

How to Solve Problems 7 of 8

Book of Life

#0345

Study Given by W. D. Frazee—1960

Our text this evening is found in James 3:13:

“Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom” James 3:13.

I'd like to read this from the *American Revised Version*:

“Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom” James 3:13 (*American Revised Version*).

And Weymouth translates it:

“Which of you is a wise and well instructed man? let him prove it by a right life with conduct guided by a wisely, teachable spirit” James 3:1 (*Weymouth*).

So, to paraphrase the text based on these various translations, we would echo James, "Who is an educated man? Let him show that he knows what to do with life. Let him demonstrate it." Education then is proved by demonstrating in the life. Now, where shall we learn that kind of education? Who shall be our teacher?

In John 6:45, Jesus says:

“It is written in the prophets, And they shall be all taught of God” John 6:45.

God is to be our Teacher. Through Christ, God invites us to come and learn of Him. Matthew 11:29:

“Take my yoke upon you, and” Matthew 11:29.

What?

“Learn of me ... and ye shall find” Matthew 11:29.

What?

“Rest unto your souls” Matthew 11:29.

Contentment and satisfaction. Now, even the children are invited to share in this, for I read in Isaiah 54:13:

“And all thy children shall be taught of the LORD; and great shall be the peace of thy children” Isaiah 54:13.

Great peace results from having God as our teacher. And His great lesson, of course, is the lesson of life—what to do with life.

How will God teach us? The answer, of course, is through His Word. Out of His mouth cometh wisdom.

In the book *Christ's Object Lessons*, we have a very interesting sentence magnifying the word:

“The great storehouse of truth is the Word of God—the written word, the book of nature, and the book of experience in God's dealing with human life” *Christ's Object Lessons*, page 125.

Now notice that, that expression, “the Word of God,” includes three things. It includes the written word. What do we call that? The scriptures or the Bible. It also includes the book of nature, these works of God about us, the trees, the flowers, the birds, the clouds, all the different parts of creation, God's creation. That's all a part of the Word of God because it reveals God's thought, and that's what a word is. A word is a vehicle to convey a thought. And so not only in the Bible do we have God's Word, but in the book of nature. And then the third book that's spoken of here is the book of experience in God's dealing with human life. This is the third part of the Word of God.

Now in the book *Education*, page 77, we're told that Jesus studied these three books. There is a fourth one mentioned here, useful work, which is really a part of this third book, the book of experience. I'll read this statement here:

“Jesus followed the divine plan of education... His education was gained directly from the Heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart” *Education*, page 77.

So Christ Himself when He took our human flesh and grew up as our children grow up. He learned directly from these great lesson books. And notice the word "directly":

"His education was gained directly from the Heaven-appointed sources" *Ibid.*

When Jesus studied the Bible, He had the Bible in His hand, or else He had already memorized it, and He was going over what had been placed there as He read the scrolls of the prophets. And when Jesus studied nature, He was in *nature*. When He studied birds, He saw *birds*. When He studied clouds, He was looking at actual clouds.

"His education was gained directly from the Heaven-appointed sources" *Ibid.*

And when Jesus studied the experiences of life, He studied the actual experiences that He was having and that the people around Him were having. Those were the ones that He was studying, particularly and pre-eminently. That's why this says:

"His education was gained directly from the Heaven-appointed sources" *Ibid.*

He went *directly* to the Bible, *directly* to nature, and *directly* to the experiences of His daily life, and He made a study of those three great books directly.

Now, dear friends, it is a fact that in the very process of seeking to get an education, there is danger of being diverted from these original sources. There is danger of studying so many books that we miss *the Book*. There is danger in being so occupied with the creation that we fail to see the Creator. Are there thousands of scientists today that are delving into the mysteries of the atom or into the anatomy of some insect or bird or into weather conditions, or any other of the thousand phases of science without seeing God? Is this strange? So that the mere study of books or the mere study of nature does not in itself accomplish the purpose of giving us the education we're studying tonight.

Who is a wise man imbued with knowledge among you? Let him show by his good life that he's found peace and rest in God, that he's happy and contented.

No, I say there is danger in the study of books of missing *the Book*. There is danger that we allow even being absorbed with the creation about us, of being diverted from the Creator. And above all, dear friends, there is danger of being so absorbed in making a living that we miss our real assignment—making a life. That's one of the great dangers of this world and especially of this generation.

Now it is this last book I want to study with you tonight, the book of life, the book of experience of God's dealing with human life. Most people think of the book of life is in Heaven. Well, it is. But that book of life that's in Heaven, friends, is a record, a photographic record of the book of life that's being unfolded page by page right down here in this world.

You remember in the book *Great Controversy*, Sister White compares the record that the angels keep with the photographic record that a photographer takes of the human face? Do you remember that? And the book of life in which your life is written is simply a transcript of the book of life that's being lived out in your life right down here.

And so tonight, the book of life that I want to study with you, is not the one written in Heaven. That's a *copy* of it. But it's the one right down here in this world, friends. That's the one we're to study. We can't get our eyes on that one up there. The angels are keeping that. Someday we will have the privilege of looking over that, and we will learn there many lessons that because of our dimness of comprehension and slowness of heart, we didn't learn here. Jesus is going to explain many mysteries to us there that were never cleared up here.

But oh, there is such an abundance of material in this book of life. And this, remember, is the third part of the Word of God from which we're to draw our lessons directly.

Now, watch this point! Here's something many people miss. Just as His revelation includes all that He has said—Matthew 4:4, we're to live by what? "... every word that proceedeth out of the mouth of God"—Just as God's revelation includes all that He has said, and His creation takes in *all* that He has made, so this book of life takes in *all* the *experiences* of our lives. Now I say, many people miss that.

You know, if we were praying for some money to help in finishing this building we were talking about, and we should open an envelope and out comes a check for a hundred dollars, we would all say, "My, isn't that a wonderful providence," and we'd start to praise the Lord for it. Is that a providence? Yes, that's a providence, but there are some other things that are providential too.

And I repeat friends, and I want to go over it again, that our minds may be impressed with it: As God's written word includes *all* that He has said, (We can't afford to miss any word that He has said. Is that right? Every word we are to live by.) and as God's creation takes in *all* that He's made, so this book of life takes in *all* the experiences of our lives, all them. And we're to study these experiences. What for? To learn His ways, to think His thoughts after Him, to find His footprints and follow them.

Tonight, I would like to give you two suggestions that will help us in studying this book of life. The first is: To appreciate the value of the practical.

To point out what I'm dealing with, I'll ask this question: How did Jesus learn what He learned? For example, how did Jesus learn domestic science, or did He learn anything about domestic science, home economics? Did He? How did He learn it? Did He go somewhere and take a course in home economics and then come home and show His mother how to do it? Was that the way He developed? No. He learned domestic science as He began to toddle around helping His mother. Is that right?

How did He learn woodwork? Or did He learn it? Did He? How did He learn it? Well, He learned it helping His father in the carpenter shop. We are told that as soon as He was able to handle tools, He began to help earn the family living. You see at once how practical it was. It doesn't say that as soon as He was able to handle tools, He went off somewhere and took a long course in woodwork and then came back and showed His father how to run a carpenter shop. I don't say that.

And do not, please, misunderstand me in anything that I shall say tonight or study with you. I'm not seeking to depreciate the value of study apart from the practical. Rather, I am seeking to exalt the practical to the place where Inspiration puts it. That's all. And I'm seeking to point out how Jesus got His education. I am not seeking to suggest that there should never be any courses in domestic science or home economics or woodwork. I'm not seeking to convey that impression. But I am seeking to point out that *far* beyond the value of *all* those put together, is the value of the practical training in the home and in the shop.

And the life of Jesus *proves* that, because I read here in *Education*, page 77, that Jesus followed the divine plan of education, and that His education was gained *directly* from the Heaven-appointed sources. And the first one it mentions is useful work, and the scriptures, and nature, and the experiences of life. And as I say, useful work is part of the experiences of life.

Where do you suppose Jesus learned arithmetic? *How* do you suppose He learned arithmetic? Do you suppose He went off somewhere and took a course year after year in various branches of mathematics? No, because we read right here in *Education*, page 77:

"The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek"
Education, page 77.

But did He know anything about arithmetic? Oh, yes. You follow His teachings, listen to His parables and His sermons, and you will find out He knew several things about arithmetic. And we're told that He gained knowledge as our children can gain it.

Now, you say, "Well, Brother Frazee, do you mean we shouldn't have any classes in arithmetic?"

Not at all. That's not my point. But I'm pointing out, dear friends, the great opportunities in every home, in every kitchen, in every workshop, and in every place where figures are being used, the wonderful opportunity to teach and to learn the things that are necessary for living life. That's the thing that I'm pointing out. And I say that our great danger is in *missing* those opportunities.

Human nature is much like some of these mules that I see, that will stick their necks right across a barbed-wire fence and try to eat out of another pasture, you understand, with plenty of green grass all around them. And there is great danger that we will miss the glorious opportunities that Heaven arranges for our education day by day in... (what is it we are studying tonight)? The *experiences* of life.

How did Jesus learn reading? Did He go someplace and go through a primer where the words were carefully selected to be sure that for some days He never got anything more than a one-syllable word, and finally after a number of years, He was able to be introduced to some of the Bible?

Let me tell you a little experience that I heard from one of our pioneer teachers. She's a mother in Israel, in her nineties now, well preserved, living at the headquarters of our work—Sister Hughes. Her husband was one of the early principles in the school at Avondale, Australia.

Soon after arriving there, her husband was to be principle, and Sister Hughes was invited to teach the children. There were a few children for an elementary school.

Well, Sister White was living nearby in her home at Sunnyside, and she thought, "Well, I'll go over and talk with Sister White." It's a great privilege to counsel with the prophet, isn't it? Do you think so? Well, the counsel is here in these books, thank the Lord. Well, she went over and counseled with the prophet.

So in the course of the visit, she said, "Sister White, what do you think would be a good book to teach the children reading?"

And Sister White answered, "Use the Bible."

Sister Hughes told me that she thought she perhaps had not understood her question.

"Yes," she said, "Sister White. I understand they're to read the Bible, but," she said, "I mean to learn *reading*?"

Well, she said, "Use the Bible."

And the third time she thought, "Well, surely Sister White has not understood what I mean. She said, "Yes, but I mean to begin to learn to read."

And Sister White said, "Use the Bible."

And she said, "I thought three times ought to be enough for me to hear that."
And so she said, "I went home and did it."

Now, again, friends, I wouldn't want to be misunderstood. I wouldn't want to suggest that we should never have any books but the Bible to learn reading out of. That isn't what I'm getting at. But I'm pointing out the wonderful opportunities in learning to read the Word of God just as Inspiration has put it here for us. What do you say, friends?

But *all* of that, as far as our study tonight, is to emphasize in our minds this fact: That when we come to the practical experiences of daily life, the nearer we can get to the actual *problems* of life, the more valuable is the education for those that have the eyes to see. Because, you remember on this page 77 of the book, *Education*, where it lists these lesson books, it adds this wonderful statement:

"God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart" *Education*, page 77.

That's what Jesus brought to those opportunities. He loved the Bible and He loved to memorize it. He loved to learn to read it, and He *did* learn to read it, didn't He? Yes, friends. And our children can too. And you and I can. He loved the book of nature, and He saw things out there. The more He looked, the more He saw, and the more He saw, the more He looked. He brought the seeing eye, the willing hand and the understanding heart.

In the work of the home, instead of looking upon that work of the home (Watch the point!) as something to avoid, something to slip away from, He was right in there helping mother in the home. And as the result, did He get extra work loaded on Him by His older brothers? Precisely. Read about it in *Desire of Ages*, page 89. They said, "Yes, if he likes that, let Him have it."

And when He went to the carpenter shop, He didn't look upon that work as merely something to do to make a living. He saw in it the opportunity to make a *life*. And so He saw that opportunity, and He studied the experiences of daily life. And from those, He learned those wonderful lessons which He afterward shared with His disciples and with the multitude.

Ah friends, do you see this point? And this way of training a boy and a young man, so far from cheating Him out of a preparation for His ministry, was the essential preparation for His ministry. His work, the daily grind of toil, as some would say, didn't keep Him from getting an education. Oh, no. It constituted an important and essential part of His education. That's the thing. And we are told today that the *best* preparation for tomorrow's trials is the faithful performance of today's duties.

Today many parents are toiling to support their children in idleness so the children can “get an education.” What a travesty that is, my friends. Let me read about it here in *Education*, page 265. This sums up in a few sentences one of the most important things we are emphasizing tonight:

“Even in seeking a preparation for God’s service, many are turned aside by wrong methods of education. Life is to generally regarded as made up of distinct periods, the period of learning and the period of doing—of preparation and of achievement” *Education*, page 265.

Well, isn't it? Apparently, this is an error. What is the error? That which lies at the basis of conventional education, that *life* is made up of two periods. One, a period to get educated so that you'll be prepared for something *else* you're going to do later on. That's listed here as an erroneous idea, the wrong approach to the whole question of education and life. Now let me go back and read through again:

"Even in seeking a preparation for God's service, many are turned aside by wrong methods of education. Life is too generally regarded as made up of distinct periods, the period of learning and the period of doing—of preparation and of achievement. In preparation for a life of service the youth are sent to school, to acquire knowledge by the study of books. Cut off from the responsibilities of everyday life, they become absorbed in study, and often lose sight of its purpose. The ardor of their early consecration dies out, and too many take up with some personal, selfish ambition. Upon their graduation, thousands find themselves out of touch with life” *Ibid*.

There it is, friends.

“They have so long dealt with the abstract and theoretical that when the whole being must be aroused to meet the sharp contests of real life, they are unprepared” *Education*, page 265.

Do you see why Jesus didn't do certain things? Do you see why He *did* do certain things? Oh, that we may be wise betimes. Therefore I say to parents, teachers, students, *appreciate* the practical. Some people think they've done a lot when they can endure it, when they can tolerate it, when they can put up with it. I say to you, looking at the life of Jesus and His education, appreciate the practical. Look upon classes in a classroom as supplementary and secondary in importance. The great thing, my friends, is the original sources.

Suppose we hear somebody here on the campus saying, “Oh, come the cedar waxwings are over here in this tree. Come. Let’s see them.”

Somebody says, “Oh, I’m too busy studying my biology. I haven’t time.”

We say to somebody else, “Could you help with the cooking?”

“Oh, no. I’m too busy studying my domestic science lesson. I haven’t time. I can’t help with the cooking.”

“We have a sick patient down here. Could you come and help give a treatment?”

“Oh, no. I am too busy studying my nursing lesson. I have to get that ready to write a paper on it.”

Do you see what I’m getting at, my friends? What was it that Jesus *brought* to the experiences of life? The *seeing* eye. He saw an opportunity when He met one. But some people, God pity us, are so blind that they can have one right there in front of them, and all they see is something to dodge. Jesus brought not only the seeing eye but the willing hand, the understanding heart. Do you see the chance to learn a lesson in these practical experiences?

And now I come to one of the most wonderful things of all, for friends, this is not a wholesale matter. In this wonderful subject of the experiences of life, *you* have a textbook that is written just for you—handwritten. The hand that hung the worlds in space, the hand that wrote on the tables of stone, the hand that for you was nailed to the cross, has written for you an individual lesson book, just for you.

What shall we say? I think it’d be nice to say, “Thank You.” They used to teach me that when I was a boy when somebody did something really nice for me or gave me a present. And if Jesus has been willing to take that dear hand and write for me an individual lesson book in the experiences of life, ah friends, it seems to me that I ought with cheerful alacrity to welcome each page as it is unfolded to me day by day.

And that leads me directly to my second suggestion tonight. The first was to appreciate the practical. The second is: And murmur not. And murmur not. There’s a text on that in 1 Corinthians 10:10–11. Paul here, writing by inspiration, is speaking of the children of Israel back in the desert. He says in the sixth verse, those things were our examples. And in the tenth verse he says:

“Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for” 1 Corinthians 10:10–11.

What?

“Ensamples: and they are written for our admonition, upon whom the ends of the world are come” 1 Corinthians 10:11.

The children of Israel were led around there through the desert for how long? Forty years. Paul says those things happened to them, not in the sense of happening by luck or by chance. It was by design, wasn't it? Who planned it? God. What led them? The cloud. Could they see it? Even when they got out there in the desert where there was no water, was there a pillar of cloud that showed all who were willing to look that it was God that was leading them? But what did they do again and again? They murmured.

We wouldn't do that, would we? Ah, dear ones, Paul says that those things were our examples, our ensamples, and we're to learn from them what not to do.

Now in the 13th verse, he adds:

“There hath no temptation” 1 Corinthians 10:13.

No test, no trial.

“Taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” 1 Corinthians 10:13.

Every time any experience of life comes to you, God has already weighed and measured it to see what? To see whether it's too much. And so this individual book of life that God has written for you with His own hand, every lesson in it, every problem in it, has *all* been studied out in advance to be just the right size for your capabilities. Isn't that wonderful, friend? Do you believe that? Well, if you do, you will never murmur. That's what Paul says. We're not to murmur the way they murmured. We're not to complain.

In the book *Ministry of Healing*, page 476, I read this statement:

“Never indulge the feeling that... your work is too difficult”
Ministry of Healing, page 476.

As one of our teachers at the medical college used to say, “Never is not very often.”

“Never indulge the feeling that... your work is too difficult”
Ibid.

Why not? Because, my dear friends, God is choosing our changes for us, and therefore it is murmuring against God. And also, all the while we are missing our lesson for the day.

In the book *Gospel Workers*, page 438, I read:

“Some are teaching the truth to others when they themselves need to be taught the first principles of the Christian religion” *Gospel Workers*, page 438.

So I’m reading this now to our faculty and to myself, as well as our students. This says:

“Some are teaching the truth to others when they themselves need to be taught the first principles of the Christian religion. They are at war with God through His providence. They watch for something to feel bad about, and they never fail to find it. They are always dissatisfied. Their work is too hard. They are not appreciated, or they do not receive sufficient compensation” *Ibid*.

Isn’t that an interesting photograph, friends? Well, every time I’ve murmured, that’s been a picture of me. Every time I’ve complained about my work or circumstances or what people do to me, that’s my photograph. Is that right? That’s what this says.

“Ah,” but somebody says, “But Brother Frazee, people *do* do things that get in my road, and people *do* make it hard for me. And my work *is* hard, and I can’t measure up to my problems,” and all that.

Well, dear ones, if we want to murmur, this says we’ll always find something to do it about. That’s what this says. And the only answer to it is to come back to this basic thing that we’ve studied tonight and read out of God’s book—that God is the Author of the book of our lives, and that He’s the one Who’s giving us the lessons from day to day, that He’s arranging our lessons. Oh, let’s accept it. What do you say?

Now, I have this question to ask you: What is the place then of human teachers? And the answer is this: They are to help us find the divine Teacher, and share with us in the joy of sitting at His feet.

Now notice, if what we’ve studied tonight is so, what kind of teacher are you looking for? What kind of teacher would be *best* for you? Wouldn’t it be one that’s strong in practical life, and that would help you see the opportunities in practical life? If the home understands this question, wouldn’t the child be educated to see in their opportunities for learning how to do practical things in the home one of the great

educational opportunities of his life? And so on through the various things that make life practical for all of us.

But now watch this thing. And this, friends, if it's accepted, is going to make it necessary for some of us to change our ideas. And I speak very plainly, though I hope we get hold of it, for we're studying the Pattern Man in His education.

Notice that the ideal teacher and the ideal program of training are *not* one made up of a theoretical study of imaginary problems. It's not a carefully organized plan in which the student always advances from A to B and from B to C and C to D and always in that order, and he's never interrupted.

"Oh, no, you must not interrupt him because he is getting educated."

He must never be interrupted by a broken water pipe or a failure of electric power or an unexpected rain or some unplanned-for visitors. No, nothing of those things must ever interrupt him. He must never be interrupted by a patient that comes that we weren't planning for. No. We must somehow make arrangements—Watch this!—to have *all* that taken care of by other people so that our *students* can pursue the even tenor of their way, getting an education. They must not be interrupted by *problems*, because that *detracts* from their study and renders it difficult for them to get their education.

Do you know what I'm talking about? Have you ever heard that philosophy? Why I have, friends. And I'll just have to admit that I've been influenced by it sometimes. But I thank God tonight for a clear vision of some things.

And don't misunderstand me. This, like every other good thing, can be misused. Elder Haskell used to say, "Brethren, don't forget that it takes three ropes, each pulling in a different direction, to hold a tent pole straight up." But I'm pulling hard on this rope tonight because the tent leans so heavily in the other direction. Oh, we need to appreciate the practical, my friends. And we must remember that part of the practical is what we call *interruptions*.

Jesus learned this so thoroughly that He could go to sleep in a tempest and get up and know what to do about it. It wasn't on the agenda of the disciples, but it was on Heaven's agenda, and it worked all right. He could be called in an emergency call to go to Jairus to save that dying daughter and yet allow Himself to be interrupted on the way with that woman with the issue of blood. Do you remember? And take time to teach her a precious lesson. He didn't waste any time, but He didn't go around just hurry, hurry, hurry as if He were late all the time.

When they were in the wilderness, and all those people came, and the disciples were rather flustered at the idea of feeding them, Jesus could say calmly, "Give ye them to eat."

“Oh,” you say, “But He could work miracles.”

Listen, friends. One of the biggest reasons He could work miracles was because He had mastered this lesson we are studying. And He learned it in a period when He didn't have the power to work miracles, at least He didn't use it. He learned these lessons *not* on the mountainside by Galilee. He learned them in that home, in that carpenter shop at Nazareth in dealing with the interruptions and problems that every home has and that every carpenter shop has. He learned to meet them with peace and rest and trust. And not with that passive, lackadaisical attitude that would say, “Oh well, I guess there's nothing we can do about it. The roof's leaking, but then, we'll just let it leak.” No, no, not that.

He learned to look upon a problem as an opportunity to *do* something about it, to look to God to see what to do, to see what the next thing to do is, and then to do it with all His might. And friends, He learned that so thoroughly that as He got into the great problems of His ministry, He could go through them without ever becoming fussed up or flustered, not even once. Oh, I want to learn that, friends. Don't you?

Who is a wise man and imbued with knowledge among you? Let him show by a good life, a life of peace and rest, a life that finds peace not in some cloistered cell, not in some hermit's cave, but down in the streets with the common man meeting the problems of life, my friends. And meeting them as they come, not measured out by some government agency, just so many in a certain period, but as they come like *storms* come, unplanned for, unexpected, but always met with peace and rest.

And the teacher that God can use best (Mark it, every faculty member and you students that will someday be faculty members!), is the one who *believes* that the practical problems of everyday life are Heaven's appointed lesson book.

And that leads me to this next point. I ask again, friends, what kind of teacher do you want? What kind do you need? And I answer. One who does not murmur. One who accepts with childlike trust the daily page from the book of life—the daily problems. Who sees the problems as providences, and will *seize* them, *tackle* them, determined to find out what God has put in them and that's life.

Dear ones, may I be very frank and open with your hearts tonight? The lesson that we have studied in this hour, if accepted, would solve many a problem in many a heart here tonight. *This* is the answer. And if you want help in problems, I suggest you very simply, find somebody who believes what we've studied tonight. Find somebody who believes that the practical problems of life are Heaven's lesson book, and that those problems are to be accepted without murmuring, without lamenting, without complaining against man or God. They're to be accepted as the assignment from the throne. Find somebody who believes that because they're experiencing it, and is happy in it. Such an one will help you learn that education—the fear of the Lord, which is the beginning of wisdom.

May we bow our heads in prayer?

Our dear Father in Heaven, as we look at the life of Jesus our blessed Lord tonight, we thank Thee for the simplicity of His education. And we thank Thee that we can walk in those footprints. We see within our reach these glorious sources of knowledge and wisdom: Thy written word, the book of nature, and these practical experiences of daily life—the problems, the interruptions, the unplanned for, unexpected things that seem to be barriers and obstacles. Oh, we thank Thee that Thou art in the business of teaching men how to make the very mountains a highway, to turn the very obstacles into the stepping-stones to success. Teach us as we enter Thy school anew.

All of us tonight, dear Lord, faculty and students together, parents and children, we would take our place as learners at the feet of Jesus. And the best we know our hearts tonight, we choose to let *Thee* decide what our lesson shall be and let *Thee* decide how we shall be graduated. We thank Thee in Jesus' name, amen.

[Comment made after service by Elder Frazee]

Silence every murmuring thought. We are treated better than was our Lord. *That's* the way to silence the murmuring thought: look away from self to Jesus.

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