

Thoughts on the Seminar

Luke 8:16

#0568

Study Given by W. D. Frazee—December 16, 1975

God intends that the light that shines the farthest should shine the brightest nearest home, in the home, in our hearts, in our houses. The great power of such meetings as we've just had lies in this simple fact, that men and women who come on this campus as patients, as visitors, as guests, see in the homes and in the daily programs what they hear about from the pulpit and read in the books. Person after person comments on this; this is the repetition that we have.

I think sometimes the Lord covers our deficiencies—makes up for them. I'm sure He does. And for that, I praise Him, don't you? But the greatest power does not always lie in a perfect demonstration. If that were so, God would send the angels down from Heaven. They would always do it just right, perfectly. Wouldn't they? Yes.

But there is power and inspiration and influence in the life experience of those who are seeking to carry out the blueprint, even though their results are faulty and inadequate. This encourages other people because they see that the folks who are trying to do this are weak and human just like they are, and yet they have something.

I'm impressed, fellow workers, that both in the world and in the church, most people today are far from satisfied with what they have. And they are running around after this and that. They fall prey to first one advertising scheme and then another, or one religious infatuation after the other, or one financial scheme after the other. People are trying first one thing and then another.

And some of the people who come to this campus as patients, or as visitors, or as students, may be those who have tried one thing after the other. It's a wonderful thing when they find a stability, a certainty, an assurance that encourages them to believe that the answer is here. And when I say "here," I'm not thinking about a bit of geography. I'm thinking about a position, an experience based upon the Bible and the Spirit of Prophecy.

In one of our evening studies during this seminar, you remember we were answering the question, "What do we mean by the blueprint?" And you remember that as we studied, we found that the blueprint is first of all in God's law, magnified by what? The Bible. And that in turn magnified by the Spirit of Prophecy.

Here is a quote that I had intended for that study but didn't get time. I want to share it with you tonight, Book 1, *Selected Messages*, page 41.

"Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established

the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days” *Selected Messages*, Book 1, page 41.

So the instruction given us through the Spirit of Prophecy does not get out of date. It was safe in the early days of the message. It’s safe now, safe to follow. And the power of this program, whether on this campus or elsewhere, is in our consistency and perseverance in carrying out the principles we find in these books, the Bible and the Spirit of Prophecy.

Now, one of the things that impressed me most in the line of studies that we followed during this seminar is this—that God wants to, through His church and in His church, demonstrate the gift of healing. No amount of scientific research, no amount of following the natural remedies will be sufficient. God must work miracles. And unless He works miracles, all our following of scientific research and of natural remedies will not be sufficient.

On the other hand, if we choose to put aside scientific research, if we neglect to us the natural remedies and depend merely upon faith and prayer hoping for miracles, we’ll be disappointed. Failing to get an answer from God, we’ll be in danger of getting an answer from one who masquerades as God. And that’s the enemy. It is this combination of faith in the Great Physician manifested in prayer, combined with learning and following the laws of life in using God’s remedies that leads the way to the manifestation of the gift of healing which we are to see greatly multiplied during the Latter Rain and loud cry time.

In *Volume 9*, page 164, we find this marvelous promise:

“The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick and will bless in the use of His remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God” *Testimonies for the Church, Volume 9*, page 164.

Now, notice the combination. Here is a promise given from Heaven that when the Israel of today, who’s that? Yes, you and me, God’s church.

“...When the Israel of today humble themselves... and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick...” *Ibid.*

But that’s not the end of the sentence.

“...He will hear their prayers in behalf of the sick and will bless in the use of His remedies for disease” *Ibid.*

Well now, if the remedies will work just like dropping a stone, I mean, it always falls to the ground; if the remedies will work in that a-hundred-percent-sure-thing way, what's the need of prayer? I don't mean to be irreverent when I say that when we drop a stone, we don't pray that God will be sure that that stone gets to the ground. Do we? No, no. We know it's going. That is fixed inexorable law, and we depend upon it.

Now, could God keep the stone from hitting the ground? Oh yes, He could do it. But my point is we don't have to pray that the stone will *hit* the ground. God has arranged that to be so fixed and definite that we can count on it. And whether an infidel drops the stone, or a believer, it will hit the ground when we drop it, right? Yes.

And some people—don't miss this—they are looking for remedies for disease that will work in that same sure way. This is the appeal of drugs. They don't always perform that way, but people expect them to perform that way.

And when we study natural remedies, people are looking for something that is as specific. Millions of dollars have been wasted, and worse than wasted, as people have gone after faddist claims of what to eat or drink to cure cancer. There are all sorts of wild ideas—some particular herb or some particular food. "If you just take this, it'll cure cancer."

Well, what is the matter? People are looking for some specific thing that will work just like the dropping of the stone, you understand. Here somebody has cancer, so give him this kind of juice, or give him this kind of herb tea and he'll get well.

But there is something far more important involved, my friends, than finding specific remedies for certain diseases. What God is after is to bring the life pattern back into harmony with His total way of life. That's what He's after. And sickness to many people is a mercy in that it gets them to review what they're doing, see what is out of harmony with nature's laws and God's moral law. And through the Gospel and through a knowledge of physiology and hygiene, bring that life program back into harmony with God's way so that He can *then* bestow His healing power in a wonderful, restoring blessing.

Volume 1, page 561, now this takes us back 110 years ago to the beginning of our health work back in Battle Creek.

Says the prophet:

"I saw that the reason why God did not hear the prayers of His servants for the sick among us more fully was that He could not be glorified in so doing while they were violating the laws of health" *Testimonies for the Church, Volume 1*, page 561.

In the earliest days of this message, just before 1844 and just after, again and again, people were healed miraculously, marvelous experiences of answered prayer. But they'd be raised up from the sickbed and go and get sick again. A lot of it was

ignorance. You'd be surprised if you'd see what the pioneers of the message were eating. You might have to pick around to find something you could eat, all except Joseph Bates.

Joseph Bates had learned health reform, and that before there were any visions on the question. And he was a strong temperance man, careful in his diet. And although he was the oldest of most of the people who were carrying the message back then, he was strong and alert while many of them were getting sick and having to be prayed for, for miraculous healing.

But when God gave the light on health reform, He plainly told our people that God did not expect to be continually raising people up miraculously for them to go get sick again by breaking natural law.

"I saw that the reason why God did not hear the prayers of His servants for the sick among us more fully was that He could not be glorified in so doing while they were violating the laws of health" *Ibid.*

Now, comes this next interesting sentence:

"And I also saw that He designed the health reform and Health Institute to prepare the way for the prayer of faith to be fully answered" *Ibid.*

The health reform was given us June 6, 1863, in the Otsego, Michigan vision. And the sanitarium program was given us, as I told you the other night, December 25, 1865, in Rochester, New York. Those two visions together are the broad foundation for our total health work—the program and the institution.

And what was the purpose of this? Not to take the place of prayer for the healing of the sick, but to prepare the way for those prayers to be answered so that people could be healed by God in harmony with His laws of health instead of encouraging them to disobedience.

Let me read this again. It's only two sentences here, tremendous:

"I saw that the reason why God did not hear the prayers of His servants for the sick among us more fully was that He could not be glorified in so doing while they were violating the laws of health. And I also saw that He designed the health reform and Health Institute to prepare the way for the prayer of faith to be fully answered" *Ibid.*

Now, I want to ask you something. Here's a person that's sick, whatever disease it is. And suppose he knows that there are certain things in his life practice that tend to make people sick. What does God expect him to do in order to see prayer is answered for his healing? Correct those habits. This involved education, and then it involves a personal decision.

And sometimes people have to pray not so much for healing as for grace to do what they've learned they should do in changing their habits of life. Is it a real battle for some people to give up tobacco? Is it a real battle for some people to give up eating between meals? Oh, yes.

Is it a real battle for some people to quit overeating? And to select simple food instead of rich, luxurious food? You can see there are many, many examples of what we're talking about.

My point is this. Suppose here are a dozen things in a man's practice that need to be changed, but suppose God heals him suddenly, miraculously when he's got eight of those twelve things taken care of. What's he almost certain to do? Forget the rest, forget the rest.

I'll never forget an experience that I had. This was 45 years ago in Oakland, California. We were holding a gospel-medical series of meetings there. And there was a woman who was a Sabbath keeper, and it looked like she was on her death bed. She had heart trouble. She couldn't do her work. She was in bed. And we were sent for to pray for her.

Well, in harmony with the Lord's instructions, we enquired into her way of life and we found out that she was using coffee and eating meat. And any of you that know about physiology know that that's not exactly the program to help people with heart trouble. It's two of the things that help people to *get* heart trouble.

Well, we studied with her, and she made a covenant with the Lord, and she gave up all those things. And may I tell you, friends, to the glory of our Lord, He healed her. And instead of dying, she was healed. And she was able to be about her house again and do her work.

But I'm sorry to tell you about the sequel of it. She went back to her coffee and even back to pork eating. Yes. Wouldn't you think that people would be so thankful to the Lord for sparing their lives that they wouldn't do that? But we don't know the human heart.

And so, my point is this. If God delays healing in answer to prayer, whether it's ourselves or somebody we're praying for, let's remember that it's more important for us to form character than it is to get healed. Now, God's goal is to heal us. That's His goal, and He'll get it done sooner or later. But oh, the danger is, and you might think it strange that I call it a danger, the danger is that we get healed too quick because it's almost impossible to get people to make the changes that need to be made after they have been miraculously healed.

They tend to feel either that it must be that they're already doing it all, or at least what's left is of very minor importance.

And so, we read here in *Medical Ministry*, page 15:

"I am so thankful for the medical missionary work... It is to be taught, it is to be carried forward; for it is the very work

that Christ did when on this earth... You may say, 'Why not, then, take hold of the work, and heal the sick as Christ did?' I answer, You are not ready. Some have believed; some have been healed; but there are many who make themselves sick by intemperate eating or by indulging in other wrong habits. When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again?" *Medical Ministry*, page 15.

Wouldn't that be too bad? Here's a man that's gotten an ulcer through smoking, or through nervousness, worry, lack of trust, or through eating hot, spicy foods. Whatever the cause, we pray for him. He's healed. But he goes back and does whatever made the ulcer before and he gets it again. How many times shall we go around *that* circle? That's the question.

"When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again? There must be a reformation throughout our ranks; the people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick" *Ibid.*

Dear friends, my burden through this seminar and tonight is this. I know we've got to have the gift of healing. I know that no amount of physiology and treatments and sanitariums and doctors and nurses and ministers working together will be sufficient to do this thing. The Holy Spirit has got to come down in mighty power.

But I also know that He's never coming in the great and glorious way He wants to until you and I meet the conditions and prepare the way for the coming of the King. I want to do it, don't you? And I know that's why we're here. And thank the Lord, He gives us some blessings along the way to encourage us and keep us coming. Aren't you glad? Yes.

"If we will take hold of the Master, take hold of all the power He has given us, the salvation of God will be revealed. Let me tell you that the sick will be healed when you have faith to come to God in the right way" *Ibid.*, page 16.

Oh, I want to see this place more and more, a place where people can see the healing power of God manifested. Don't you? But not apart from physiology. Not apart from doctors and nurses. Not apart from an institution. Not apart from hydrotherapy and all the other remedies that God has given us. The whole thing working together, working together. This is God's program.

Now, what was our first text? When a man lights a candle, he doesn't put it where? Under a vessel. He doesn't cover it up with something. He doesn't put it where? Under a bed. But he puts it where? On a candlestick. What for? So that those who come in may see the light.

God intends that every home on this place, every life on this campus shall be a demonstration of His way of life. And this is by faith. We hear talk about righteousness by faith. Do you know what righteousness is? It's right doing, right doing.

And do you know what righteousness by faith is? It isn't just a theory. Righteousness by faith is doing right by believing what God says. That means I'll go ahead and do it whether I get healed today or not. And that I'll stick right with the program whether I feel any better a week from now or not.

Do you remember what Sister White did when she got that great vision on health reform? She changed her diet. But her body was so used to the old program, and I don't know, the Lord must have let her go through the struggle so she could encourage others. You remember, she said that for a while she couldn't stand the taste of whole wheat bread. And she'd come to the table, and she just couldn't take it.

Do you know what she did? She got up and left the table.

She said to her stomach, "Well, you will just wait until you can take it, then."

Yes. She didn't have to have anybody else be hard on her. She was hard on herself. And she kept at the thing until she could eat the whole wheat bread and enjoy it.

Well, whatever our problems are, dear friends, thank God we're going to school with Jesus Christ. The testimony of Jesus is what? The Spirit of Prophecy [see Revelation 19:10].

Now, there are two things I'm certain of. One is, in general, the people on this campus are seeking to do the will of God. I thank God for the Spirit to do His will. The second thing I'm sure of is that we still have a ways to go. Would you agree with me? Yes.

So, my little study tonight is to encourage us all, the speaker and the listener, to take what we were going over with our dear friends in the seminar and keep going up that road of studying the blueprint and following it, not with the idea of finding out whether it'll work or not. The children of Israel didn't go around Jericho to find out whether it would work or not.

You say, "How do you know they didn't?"

Because Paul says in Hebrews 11 that they did it by what? Faith. And faith is not doubt.

Faith isn't saying, "Well, I guess I'll try it and see whether it'll work or not."

Listen. If you try it to see whether it'll work or not, it may not work. It's by faith that things happen. By faith, the children of Israel compassed Jericho seven days, and what happened? The walls fell down. And if you and I will keep doing what we

read in these books, we're not only—don't miss it—we're not only going to receive the natural results that follow a health program, we're going to receive the supernatural results that God has promised in the gift of healing to those who prepare the way by learning and following all His laws.

I want the natural results; I want the supernatural results. What do you say?

Now, we're going to have a season of prayer, and each one of you that desires may pray. Pray short. Lift up your head and lift up your voice so that all can hear. And to all who are not praying aloud, let me invite you, when the one who is praying aloud says something that expresses the sentiment of your heart, then you can say what? Oh, let this place, let this place tonight echo and reecho with the voice of supplication. Because, my dear friends, we need the gift of healing. We need the gift of healing.

We need it over in our sanitarium. We need it in our homes, in our own bodies. We need it as people come and go on this campus. Thank God for all we see, but have we had enough? Oh, no. Let's open up our hearts and cry to God tonight, and I know He'll hear us.

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W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org