

# Training by Association

#0587

Study Given by W. D. Frazee—May 22, 1970

I suppose, dear friends, that we would all agree that we'd like to go home right away. And I suppose that in many a heart, the question comes, "How long will it be? Is there anything we can do about it?"

There *is* something we can do about it. That's to follow the directions that the Master has given us. If the energy that has been devoted in recent years to thinking up new ideas, new plans, new methods, new inventions of how to get the work done, if that same energy had been devoted to just reading what God has given us in these books and *doing* what He says, we would have been in the kingdom before now.

And God is not waiting for some bright mind to think up something better than He gave us through inspiration, not looking for that at all. He's looking for *some* generation that will simply take Him at His Word and *do* what He says. Will you be one? I trust so.

I'd like to study a few things with you tonight about the schools of the prophets. In the book *Counsels to Parents, Teachers, and Students*, on page 532, I read:

"The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted" *Counsels to Parents, Teachers, and Students*, page 532.

This was written in 1907. May I read the sentence again?

"The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted" *Ibid.*

Now, this tells us that they're to be different from those that have been instituted up to that time.

On pages 548–549 of the same book, we're told what the pattern is:

"Our schools are to be more and more... like the schools of the prophets" *Ibid.*, pages 548–549.

Now, we've all read about the schools of the prophets, and we've seen what the Bible and the Spirit of Prophecy (I trust we have), what it has to say about it. I'm not going to try to study tonight the overall plan of the schools of the prophets, their location, their curriculum, all that's very interesting and bears on our total problem.

Rather, my heart has been impressed in recent days to study into the basic principle of relationships in training that the schools of the prophets exemplified and demonstrated.

Since I saw you, there have been further upheavals on many university campuses. While I was in New York City, I chanced to be down in the Wall Street area one day, and the minister that I was with, found himself presently all tied up in traffic due to some youth demonstration picketing Wall Street.

It's a very interesting time, friends, as the sign of the times; violence, unrest, revolution, the spirit of rebellion, as a sign of the times is very interesting. As something for us to pattern after, it's not interesting at all, not in the least. And if we are as members of the remnant church infected with any of those ideas of revolution and revamping things by pressure, protest, force, we shall need to be converted, or else we'll never have any part in the latter rain and the loud cry.

Now, I've said all this simply by way of introduction. What I want to study with you tonight is something that is very precious to me because I see it in the Bible and the Spirit of Prophecy, and I've experienced something of the blessings of this simple plan. And I have no question in my heart, dear friends, but what it will play a large part in preparing the workers who will give the loud cry.

May I tell you simply what it is and then we'll study some references. It is this, that every man needs to be either a son, a brother, or a father. Every woman needs to be a daughter, a sister, or a mother. A given man may, during the course of his lifetime, fill all three of those positions. A given woman in her lifetime may be called upon to participate in each one of those responsibilities. But my dear friends, and this is the vital thing, in God's ideal plan, they always come in *that* order, a son, a brother, a father.

And the great lesson of the son is obedience from love. And the great lesson of the brother is in helping those of similar age or experience to learn that lesson. The great responsibility of the father is to train in that lesson of loving obedience those committed to his charge.

And this may be in the home, the parental home. It may be in an institution established in harmony with the Spirit of Prophecy. Such were the schools of the prophets. This is the model that is set before us. It may be in the church. It *should* be in *all* these, my friends.

Too many people are trying to lead when they've never learned to follow. Too many people are trying to be fathers when they've never learned to be sons, never learned to be sons. So I'd like to study it with you a little tonight.

"Ah," somebody says, "I've served my time."

Well, every day people serve their time at the penitentiary and go home. Very few of them have learned anything out of it. Some of them are back again before long. Serving time in an institution, friends, may give you a piece of paper, either a

release from prison or a degree, depending on which institution you've served time in. But it doesn't in *any* way guarantee that you've learned the lesson, not at all.

You know, I was thinking about it.

Is one of our bakery men here tonight? Yes. Well, tell me, does it take several hours from the time you stir the dough up until you finally get a loaf of bread ready for the home or the customer? But does the mere passing of the time produce the result? Do you have to put the bread in the oven?

I'd like to ask you another question. Would it make any difference whether the oven was turned on or not? Would it?

Or would you just look at your watch and say, "Well, I guess the bread's ready. It's spent so many years in school. It's ready to be turned out."

Turn, please, to Philippians the 2<sup>nd</sup> chapter, the 22<sup>nd</sup> verse. I've referred to the schools of the prophets. In New Testament times, the best examples of these same principles are found in the way Jesus trained His disciples and in the way Paul trained the young people that were associated with him in giving the Gospel.

He's talking about Timothy, as you'll find in the 19<sup>th</sup> verse:

"But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel"  
Philippians 2:22.

Oh friends, I think that's a wonderful verse. It's been going through my mind in recent days. May I read the text again?

"But ye know the proof of him..." Philippians 2:22.

Thank God, Timothy was *proved*; he was tested and tried. He gave full proof of his ministry. He was a product that shall I say Paul was proud of (in the right sense). He felt he had a product that had been worth the training that Paul had put into it.

"But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel" Philippians 2:22.

Now, was Paul actually Timothy's father? No, no. But Paul took him on as an apprentice. And again and again, he calls him his son. If you'd like to put down a reference or two, 1 Timothy 1:2, that's the first epistle to Timothy. He calls him "my own son." 2 Timothy 1:2, again Paul writes to him as his own son.

"Well," somebody says, "what does that mean anyway? Timothy wasn't Paul's son."

Yes, he was, my friends. Yes, he was. There are plenty of fathers these days that have begotten children, and they're not really fathers at all. Paul was a real father to Timothy.

You see, Timothy had a wonderful mother that knew the Lord, and her mother knew the Lord. But Timothy's father was a Greek. Timothy got most of his helpful training during his childhood from his mother and grandmother. You can read about that. Paul refers to this as he writes to Timothy.

But Paul took him on when he was a young man as an apprentice, and he gave him something more than the ordinary teacher gives in a classroom, or the ordinary supervisor gives in an institution; something more than the ordinary parent is giving his child today in the ordinary home my friends, something far more. He gave him himself.

But the point is this. Paul not only gave Timothy himself. Timothy put something into this thing. You know what Timothy put in? He put himself into it, full time. It wasn't something that he did as a little hobby or a sideline. It wasn't something that he worked at eight hours a day and then ran after something else in what some people would call "his off time," nothing of the kind.

He was with Paul during his period of training and apprenticeship night and day seven days a week. That's what he *wanted* to do. He liked the arrangement. So did Paul. It was a wonderful fellowship. This is the pattern of the schools of the prophets, training by association, training apprentices.

Forty years ago, I was talking with a young physician connected with a large medical institution on the west coast. I read him some statements about what the Lord had called for in physicians and ministers working together.

I said, "Doctor, the dear Lord has called for physicians to be evangelists."

You know, in those days, we called our medical college the College of Medical Evangelism. And I invited this young man to get an experience in soul-winning.

I said to him, "You know, doctor, how doctors learn surgery. They may go through some classes, but when they really want to learn surgery and become proficient, they're associated with an experienced surgeon for a period of time. And first, they observe; and second, they assist; and third, they operate."

I said, "Doctor, that's the way you learn soul-winning."

And I thank the Lord that He impressed that young man to resign his position in that great worldly medical institution and come into a medical evangelistic program and learn as an apprentice. He's been doing something for the Master ever since.

When I was a young man, Elder Tindall tapped me on the shoulder and talked to me about these principles. He read to me and to my parents this statement in *Volume 9*, page 119:

“Many young men who have had the right kind of education at home are to be trained for service and encouraged to lift the standard of truth in new places by well-planned and faithful work. By associating with our ministers and experienced workers in city work, they will gain the best kind of training” *Testimonies for the Church, Volume 9, page 119.*

What’s the best kind of training?

“...Associating with our ministers and experienced workers...” *Ibid.*

Why is association the best plan? Well, I might answer it simply, this is the plan the Lord has been using all down through. It’s the patriarchal plan, the son with the father. It’s the school-of-the-prophets’ plan.

What were those students called in the schools of the prophets? Sons of the prophets. I wonder where they ever got that name, sons of the prophets. Isn’t that what the Bible calls them? That’s right. They were gathered from here and there in the land of Israel and brought together, sons of the what? Prophets.

Not all the teachers had visions and dreams as we think of Elijah and Elisha having them, but they were all under the leadership of that prophetic gift. Elijah and then Elisha led out in the overall, and the fellow teachers who shared with them in that work accepted the guidance of the Spirit of Prophecy.

Now, I want to ask you, friend. If the students were the sons of the prophets, what does a son have? What? Why, of course, he has a father, doesn’t he? Yes. Do you remember Elisha himself recognized in Elijah, his spiritual father, not merely when he was a boy, but when his period of apprenticeship was over and his teacher, his father was taken in the chariot of fire, what were his last words?

“...My father, my father, the chariot of Israel, and the horsemen thereof...” 2 Kings 2:12.

They had a wonderful fellowship. And I don’t think that Elijah had to pull Elisha along.

I don’t think he had to say, “Look here, you were three minutes late to the meeting this morning.”

The truth of the matter is, as you study the experience there, on more than one occasion, Elijah gave Elisha every opportunity to do what? To leave him and go on his own.

You know, I’m just trying to talk with you tonight. There are a lot of people that think that something like this would be wonderful. It would if they’d get into it. But they do not understand what it costs because we’re living in a generation that

doesn't want to miss anything. And I want to tell you something, friends. To do what I'm talking about, you'll have to be willing to miss *everything* except this.

Those men that climbed Mount Everest just missed a lot of things while they were on that dangerous trip. And those men that made it to the moon and back think of all they missed not only while they were on the trip but during the years of preparation.

"Well," says one, "but they got to the moon."

Precisely, that's what I'm talking about. And God is going to finish this work when He gets some people that want to do *this* more than anything else, more than *everything* else in this world, and are willing to accept heaven's very simple principles about it.

Did you notice what I read here in *Volume 9*, 119?

"Many young men who have had the right kind of education at home are to be trained for service and encouraged to lift the standard of truth in new places by well-planned and faithful work. By associating with our ministers and experienced workers... they will gain the best kind of training" *Testimonies for the Church, Volume 9*, page 119.

Did you notice what kind of preparatory experience they need? What does it say?

"...The right kind of education at home..." *Ibid.*

Hardly any young people have had that. What do I mean? They've never learned to obey. Elisha obeyed Elijah; Timothy obeyed Paul. He was so obedient that Paul could count on him.

Look at our text there in Philippians 2:22, and then we'll go 23:

"But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me" Philippians 2:22–23.

Well, I wonder what Timothy thought about that.

"You mean Paul's going to send me down to Philippi? Isn't that where Paul got put in jail and beaten? I don't know whether I want to go or not."

When Paul sent him, do you think Timothy went? Do you think he wanted to go? Why, of course he did, friend. He loved Jesus, he loved Paul, and as a loving son, he was cooperative and obedient.

“Oh,” somebody says, “you would destroy everybody’s individuality.”

Oh, no, my friend. A true father doesn’t destroy the individuality of a son. He develops it. And all this rioting in the streets, there’s nothing very individualistic about it. It’s a mob. What constructive work is it developing, my friends? And if you sprinkle some holy water on that and bring it into the church, it doesn’t make it a bit better, my friends, not a bit.

God is looking for some young people who will long to get the kind of training that Elisha got with Elijah; that the sons of the prophets did in the schools of the prophets; that Timothy got with Paul; and that the disciples got with Jesus Christ.

Now, Timothy wasn’t the only one Paul had. Turn over to the book of Titus. That follows the epistles to Timothy, Titus 1:4. Who’s Paul writing to here?

“To Titus, mine own son after the common faith...”  
Titus 1:4.

Then, he writes on. Don’t you think Titus and Timothy had wonderful privileges? It cost them a lot, friends; cost them a great deal. Think what they could have been doing while they were sharing in the burdens and the problems and the persecutions and the hard work and sweat with the apostle Paul. They’d heard the call of God, and they answered.

I mentioned the fact that God wants a man not only to be a son but a brother. You see, in most families, there’s more than one child. And it’s always been God’s plan that as the children come along, the older should help the parents do what? Take care of the younger. The whole purpose of this is to develop the spirit of love, of caretaking.

And so it is in spiritual things, so it is in the work of God. On your way, my dear friend, on your way from being an apprentice to being a leader, you need to pass through a period in which you are helping *your* leader train younger people. Not necessarily younger in age, but younger in experience.

“Ah but,” somebody says, “they won’t listen to me.”

Well, that’s your problem, to learn how to work with them so they *will* listen to you. If you haven’t learned to be a good older brother or a good older sister to somebody, you’re certainly not prepared to accept any responsibilities of leadership, either here or somewhere else.

We’re in a time of ferment, and many people, as soon as they see somebody go out and make a success for God in answering some call in a distant place, the idea seizes them that they too must run and do it. I just hope, my dear friends, that you get what Elisha got before you go. I hope you get what Timothy got before you go. I hope you get what Titus got before you go, to learn obedience, to love obedience, to love to cooperate.

And you don't need to be afraid of slavery if the Elijah or the Paul that you're working with is in touch with the Spirit of God. God wants to give you great liberty, my friends, but liberty to *do* something rather than just run around like a dog chasing his tail. The dog's having a lot of freedom, but I don't think he's getting much done. Do you?

It's a wonderful thing to love God so much and love His work so much and love the leaders that God has put you with so much, whether in the home, the school, or the church, that you *long* to cooperate, just love to. May I put it very simply, my friends. If I were you, I'd find a situation, or else I'd find an experience with God so that my present situation could become like it.

Why spend time in an oven when there's no fire in it, watching the clock to see when the bread will be ready? Why do it? Why not settle down to business like Timothy did with Paul and like Elisha did with Elijah?

Go over to the book of Ruth. I want something for the girls here. You remember the story of Ruth. Her husband had died. Her father-in-law had died. Her brother-in-law had died. So the mother-in-law, Naomi, was going back from Moab, back to the land of Israel, back to her ancestral home. And these two girls, Ruth and Orpah, of a foreign nation who had married these two Hebrew young men and had been left widows, they accompanied (it was the custom of those times), they accompanied the one who had been with them; they started Naomi on her way.

But the time came that Naomi said to them, "Time for you to go back now." Eighth verse, "You've been kind to me. Time for you to go back now" [a paraphrase of Ruth 1:8].

Orpah had fulfilled the customary kindnesses and courtesies and politeness. She'd done her duty, you understand. She turned and went home.

But what did Ruth say? Sixteenth verse:

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me" Ruth 1:16–17.

Very similar to the attitude of Elisha with Elijah, you see. I want to tell you something, my friends. There aren't very many young women today that have any kind of idea of this attitude toward some older woman. Not a bit of it. What's the motto today?

"Don't trust anybody over thirty," is the last figure I heard.



And that attitude adapted and adopted is supposed to finish the work. Not a bit of it, my friend, not a bit of it. It'll finish the people who get infected with it, finish them all right, but not for heaven.

Oh, I thank God, friends, that I know a few young people that want no part of that revolutionary idea. I thank God that I know a few young people that want what Timothy got, and want what Ruth got, and know God's plan of getting it.

And I repeat, if I were you regardless of how old you are (you may have grey hair or you may be just a child), if I were you, I'd say, "Dear Lord, where am I in the procession? Am I a father? Has God given me the responsibility in the home, the church, the institution to train and educate and discipline others in the way of loving obedience? Am I doing a good job of it?"

Or maybe I haven't learned my lessons in the preparatory time. Maybe I need to go back and be an apprentice. Maybe I need to learn the lessons of sonship, maybe I need to graduate with honors like Timothy did, like Elisha did. And in the process, maybe I need to learn as a brother to lay hold of people around me, similar to me in age or experience, and help them to master this lesson of loving obedience.

Ah, dear one, the prodigal son in the far country knew nothing about what I'm studying tonight. But when he came to himself, he said:

"I will arise and go..." Luke 15:18.

Where?

"...to my father, and will say... make me as one of thy hired servants" Luke 15:18-19.

He was willing at last to be told what to do. Do you want to be told what to do? Not many people do, friends. Very few people want to be told what to do. But Jesus spent His whole life in this world on that principle. He never once consulted His inclinations, His wishes. Having taken our humanity, He had the temptations you and I have to choose our own way.

But He said, "I do always those things that please My Father" [a paraphrase of John 8:29].

It's a wonderful thing to love obedience.

Turn to the book of Hebrews the fifth chapter, the eighth verse. I want you to see an interesting, perhaps peculiar expression concerning the life and experience of Jesus on this point:

"Though He were a Son, yet learned He..." Hebrews 5:8.

What?

"...obedience..." Hebrews 5:8.

You mean Jesus *learned* obedience? That's right. It doesn't mean that He was ever disobedient, not at all. He was always obedient. That's the way you learn to be obedient is being obedient. You never learn to be obedient by being disobedient.

"Though He were a Son, yet learned He obedience by the things which He suffered" Hebrews 5:8.

Is it a painful process? Sometimes. Is it worth it? Is it really? Do you think so? People tell me that conventional education is raising its tuition costs all the while. Friends, the tuition in this course has always been high. The tuition in the school of the prophets is very high. That's why few people are interested in it. It can't be paid for with money. It takes *all* you have, *all* you have.

"Though He were a Son, yet learned He obedience by the things which He suffered" Hebrews 5:8.

Parents, teachers, leaders in church or institution, I challenge you in God's name tonight, *be* in your little circles what Elijah was in his circle, what Paul was in his circle, what Ruth was in her circle. Will you do it? Remember, to train one Timothy is worth putting a thousand people through some didactic instruction. To train one Elisha is worth a lifetime, isn't it? But it sometimes *takes* a lifetime.

Up and at it, dear fathers and mothers in Israel, up and at it, and remember, whenever parents bring children into the world, they accept the responsibilities that I'm studying with you tonight.

Whenever teachers accept a job in a Christian school, if they know what they're doing, they accept the responsibilities that I'm studying with you.

Whenever men accept the responsibility of being a church elder, or a church deacon, a Sabbath school superintendent, or some other leadership in the church, if they know what they're doing, they accept this kind of responsibility.

"Ah," somebody says, "I didn't know that."

Better face it, friend. You can either accept it or resign. That's right. Face up to it.

Notice what Paul says here in 1 Corinthians the 4<sup>th</sup> chapter, the 15<sup>th</sup> verse. He's writing to the Corinthians:

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel" 1 Corinthians 4:15.

Does it take more to be a father than just to be an instructor? Ah, yes, my friends. "Not many fathers," Paul says, and I echo it tonight. There aren't very many. Plenty of people to fill a job, take a position, collect a salary, instruct, tell

people what to do, but not many fathers that can inspire a loving response, get cooperation, teach obedience, teach people to love it, not many, not many.

So, there you are, my friend. Are you a son? Are you learning obedience with someone that God has put you with? It may not always be your father in the flesh. Listen to this in volume 2, page 308. The name of the chapter is "Letter to an Orphan Boy."

"Wise is that young man and highly blest who feels it to be his duty, if he has parents, to look up to them, and if he has not, who regards his guardian, or those with whom he lives, as counselors, as comforters, and in some respects as his rulers, and who allows the restraints of his home to abide upon him" *Testimonies for the Church, Volume 2*, page 308.

Wonderful.

Do you know what one of the leaders in one of these revolutionary youth movements said recently? Sounds awful. It is, my friends, but this is what he said, "The first lesson young people have to learn is to kill their parents, be willing to kill their parents."

Some of them are learning fast. It isn't all done with a gun or a sword. There are ways to break parents' hearts, make them sick, or even take their lives.

Oh, my friends, I put before you two things which will be increasingly represented in this world. One is the spirit of unrest, disobedience, rebellion, which is more and more going to take the world. On the other hand, God is going to develop a group of people in this world that *fully* represent the principles we've studied tonight. And the contrast between the two is going to be just as decided as between the false Sabbath and the true Sabbath.

On which road are you going? And, please don't anybody think that you can mix up some ham and soybeans, and that'll be a fine combination that ought to suit everybody; something for anyone. Not a bit of it, not a bit of it. Thank God, we want to be delivered from Babylon completely. Are you with me? We want to get clear out of Egypt. By God's grace, we want to go into the Promised Land.

Our sister sang, "Will You Meet Me There?" We'll have to meet the Master here first if we meet Him there.

Shall we bow our heads?

Heavenly Father, rightly interpret to our hearts the things we've studied tonight. Forbid that the Devil should come between the message of God and our hearts' understanding.

Oh my Lord, may scales fall from our eyes, and may we rejoice as we see the simple plans of the schools of the prophets. And may we share in getting ready an

army of young people rightly trained that the message may be quickly carried to the ends of the earth. For Jesus' sake, amen.

May I speak to each of you personally in this closing moment? Forget about this audience. Is there somebody here tonight that God has spoken to, and you know that for you, this night means a decision? You know that for you to face up to what we've studied tonight means a change in your life, and by God's grace, for Jesus' sake Who died for you, you're going to make it.

If the Holy Spirit's been talking to your heart, and by God's grace, you're going to do something about it, forget about the audience and just kneel where you are and seek God. If there's somebody that can't kneel, you can bow your head. God'll hear you.

Brother Ralph Cansler.

[Brother Cansler] Our Father in heaven, as Thy sweet Spirit speaks to our hearts, we thank Thee for the privilege of dedicating our lives to Thee and finishing Thy work at this moment. We choose to learn the lessons of obedience to all of Thy holy commandments.

We pray that Thou wilt bless each one kneeling in Thy presence. May we sense the Spirit's pleading with our hearts. Oh, we choose just now to surrender all to Jesus Christ, our loving Savior. We choose to live for one thing, to show others the beauty of the beautiful way of obedience to Jesus in every one of His holy commandments.

Just now, speak peace to every heart. May we sense Thy sweet presence. We place our will on the side of Thy divine will. We give Thee all, and we take all. We choose to be through with rebellion and having our own way. We choose to honor and respect others, those in authority, and willingly and cheerfully obey.

Just now, we pray for a deep infilling of Thy Spirit in every heart, each one kneeling in Thy presence, and we thank Thee because Thou hast promised, "Call and I will answer thee."

We're pleading that Thou, dear Jesus, will plead for us at the mercy seat tonight in heaven. Wash us in Thy precious blood, cover us with Thy beautiful robe of righteousness. And just now, we accept this wonderful challenge to live and tell others that Jesus is coming soon and we will be a son of the prophets.

And we thank Thee in Jesus' wonderful name, amen.

[Elder Frazee] Our Father, we join in this earnest prayer, assured that Jesus, Hho as a Son, learned obedience by the things that He suffered, and as an elder Brother who has reached out His hand to His younger brother is now our everlasting Father. Lord, as we think of this, we're assured that He will take each one of us who's willing and educate us after the manner of the schools of the prophets and prepare us for a part in the latter rain and the loud cry.

Help us to count everything else but loss. Spoil for us the world's tinsel and glamour. Spoil for us this worship of philosophy and human thinking and give us a simple, childlike faith in a "Thus saith the Lord."

Bless each one who has been seeking Thee on his own behalf tonight. Let angels of God help them in a special way. And we thank Thee in Jesus' wonderful name. Amen.

Let us stand.

"I will follow Thee, my Savior,  
Wheresoe'er my lot may be.  
Where Thou goest I will follow;  
Yes, my Lord, I'll follow Thee.

I will follow Thee, my Savior,  
Thou didst shed Thy blood for me;  
And though all men should forsake Thee,  
By Thy grace I'll follow Thee."  
*Seventh-Day Adventist Hymnal, #623, first stanza.*

God bless you all. Good night.

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