

Worship the Creator

#0550

Study Given by W. D. Frazee—July 17, 1963

That's the message for this hour, the message for the last generation, isn't it? Noah's message prepared those who accepted it to be saved in the ark. And all who will listen to and accept God's message for this hour will be saved in the coming storm. Not a deluge of water but:

“...A time of trouble, such as never was since there was a nation...” Revelation 12:1.

It's very interesting to me to study this threefold message of Revelation 14 and notice how it becomes increasingly significant as time has gone on since the message first began to be preached about 120 years ago. Everything about the message is of much greater significance now than it was a hundred years ago, every point. We'll note some of that in further studies.

But this evening, we're looking still at that first message:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice...”
Revelation 14:6–7.

All together:

“...Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters”
Revelation 14:7.

What are the three things the angel tells us to do? Fear God and give glory to Him and worship Him. Worship whom? Him that made, Him that made. All the gods of this world have been made by somebody, but here is the One who made. Not who *was* made but Who *made*. He created all things.

Now, in our last study, we began to look especially at the significance of this expression:

“...Worship Him that made heaven, and earth...”
Revelation 14:7.

. Now, if all that means is worship God, the name “God” could have been used, or any of a number of titles. We want to think about why He is set forth here

as the One that *made* the heavens and the earth and how we are to worship Him as the Creator.

As we noted, this is especially appropriate in this evolutionary age, when men are turning *from* the doctrine of creation. It's especially appropriate in view of the particular emphasis on the Sabbath in the third angel's message. For the Sabbath is a sign of what? Creation and of God's creative power. So, every week we remember in a special way the fact that God made this world in six days.

We were noting the other evening how that the message of Revelation 14, with the Sabbath commandment, point us therefore to the study of nature, to behold what God has made for if we're worshiping Him as the One that *made* all things, naturally we must be at least somewhat acquainted with what He *made*.

We can't worship Him intelligently as the One that made the mountains if we never saw the mountains. We can't worship Him intelligently as the One that made trees and birds and flowers if we never saw a tree, or a bird, or a flower.

On the other hand, the more we become acquainted with these wonderful things that God has made, the more we wonder and admire the wisdom and the power and the love of the great Creator. And that is worship, admiring God, admiring God.

Now, I want to ask you something tonight. Do you appreciate the way God has made things? Do you like the way He has made things? Now, that's a question that you can meditate on for quite a while. And I wish that during this Sabbath, you'd be thinking about that.

"Do I really like the way God has made things?"

Now, we will need to remind ourselves that we are in a world that is not exactly in all things like God made it. There are tares among the wheat, there are thorns upon the roses, and God didn't make the tares or the thistles, did He? No. They are the result of degeneration introduced by Satan among the precious things. And much is covered by that statement of Jesus in the parable of the wheat and tares, where He pictures the master of the farm as saying, when he was questioned, about the tares:

"...An enemy hath done this..." Matthew 13:28.

So, all around us, we see the work of the enemy, and we must not blame God for that.

I remember some years ago visiting a zoo with some friends. And there, of course, were all manner of birds and beasts and four-footed things and creeping things. And as I looked at some of those monstrosities, for that's what some of them are, I remarked that I was glad that I didn't have to give God credit for some of those creatures.

I don't think God ever made such a hideous-looking thing as an alligator, or a crocodile, do you? Can you associate God with that? Would you consider that to be God's idea of something beautiful, something lovely?

"Well," you say, "Brother Frazee, where did they come from?"

Well, I know that the great, great, great, great, great, great, great, great grandfathers of these alligators and crocodiles were in the garden of Eden, friends. But listen, friends, they didn't look like that. And they didn't act like that, either. No, no, they didn't.

"...They shall not hurt nor destroy in all My holy mountain,
saith the LORD" Isaiah 65:25.

On our sanitarium lawn down there at Wildwood, one day, as I passed along the walk, I saw a blue jay pecking to death a little baby robin. And something stirred in my soul, and I wanted to get a hold of that blue jay and do something to it.

And then I thought, "Well, that really wouldn't solve the problem. It wouldn't solve the problem. No."

What makes the blue jay like that? The Devil makes it like that. The Lord didn't make one species to prey upon another. He didn't make one creature to eat another, to devour another. Again, don't forget that text in Isaiah 65:

"...They shall not hurt nor destroy in all My holy mountain,
saith the LORD" Isaiah 65:25.

So, I introduce this in studying this thought: "Do we like the way the Creator has made things?"

Remember, that doesn't mean that we have to like the ugliness of a crocodile or the cruelty of these different things. We need the wisdom to distinguish between that which God made and that which the Devil has perverted.

Now, you understand the Devil can't create anything. He can't create anything. But he can certainly pervert, he can change, he can degrade. He can so change things that they bear scarcely any resemblance to the original.

But the beautiful thing to remember is this. That through it all, God has left enough of His handiwork here in this world so that we can understand what a wonderful God He is. It's only in the light from Calvary that nature's teaching can be read aright. It's only as we study nature in connection with the written word, the Bible, that we can understand some of these mysteries.

But here in the Bible, the thing is explained, and we see why there's still some beauty in the world, and we see why there's some of this ugliness and cruelty. And thus, we give God credit for all that's lovely and sweet and good, and we give the Devil credit for all that's ugly and cruel and bad. That's what the Bible enables us to do. And thus, discerning between the two, we:

“...Worship Him that made heaven, and earth, and the sea,
and the fountains of waters” Revelation 14:7.

Now, I want to ask you something. Suppose that this were a painting (I guess it's a photograph, looks like it), but suppose it were a painting. And suppose some famous artist like Harry Anderson had made this.

And suppose I tell you, “Just look what a wonderful picture that is. I think Harry Anderson is a great artist. He's a wonderful artist.”

But now, I'm going to improve it a bit. And so, I take some paint, and I begin to touch it up. I begin to change it here and there. I change the colors in some places, intensify them in other places, and when I get all through I show it to you.

I want to ask you something, friends. When I get through with that, will you not either think less of the original artist and more of me? Or will you not think that it would have been better if I'd let it alone? Won't you? One, or the other? Probably, you would think the latter, that it would have been better if I'd left it alone.

And you know, I see people right along trying to improve on the Creator's handiwork. And many times, I'm impressed that they would have done better to have let it alone, just let it alone. Now, you can ponder over that a while, too.

“Well,” somebody says, “isn't there anything that we're supposed to do? Are we just supposed to take nature just like it is? Is that the way to worship the Creator?”

Well, let's go back to the beginning. That's a good place to begin. Let's go over to Genesis, the first chapter, and the second chapter. And remember, all that we're studying tonight is simply looking into this message:

“...Worship Him that made heaven, and earth, and the sea,
and the fountains of waters” Revelation 14:7.

To worship Him intelligently, we must become acquainted with what He's made, why He's made it, and learn to share with Him in His purposes.

All right. Now, the first chapter of Genesis is taken up entirely with what subject? The creation of the world. How long? Six days. And the last verse, the 31st, says:

“And God saw every thing that He had made, and, behold, it was...” Genesis 1:31.

What?

“...very good...” Genesis 1:31.

“...very good...” Genesis 1:31.

Do you think it could be improved upon? I don't. No. I don't doubt but what there are some people in the world today that, if they looked at it, they would begin to want to change it, improve it. But God was satisfied with it and Adam and Eve were satisfied with it. It was perfect.

“...Very good...” Genesis 1:31.

But now, I want you to notice something interesting in the second chapter and the eighth verse:

“And the LORD God planted a garden eastward in Eden;
and there He put the man whom He had formed”
Genesis 2:8.

Fifteenth verse:

“And the LORD God took the man, and put him into the
garden of Eden to dress it and to keep it” Genesis 2:15.

Was there some work for Adam to do even in Eden? Was there? Yes. What was his work? To dress the garden and to keep it.

Now, your imagination is just as good as mine. You can try to think what that was. I can only imagine for I've never been there. And it's hard for me to imagine all that Adam did in a world where there were no weeds, no thorns, where the soil was okay, where there was no erosion, where there were no pests, where everything was just as it ought to be.

But he had a work to do, and it was to what? To dress the garden and to keep it.

You mean that even after God got all through and said it was all very good, there was still something for man to do? Yes. Now, there are some words that *might* have been put in here that aren't at all. Suppose we read it this way.

“And the Lord God took the man, and put him into the garden of Eden to *improve* it.”

Would that work all right? “To *change* it, to *modify* it.” Is that all right? You don't like any of those? Are you sure? You're sure you don't like that. All right.

No, is there something in the wording here that suggests just the opposite of that? What is it?

“...To keep it” Genesis 2:15.

Oh yes, to keep it. What does it mean “to keep it”? Did you ever hear of fruit, sometimes it's put up, and it doesn't *keep*? What's the matter with it? It got spoiled. What happened that it spoiled? It got changed, right? Yes.

You know, there are lots of people that talk about wine: "Wine is perfectly all right. Why, it's just a natural product."

As someone said, "An egg is natural that's several weeks old too, but I don't care for that kind of egg."

And fermentation takes the glucose sugar of the grape and changes it into what? Alcohol. Is that something quite different? But it all came from the glucose sugar, so it's all right, isn't it? No. It wasn't kept. It wasn't preserved. It was changed.

And Adam's work (you're reading it right here in the Bible), was not to *change* the garden, not to *improve* on it, not to *modify* it, but to do what?

"...To keep it" Genesis 2:15.

"...To keep it" Genesis 2:15.

Well, couldn't God have kept it without Adam? Sure. Well, what did He have Adam there for? Why, so that Adam could get the joy of cooperating with God. And let me tell you, friends, cooperation with God is the greatest joy in this universe. And any of you that have experimented with it know that that's true.

But dear friends, let us never forget, let us always remember that when we go into partnership with God, He's the senior partner. He ought to be. He's had more experience than we have. He ought to be. He's investing more in the business than we are. And there are several other reasons. He's the senior partner. And He invites *us* to enter in *with* Him to carry out *His* plans, in which He wants us to share. Oh friends, let's help Him. What do you say?

You know, the pitiful thing is hardly anybody in this world is helping Him. Hardly anybody in this world is helping Him. Almost everybody is doing just the opposite.

All right. Now, let's look a little further at this. Sin came in back there in the garden of Eden, and man was sent out into the earth to earn his living by the sweat of his face. And now, did Adam still have some work to do? (Third chapter) More work or less work? More work. What was it for? What was the work for? Yes, but I mean, what was Adam trying to do when he worked? He was trying to keep things the way God had made them. And who was working against him, all the time? Satan.

Thorns and thistles, and every time Adam got stuck with a thorn, every time a thistle pricked him, he remembered that the Devil in bringing sin into the world had brought pain. And Adam was out there trying to get rid of those thorns and thistles.

Did he get rid of all of them? How do you know? Well, they're still here, they're still here. We have them down in our country. I see they're around here. Anywhere I go, I see some plants with thorns on them, thistles.

We were looking at it the other day and noticing how these thorns had invaded the different botanical families. Any of you who are acquainted with the scientific arrangements, I mean the different families, you just notice how it takes the locust that belongs to the legume family—there it is with those awful spikes on it. And then, there's the rose. That's a different family entirely, but it's got the thorns on it. And the thistles—that's a different family. And so, you can go on. The Devil has put thorns.

Do you know what the Devil would do if God didn't stop him? Put thorns on *all* of it. *Desire of Ages* tells us that if Satan were not stopped by the Lord, if Satan had his way, he would kill every songbird. That's the kind of a fellow he is. He hates what's beautiful and lovely and sweet because that makes people admire God who made them, you see.

And then he introduces the ugly things, that raucous call of the crow, that ugly cry of some of these birds and animals that you hear in the zoos and all the 10,000 things in nature that are ugly and cruel.

Satan introduces those, and then he slyly in a subtle way suggests, "That's what God is like. That's the kind of a Creator He is."

But thank God, through revelation, we know that isn't so. And remember, we are seeking to work with God, to *keep* things the way He made them, right? Now, you know, this gives an inspiration to hoeing corn, or carrots, or anything else. That's right. When we're working to get rid of the weeds and encourage the good plants, we're what? Workers together with God.

Volume 6 tells us that:

"...When the students employ their time and strength in agricultural work, in heaven it is said of them, Ye 'are laborers together with God'" *Testimonies for the Church, Volume 6*, page 186.

Think of it, friend. God is at work in the fruit orchard, in the vegetable garden, in the fields of corn and wheat. And when I work *with* Him to try and make things the way *He* made them, and to *keep* things the way He's made them, when I work with Him *against* the enemy, then I'm a laborer together with God.

And friends, isn't that an important part of worship? Yes. You see, instead of trying to daub the paint and change the picture that He's made, I'm trying to do what? Keep it, preserve it the way He made it, see? And there's plenty to do, to do it that way.

Now, I want to ask you something, friends. If we're worshiping God as Creator, what part of His creation will we be *most* interested in? Why? But why? We're what? Made in His image. Is that true?

Now, is a horse, a cow, a tree, a flower made in the image of God? No. Let's put it this way. If we're worshiping Him as Creator, will we not be most interested in the things that He made that *He* is most interested in? And what is that? That's human beings, human beings. And as you've said, the reason for that is that man is made in the image of God.

Where is that—that man is made in the image of God? Genesis 1:27, that's right, that's right.

“So God created man in His own image, in the image of God created He him... “ Genesis 1:27.

I want to read it to you the way it's put in this beautiful language in *Medical Ministry*, page 221:

“From the first dawn of reason the human mind should become intelligent in regard to the physical structure. Here Jehovah has given a specimen of Himself; for man was made in the image of God” *Medical Ministry*, page 221.

What was man when God made him? What does this say? Yes, but did you get that word? Let me read it over again:

“Here Jehovah has given a specimen of Himself; for man was made in the image of God” *Ibid*.

What was man? A specimen of Himself. Oh, I think that's wonderful, dear friends, don't you? Yes.

Take another one. This is *Counsels on Diet and Foods*, page 45:

“Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God... Man is very dear to God, because he was formed in His own image” *Counsels on Diet and Foods*, page 45.

How much is *that* worth? Well, you can't tell. Why? You can't see what's inside. Well, none of you would get shocked if you looked inside. But I want to tell you something, friend. Every human being has within him something that makes him more valuable than all the gold and silver and houses and lands in this world. What is it? What is it that makes him so valuable? What did we read? What is it? The image of God, that's right.

You say, “Well, some of them don't look very much like it.”

No. You remember that story that Jesus told about the woman that lost the piece of silver? And the book *Christ Object Lessons* brings out the beautiful lesson that:

“As the coin bears the image and superscription of the reigning power, so man at his creation bore the image and superscription of God...” *Christ Object Lessons*, page 194.

And even though that's been disfigured and worn, Jesus is ready to take it and restore His own image. You know, that's what this threefold message is all about, to restore that image.

And you have answered rightly, friends. If we are worshiping Him as Creator, we will be most interested in man, in ourselves, and our fellow human beings, for this is what heaven is most interested in.

Now, I'd like to have you think this thing through with me a little. You know, it does us good to think sometimes, and I want you to think a little with me tonight. Will somebody tell me an element that's in the blood? Potassium. All right. What else? What? Iron. That's the one I want. Well, there's a good many others, but I want that iron tonight. All right.

Now, where else in the world is there iron? Is there iron in the earth? Did you ever take a magnet, boys, and just drag it through the dust and pick up the iron filings? Just try it. Yes, there's iron in the earth.

All right. Anyplace else where there's iron, besides the blood and the earth? In what? In foods. Who can tell me some food that's got some iron in it? Apricots, somebody says. All right. Anything else? Grapes, all right. Raisins, yes. Does whole wheat have iron in it? Yes. And beans and lentils and a good many other foods. All right.

Now, I want to ask you something. Suppose that you were an atom of iron. You're not, of course, but suppose you were, and yet you could think. We're just imagining. Which do you think would be the greatest honor of all these different locations of iron? Which do you think? A part of a man, is that right?

Now, is it true that an atom of iron can be sucked up from the soil and become a part of a plant, and then I can eat the plant, and that iron becomes a part of me? Is that right?

Is that blood, Nancy, that's going around in your brain right now fixing you so you can think what I'm saying? Is that iron that's in that blood—was it bread or beans a few days ago on the table? Yes, it was. That's just what it was. And what was it a few weeks or months before that? It was soil. Is that right?

Now, the thing I want you to see, dear friends, is this. When God made this world, He spoke, and it was. He took the matter that He had created, and from it, on the third day, He made the plants. On the fifth day, He made the birds and the fish. On the sixth day, He made all the animals. And finally, He made what? Man.

But listen. Remember that as far as the building blocks are concerned, the building blocks out of which the whole world is made are the same—the same primitive original elements whether they're in the soil, or in food, or in man.

Now, my point is this. What greater honor can there be to any particular group of matter than to be formed in its Creator's image? That collection of potassium and sulfur, of iron and calcium, of carbon and hydrogen, nitrogen that's you, those elements could have been out there in the ground tonight, or they could be in a cornfield, but they're *you* instead. I say, dear friends, that when God took that clay and shaped it in His own image and then gave it life, He had exalted matter to the highest pinnacle.

But now, He did *more* than that. He did something with man that He didn't do with the soil, or with the trees, or with the corn, or with the birds, or with the animals. He gave this particular mass of matter the opportunity to choose whether it would keep that image or change it. He gave man the power of choice. Do you all see that?

Now listen, friends. If that's true, tell me, what could be the greatest honor that you and I could give to God? If He has seen fit to take this particular mass of clay and shape it in His image, and give us the power to understand that and the power to choose whether we would keep that image or not, what is the greatest honor that we could show our Creator in thus giving us that image? What would it be? To keep it! Isn't that right? To work with Him to preserve it.

Tell me another thing. What would be the greatest insult we could hurl at the Creator?

To say, "I don't like it. I don't like the way you do things, and I'm going to change it."

And that's what man has been doing. You remember that statement of the wise man in Ecclesiastes?

"...God hath made man upright; but they have..."
Ecclesiastes 7:29.

What?

"...sought out many inventions" Ecclesiastes 7:29.

What for? What are the inventions for? Why, to make something different. Take this whole wheat we were talking about. Somebody got the idea that it could be improved by taking out the bran, you understand, and the shorts and the middling and the germ. And when man gets through with it, we have something that's what? White. Well, that's wonderful, isn't it?

Now, laying aside all the nutrition, there's plenty of nutrition involved in what we're talking about right now, but that's not what I'm studying. I'm studying, friends, about worshiping the Creator. And I want to ask you something. Are we evolutionists, or are we creationists? Which are we? Creationists. Is that why we keep the Sabbath?

Listen, if we're keeping the Sabbath intelligently, wouldn't we assume, presume, believe that God knew what He was doing when He made the wheat berry? Wouldn't we?

And wouldn't we therefore conclude that man with all his inventions has not really improved the product when he gets through and hands us the white flour and feeds the bran shorts and middling to the stock? Do you see what I mean, friends, apart from nutrition?

“...Worship Him that made heaven and earth...”
Revelation 14:7.

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“Lord, I like you as Creator, and I like the way you make things. I like the way you make things.”

Now, a hundred years ago last June in a little farmhouse at Otsego, Michigan, the angel Gabriel came down and revealed to the Lord's messenger to this movement, a great program of healthful living, calling attention to the Lord's way of healing and of health.

And among the other things given us in that wonderful revelation was the light on eating the foods the way God made them instead of the way man had improved on them, you understand.

Now, do you remember, some of you, the experience of Sister White when, as the result of that vision, she started in to try to eat whole wheat bread? What happened? She couldn't eat it. Not even a piece the size of a dollar, she said. Why not? She wasn't used to it. She'd been on a program (in her ignorance, you understand), a program in which people had been taught that there was a way to improve what God had made. And she'd gotten so used to that that when she got back to the original thing with all the elements in it, it didn't, what? It didn't taste good.

Do you remember what she did?

Did she say, “Well, I'm a special, peculiar case, and I've been this way now for a number of years, and so you can't teach an old dog new tricks”?

Did she say anything like that? What did she do? Why, she just talked to her stomach. You know, it's a good thing to talk to our bodies sometimes.

She talked to her stomach, and she said, “Very well, you can wait until you can.”

And so, she just starved her stomach to it. Did it work? Why, yes. The time came when she could eat bread, good whole wheat bread, and enjoy it.

My dear friend, it's a wonderful thing to have the advantage of knowing in working with the Creator that He knows His business.

Well, I see it's time for me to close. I want to hear from you. I don't want to take all the time. I want to hear from you. But we'll go on tomorrow morning just where we left off tonight.

And I want you to be thinking between now and tomorrow morning, are there any other lessons besides the ones we looked at tonight in this matter of being made in the Creator's image and working with the Creator to preserve that image? You see if you can think of some. And the Lord may talk to you about things that somebody else wouldn't think about at all.

If your heart is open to the Holy Spirit, what do you suppose that He will talk to you about? Might there be some lesson that you need to learn in order to come more fully into harmony with the Creator's plan?

I wonder if some of us would dare kneel down and say, "Lord, if there's anything that I'm *not* doing that I *could* do to preserve myself the way you made me, the way you wanted me to be, Lord I want you to talk to me about that."

"And Lord, if there's anything I'm doing to tear down what you've made, to change what you've made, I wish you'd talk to me about it, Lord, and help me not to do it anymore."

Would we dare do that? Would it be all right to do that? Would that be a sensible thing, if we're really worshiping Him as Creator, if we admire the way He makes things, if we consider that the greatest honor that can come to matter is to be made in its Creator's image? And the greatest use of the choice that He has given us is to choose to work *with* Him to retain that image, to dress it and to keep it.

All right. Now, I want to hear from you. What would you like to say this vesper hour in praise to God?

[Testimony service followed.]

"Have Thine own way, Lord! Have Thine own way!
Thou art the Potter; I am the clay,
Mold me and make me After Thy will,
While I am waiting, Yielded and still."
Seventh-day Adventist Hymnal #567, first stanza.

Now, I wonder if you who haven't spoken as yet would like to give a silent testimony before we close tonight. Anyone who hasn't spoken who would really in your heart like to let Jesus know that your heart responds to the message, that you want to work *with* Him to keep what He made instead of working with the enemy to pervert and destroy it, if that's your response and your decision tonight and you didn't speak yet, and you'd like to give that silent testimony by standing, you do that right now. He sees everyone.

Shall we all stand together? I've asked Brother Grosboll to dismiss us.

[Brother Grosboll] Father in heaven, we're grateful to Thee for this Sabbath, for it reminds us of the Creator of all things. As we worship Thee upon this day, may our minds be turned to Thee, in whose image we are created. And help us, Lord, to be willing to be molded and fashioned by the blood of Jesus and His life, that we may be someday privileged to live with Thee in that heavenly home that Thou art preparing. We ask this in Jesus' name, amen.

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