So

it works in an ascending spiral. The more we love it the more we'll do it; the more we do it the more we'll love it.

Well, that's perhaps all the time that I should take tonight. I want to hear from you, dear friends. You've been meditating this week doubtless on what we studied last Friday night. Our minds are stirred again tonight, I'm sure, with the great value of the Bible as an educational book—the basis of all education—the great textbook—not to be sandwiched in between infidelity, but the great book for young and old, teachers and students, parents and children, to read and study day after day, day after day.

Oh, yes, I had one precious thing that I must share with you before I open the meeting. You will thank me for this, I know. Turn to Deuteronomy, that wonderful book in which the law was repeated.

You know, the Jewish children were required to learn the first five books of the Bible, including Deuteronomy, by the time they were 12 years old, and this statement that I want you to read is found in Deuteronomy, the 11<sup>th</sup> chapter, and the 18<sup>th</sup> to 21<sup>st</sup> verses. And with that, I want to put a statement in *Volume 8*, page 193.

The statement in Deuteronomy where God told the children of Israel to listen to what He told them:

“...lay up these my words in your heart...” Deuteronomy 11:18.

And then teach those words to your children. He says, Talk of them all the time. Talk of these words that I give you when you sit in your house, when you walk by the way, when you lie down and when you rise up. And then, He says, If you'll do that, this is so that your days may be multiplied—the 21<sup>st</sup> verse:

“That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth”  
Deuteronomy 11:21.

What kind of days could they have if they'd listen to the Word of God and then talk it all the time? The days of heaven. All right.

*Volume 8*, now, 193:

“Christ and His word are in perfect harmony...If the people of God would appreciate His word, we should have a heaven... here below” *Testimonies for the Church, Volume 8*, page 193.

Isn't that nice? We can have a heaven here below if we'll just do what? Appreciate His word.

“Christians would be eager, hungry, to search the word. They would be anxious for time to compare scripture with scripture and to meditate upon the word. They would be more eager for the light of the word than for the morning paper, magazines, or novels” *Testimonies for the Church, Volume 8*, page 193.

Did you ever see people just anxious to get the morning paper to find out about this or that? Christians instead of that attitude will be just looking for opportunities to open this word to compare scripture with scripture and as the result we'll have what kind of days here on earth? The days of heaven. Very well.

Let your voice express what God has given you through His word.

[Testimony meeting.]

[Comments made by Elder Frazee during testimony meeting.]

I find that it just works perfectly, don't I? And so it is with everything that God says. If I'll take it as fact because God says so and use it, I'll find that it works, and that's the kind of demonstration which confirms my faith in God. That's a true experience.

You might say, Well, when does the Bible class meet? I'd like to take the Bible class. Well, I'll tell you when it meets, and it would be good to be there. First place, it meets every morning at family worship in every one of these homes. Is that right? That's the Bible class, and don't miss it and be wondering when the Bible class is going to meet because that's when we meet. Don't miss that.

Then, it meets every Sabbath morning in the Sabbath school, is that right? And then in the day school for the children, we use the Bible in more than one class, don't you, Brother **Kingley**. Yes. That's another time when the Bible class meets.

Has some reference to agriculture. If you find one that doesn't, let me know. And we need to understand agriculture in order to understand the Bible—its figures and symbols—and we need to understand the Bible in order to do the best agriculture.

Well, I could go on through the day, friends. The hours of the day and the days of the week, the Bible class is needed all the time here at Wildwood. I hope you're in it.

And then, besides the time when people get together, *you* are to have a personal class with the Holy Spirit as your teacher, when you're waiting for an appointment, when you have spare moments, and in your hours of personal devotion. Is that right?

And then, if you come to problems that you don't seem to be able to get help on alone, come and ask somebody to help you. Why, friends, there's a faculty here—some of them people of long experience in the Word of God.

I think of Elder and Sister Tindall, and the years that God has blessed them in ministerial work. Is it a privilege we have to have people like that among us?

You know, dear friends—and don't misunderstand what I'm about to say—it's all right to go and try to get help on some personal problem you have. I'm always glad when people come and I can help them with some personal problem, and there's quite a bit of that and some of it needs to be done—but I want to tell you something.

You know, it's a refreshing thing to a minister of Christ or a teacher when a student comes to them and says, Say, you know, I was studying and I just don't seem to be able to find how this text—where it fits—and I wonder if you can give me any suggestions on what this text is.

Isn't that right, Elder Tindall? Don't we appreciate that? The opportunity to help somebody in his study of the Bible...

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