

# More Than a Prophet

#0660

Study Given by W. D. Frazee—July 24, 1959

Turn to the book of Malachi, the third chapter, the first verse:

“Behold, I will send My messenger, and he shall prepare the way before Me...” Malachi 3:1.

Who’s coming? God is coming. Who’s coming first? His messenger. Do you know when this applies? Do you know to *whom* it applies? We shall study it.

“Behold, I will send My messenger, and he shall prepare the way before Me” Malachi 3:1.

Mark, the first chapter, verses 1–4. Here is the New Testament comment on this Old Testament prediction:

“The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins” Mark 1:1–4.

According to Mark’s Gospel, when is this prophecy of Malachi fulfilled? Who fulfilled it? John the Baptist.

Luke, the 1<sup>st</sup> chapter, the 76<sup>th</sup> verse. Here the father of John the Baptist, when John was just a baby, speaking prophetically, speaks in similar language concerning the work that John would do. Luke 1:76:

“And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways” Luke 1:76.

It seems pretty clear, doesn’t it?

Now let’s go back in this same chapter to the words of the angel Gabriel, the angel of prophecy. He’s appearing to Zacharias as he stands there in the sanctuary ministering the incense at the altar. And you remember that Zacharias was troubled,

according to the 12<sup>th</sup> verse. But in the 13<sup>th</sup> verse, the angel said, “Don’t fear, Zacharias. You’re going to have a son. Your wife will bear. Call his name John.” The 15<sup>th</sup> verse: “He’ll be great in the sight of the Lord.” The 16<sup>th</sup> verse: “Many of the children of Israel shall he turn to the Lord their God.” And now the 17<sup>th</sup> verse (will you read it with me?):

“And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord” Luke 1:17.

Here we have another prophecy of Malachi, joined with the one that we have already read, and that is that in John, we were to see the fulfillment of a prediction concerning the coming of Elijah as well as the coming of the messenger.

Turn to Malachi, the fourth chapter. We were reading the third chapter and the first verse; now, we will look at the fourth chapter, verses 5–6:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” Malachi 4:5–6.

Gabriel said 400 years later that this was to find its fulfillment in the life and work of John the Baptist, and so both of these predictions—Malachi 3:1 and Malachi 4:5–6—are fulfilled in the work of John.

Now to make this very clear, let’s turn over to Matthew, the 11<sup>th</sup> chapter. And this is the text I want you particularly to notice, the words of Jesus Himself on this subject. Matthew 11, beginning with the 7<sup>th</sup> verse. Jesus is preaching and healing and teaching. Some messengers have come from John the Baptist, some of his disciples, asking certain questions and carrying back certain answers from Jesus. The seventh verse:

“And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings’ houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet” Matthew 11:7–9.

Was he a prophet? Was that *all* he was? He was what?

[Audience responds] More.

*More* than a prophet? Yes, more than a prophet.

And you remember when Paul was speaking of spiritual gifts, he said, “But covet earnestly the best gifts...” (1 Corinthians 12:31). And in another verse in the same epistle (1 Corinthians 14:1) he says, “Follow after charity, and desire spiritual gifts, but rather that ye may...” what? “Prophecy.” Was John a prophet? Yes. But he was what? *More* than a prophet. Are all prophets the same, then? No. At least John wasn’t. Let’s read on:

“But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee” Matthew 11:9–10.

Jesus says he was more than a prophet because he was what? A messenger, *My* messenger, God’s messenger, to prepare the way before the Messiah. And so He goes on:

“Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist...”  
Matthew 11:11.

What a statement, friends! What a wonderful statement concerning a simple, lowly, humble man, rated as uneducated by the educators of his time; looked upon as strange and peculiar, living out there in the desert. Those who went to hear him had to go out there in the wilderness, but they came. Multitudes flocked to hear him, and those who accepted his message were baptized. And presently, the Messiah appeared, and John pointed to Him and said, “There He is, the One I’ve been telling you about. I told you He would come. There He is.”

“This is he of whom it is written, Behold I send My messenger before Thy face, which shall prepare Thy way before Thee”  
Matthew 11:10.

“...More than a prophet” Matthew 11:9.

“...Among them that are born of women there hath not risen a greater than John the Baptist...” Matthew 11:11.

Now, I want to go back to Luke 1, and I want you to notice the wording of the scripture there. Let’s see if we can find anything in it that will be of special interest to us today. Luke 1:17:

“And he shall go before Him in the spirit and power of Elias...”  
Luke 1:17.

Was he to be the actual, literal, personal Elijah that had been there in Israel hundreds of years before? No. He was to go in the spirit and what?

[Audience responds] Power.

Power of Elijah.

“...To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord” Luke 1:17.

Well, then the purpose of the work of this messenger, this Elijah, was to get some people ready for what? For the Lord. Did he get them ready? Well, he got some people ready for the *first* coming of Jesus.

But I want to tell you something, friends: the same work, only in a greater degree, must be done today. And that's why, in the 14<sup>th</sup> chapter of Revelation, we see three angel messengers flying with a worldwide message to make ready a people prepared for the Lord. And as the result, we see in symbolic harvest the golden grain gathered by the sickle. And the scripture says it's 'ripe.' 'Ripe' means ready, prepared, mature, perfected. Yes, God today will have a people ready to meet Him.

I suggest to you that it means far more to be ready *today* than it did in John's day. The disciples who John taught still lacked much light, so much so that we read over in Acts 19 that Paul actually rebaptized some of John's disciples after they heard him preach concerning the full truth of the Gospel under the ministration of the Holy Spirit.

John was a great reformer, an inspired prophet, the messenger for that generation to make ready a people prepared for the first coming of Jesus. But I repeat: there was still much for those people to learn and much to be accomplished for them after Jesus came. Is that correct? Yes. But when Jesus comes *this* time, it won't be that way, will it? No. The grain will be fully ripe. God's people will be fully prepared. He that is righteous will be righteous *still*. (See Revelation 22:11.)

Do you begin to see, friends, that there is a work of preparation that must be done today *far* beyond all that John attempted or accomplished? Oh, yes. A people must be made ready who in body and mind and soul are prepared for the coming of the Lord.

Notice the picture in 1 Thessalonians 5:23:

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ”  
Matthew 11:23.

Here's a work for body, soul, and spirit to be accomplished. And he adds:

“Faithful is He that calleth you, who also will do it”  
Matthew 11:24.

Will it get done? Will God have those people ready—prepared in body and mind and soul—blameless at the coming of our Lord Jesus Christ? I’m thankful, I repeat, for that.

Now, I want to ask you something: if it took a special messenger with a special message back there to make ready a people prepared for the coming of Jesus the first time, do you think that anything *less* than that will do today? No. And as God, in and through the work of John the Baptist, restored the prophetic gift which had been absent for many, many generations, just before the first coming of Jesus, so in these latter days, in raising up and guiding a movement which is to make ready a people prepared for the Lord, God restores the prophetic gift again. Acts 2:17–18:

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days my Spirit; and they shall prophesy” Acts 2:17–18.

Now, what’s the purpose of this? Why, the purpose is to get God’s people ready for His coming. In Revelation, the 12<sup>th</sup> chapter, and the 17<sup>th</sup> verse, we’re given a view of those people. You know the text; quote it with me:

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” Revelation 12:17.

And the testimony of Jesus is what?

[Audience responds] Spirit of prophecy.

The Spirit of prophecy.

So—watch the point!—as the prophetic gift was restored just before the *first* coming of Jesus, so, according to the Bible, the clear prediction is it will be restored just before the *second* coming of Jesus. And the purpose is the same in each case: to help make ready a people prepared for the Lord.

Now, watch: what was the specific statement concerning that work of John the Baptist that he was to do in the spirit and power of Elijah?

“...Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee” Matthew 11:10.

And Jesus, in commenting upon that—watch this point—said that the work which John did as God’s messenger made him much more than a what? Than a prophet. Was he a prophet? Yes, but he was what? Much *more* than a prophet.

Now, John himself was certainly far from boasting. He didn’t herald himself or his own accomplishments at all. Turn to the first chapter of John. I want you to notice something very interesting. Some people got excited about what was going on out there by the river Jordan, and a group of investigators were sent out to look the situation over. Do you remember? Yes. John 1:19:

“And this is the record of John, when the Jews sent priests and Levities from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ” John 1:19–20.

“I’m not the Messiah.” Everybody was looking for the Messiah. He said, “I’m not.”

“And they asked him, What then? Art thou Elias? And He saith, I am not. Art thou that prophet? And He answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Elias” John 1: 21–23.

He’s quoting from Isaiah 40:3. He said, “I’m just a voice. I’m no great person. I make no claims to titles.” John had no degrees, no positions, no recognition of any kind. But oh, Jesus said of him (Jesus, the Son of God!):

“What went ye out for to see? A prophet? yea I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee...Among them that are born of women there hath not risen a greater than John the Baptist...” Matthew 11:9–11.

You remember the angel said about him before he was born, “He shall be great in the sight of the Lord.” I wonder, friends, I wonder how we *look* at things, whether we look at things as *earth* looks at them or as *Heaven* looks at them. As Heaven measured men, there hadn’t been a greater than John the Baptist, but as men looked upon him, he didn’t amount to very much. Heaven said, “*This* is My messenger, greater than a prophet; My messenger, which shall prepare the way before thee.”

Now, I'm going to read you something interesting from a simple, quiet statement of a dear woman that in this movement is recognized as having had visions from God. And when we pick up these inspired volumes called the *Testimonies for the Church*, we believe we are receiving that which Jesus sent from Heaven in fulfillment of Acts 2:17–18 and Revelation 12:17 and 19:10.

About 50 years ago in Battle Creek, there were some perplexities in the minds of some as to just exactly what Sister White's position was. There was a great deal of discussion about it and study. And one day, she gave a talk in Battle Creek, and it was published in the *Review and Herald*. You'll find it in this new little book, *Selected Messages*, Book 1. (This is a wonderful book. If you don't have it yet, be sure to get it.) What I'm going to read begins on page 31 of this little book:

“Last night, in vision, I was standing before an assembly of our people...” *Selected Messages*, Book 1, page 31.

They began to ask her questions in the vision. Some of them were questions that indicated that they were perplexed and doubting.

“...I appealed to them, saying: ‘For years you have had many evidences that the Lord has given me a work to do’” *Ibid*.

Then comes this sentence that as I looked at it, I read it again, and then again:

“These evidences could scarcely have been greater than they are” *Ibid*.

Isn't that wonderful, friends? Now, I'm not going to examine all those evidences tonight. That's not my subject. You'll see presently what I'm coming to. But I leave that statement for you to ponder over. The evidences that God has given concerning the inspiration of the prophetic gift in this movement “could scarcely have been greater than they are.” I say that's wonderful. I believe it. I say, “Amen.”

“Some have stumbled over the fact that I said I did not claim to be a prophet; and they have asked, Why is this?”

“I have had no claims to make, only that *I am instructed that I am the Lord's messenger*; that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus.

“Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be His

messenger. 'Your work,' He instructed me, 'is to bear My Word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the Word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make My Word open to you. It shall not be as a strange language.'

"In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and My power shall be with you.

"...Give the light that I shall give you. The messages for these last days shall be written in books, and shall stand immortalized...'

"Why have I not claimed to be a prophet?"  
*Ibid.*, pages 31–32.

Now she gives two reasons. Listen:

"Why have I not claimed to be a prophet? Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word 'prophet' signifies" *Ibid.*

There is the simple statement of fact:

"...My work includes much more than the word 'prophet' signifies" *Ibid.*

And then she goes on paragraph after paragraph, describing that work which God had given her to do: this work of reproofing sin; the work on health reform, temperance reform; the instruction and setting an example on taking orphan children into her home and getting other people to do the same; looking after aged ministers, seeing that they were properly taken care of; helping the sick in the community and in her home; turning her home, at times, into a little sanitarium or hospital. And so on and on, she describes the different phases of work in public speaking, in writing, and in ministry that God had called her to do.

"To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I cannot call myself other than a messenger, sent to bear a

message from the Lord to His people, and to take up work in any line that He points out" *Ibid.*, p. 34.

I say I think that's wonderful, don't you?

Now at the bottom of page 35, in a letter written near that time, speaking of the same point, she says:

"During the discourse, I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty thus to designate myself" *Ibid.*, page 35.

John didn't either, did he?

"Those who boldly assume that they are prophets in this our day are often a reproach to the cause of Christ.

"My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people" *Ibid.*, page 36.

And again on the same page from another letter, addressed to the elders of the Battle Creek church:

"My commission embraces the work of a prophet, but it does not end there" *Ibid.*

Well, there you have it, friends, and as I read that in the light of these texts that we are studying tonight, I said, "Thank God that in this great advent movement we have an inspired messenger, and if we listen to that inspired messenger and to the message which was brought through that inspired messenger, we can be prepared for Christ's second coming, as those who listened to John were prepared for Christ's first coming." What do you say?

One reason that I wanted to study this with you tonight, dear friends, is this: you know, we're in the time when, as God has told us, every wind of doctrine is blowing. You know how winds do—now this way, now that way, now from one direction, now the another. Every wind of doctrine is blowing, and there are ideas afloat (and they didn't start yesterday, of course), and the idea is something like this: "Yes, Ellen G. White was a prophet, of course. She was inspired, in a sense, but then there are a lot of people who are inspired. A minister is supposed to have a certain kind of inspiration when he stands before the people. God is supposed to speak through him, in a certain sense. Of course, Ellen G. White probably had more inspiration than that, *but* Ellen G. White is

not to be compared with the Bible writers. They were *really* inspired—these men that wrote in the Bible. And Ellen G. White’s work is just to explain the Bible, point us to the Bible, and exalt the Bible. Her work is of a lesser order than those prophets back then in Bible times.”

And you know, the interesting thing about what I’ve just said is that a lot of the words I said and the sentences I said are true. But I take issue with the impression that is created by that sort of talk, my friends. I take issue with the impressions created. You know, it’s interesting how words can be used to make certain impressions.

Now before I say what I’m about to say, I want to say something else: the Bible is complete in itself and contains the whole duty of man. It is the test by which every message and every messenger, since Bible days, must be measured and examined. Concerning everyone, we may say:

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” Isaiah 8:20.

And God forbid that we should ever so mix things up as to take the *Testimonies* that God has given in these latter days and exalt them *above* the Bible. No. *False* prophets do that, don’t they? Neither do we take these writings and make them an *addition* to the Bible. Neither the Bible nor the *Testimonies* teach any such thing.

But having said all that, friends, which is supported by both the Bible and the *Testimonies*, let me make very clear that the Bible itself calls for a special message in these latter days to make ready a people prepared for the Lord. And it promises (thank God!) a divine revelation from the skies to help us make that needful preparation. And I thank God there have been and are men in this great movement who have been given eyes to see and minds to recognize and lips to declare that the work of this modern messenger is something more than a prophet of a meager order.

I want to read you a statement from Elder F. M. Wilcox, for many, many years the editor of the *Review and Herald*. He’s sleeping now, but we have his testimony on this matter in this book that he wrote and compiled called *The Testimony of Jesus*, which was published by the Review and Herald Publishing Association. On page 40, after quoting some of these things from Sister White which I have read to you as they’re now found in this new book, he says:

“What relation then may we conclude does the work of Mrs. White bear to the work of the prophets of old? The Lord did not give to her long lines of symbolic prophecy as He did to Daniel and to John the Revelator” Elder F. M. Wilcox, *The Testimony of Jesus*, page 40.

She didn’t have visions of beasts and images and what they represented, did she? No.

“In these days just before the coming of the Lord, these would not be indicated. He did not make her a judge and law-giver as He did Moses, nor a ruler of state as He did David. Rather, she filled the position of a great teacher in Israel as did Samuel, of a great reformer as did Elijah, of a special messenger of God as did John the Baptist” *Ibid*.

What do you say, friends?

[Audience responds] Amen.

I say Amen, too. I thank the Lord for that.

“But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee” Matthew 11:9–10.

If you want something interesting, take another page in this book, *Selected Messages*, Book 1, page 412. This is the last chapter of this book. In it occurs this sentence, which some of you’ve heard quoted sometimes:

“Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, ‘You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message’” *Selected Messages*, Book 1, page 412.

Did you ever hear that statement quoted? Did you ever hear that statement quoted to defend or advance the idea of an offshoot group? Yes, that there’s somebody down here today that’s that Elijah.

But I want to tell you something, friends. Do you remember that after John the Baptist had come and done his work and that work had ceased, that one day Jesus was coming down from the mountain with three of His disciples (Peter, James, and John) and He told them certain things, and they turned to Jesus and said, “Why say the scribes that Elijah must first come?” Do you remember? Do you remember what Jesus answered?

“Oh,” He said, “Elijah’s come already.”

“Come already? And the scribes are still looking for him, and he has come and gone?”

Yes, come and gone. You’ll find that in Matthew, the 17<sup>th</sup> chapter, verses 10–12:

“But I say unto you, That Elias is come already, and they knew him not...” Matthew 17:12.

You know, I was interested to see that those who have compiled and published this book have put at the heading of this little section of the chapter which has the sentence I have just quoted, “The Special Work of Ellen G. White,” and I certainly shall not disagree with it.

Ah friends, I’m inclined to think that we do well to study deeper into Heaven’s evaluation of the wonderful gift which has been placed in this movement, the gift of the Spirit of Prophecy. I believe we have here the work of no ordinary prophet. I believe we have something here that Heaven values very highly. And I think we do no real service to the Bible, to the messages that God has sent in the days of old, when, in an endeavor to exalt *this* volume, the Bible, we depreciate and tend to put off in a corner the inspired messages that have come to us in these latter days. I believe the real appreciation of the Bible *includes* recognizing that the Bible itself calls for the prophetic gift in these latter days in the work of a prophet and much *more* than a prophet:

“...Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee” Matthew 11:10.

Now, I want to give you a little verse in closing in the 10<sup>th</sup> chapter of Matthew, and then I want to hear from you. Matthew 10:40–41:

“He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward...”  
Matthew 10:40–41.

Isn’t that wonderful, friends? You and I can’t *all* be prophets, but bless God, we can receive a prophet’s reward! How? Oh, if we’ll recognize when God sends a messenger and accept what that messenger brings, you and I can enter into the glorious reward of that messenger. Shall we do it?

Oh, listen:

“In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit” *Testimonies for the Church, Volume 5*, page 661.

“As the end draws near and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the *Testimonies*, which God in

His providence has linked with the third angel's message from its very rise" *Ibid.*, page 654.

I trust that from this little study tonight, we have gained a clearer understanding of the nature and influence of the *Testimonies*. I trust that we have a greater appreciation of the work of the messenger of God to the remnant church. Let us never use unwise statements or ill-chosen words in expressing that appreciation, friends. Let us never treat these books as an addition to the Bible, for they're not—certainly not to take the place of the Bible, never in any sense.

The Bible is the yardstick. We have measured this gift by the yardstick, and we find that it's a full 36 inches. We have tested and proved the prophetic gift, and it is confirmed in our hearts. We receive it to carry on its blessed work to confirm us unto the end that we may be blameless in the day of our Lord Jesus Christ.

And so I open the meeting at this time and give you an opportunity to express. And may each testimony be short that many may take part. Are you thankful and glad for what God has revealed in these latter days to help you get ready for the coming of Jesus?

[A testimony service follows. Elder Frazee makes several comments which were recorded.]

If you got ten letters and one of them was a letter, a personal letter from the President of the United States, would you leave that one as the last one to be opened and read? Would you? Would you? I doubt it. Oh, I thank God that there is a message from the King of the universe in these latter days to every soul that will listen. I praise the Lord for these wonderful books: *Steps to Christ*, *Desire of Ages*, *The Ministry of Healing*, *Education*, and two score more. Aren't you glad? Thank God. Thank God.

I mean, it wasn't thought through to get anybody to get any books. I hadn't even thought about that. What I'm most interested in is helping people to study the books they have. But I can't forbear this earnest invitation to you: fill up your shelves with these wonderful books. If there are any of them that you don't have, stop down at the office and get them, and fill up your shelves with these books to give and lend and sell to friends and neighbors and relatives.

You know, the missionary book for this year is this one he was just speaking of, *Love Unlimited*. You've seen the beautiful book, haven't you? Think of it: only a dollar, friends. And you can use that in a wonderful way—with friends, relatives, people of all creeds and churches, and no church at all. Why, they'll just be thrilled! If they have any opportunity at all to appreciate sacred things, it will bless their hearts. I'm thankful for these wonderful volumes.

Well, I have something else to bring you in closing, friends. In the 10<sup>th</sup> chapter of John, Jesus says that He's the good Shepherd and that the sheep for whom He gives His life know His voice and they follow Him. And of course, we understand that Jesus is speaking to us in the Bible, and we understand that He's speaking to us by His Spirit, day to day, impressing our hearts. But we also understand that the testimony of Jesus is the what? The Spirit of Prophecy. The true sheep hear the true Shepherd's voice as they read these inspired volumes.

Thirty years ago, when I was out in San Francisco as a young man helping Elder Tindall in this medical evangelistic work, and we were being trained to give this message as the Spirit of Prophecy teaches us to give it, exalting both the commandments of God and the testimony of Jesus, there was a young man in training with us who later became an ordained minister, and he's carrying positions of responsibility in this movement now in one of our northern conferences.

But in his development as a young worker, he went out during the depression days in a little California city, and there he worked as a self-supporting missionary. He worked by day in a factory to earn his living, and at night he held a series of meetings. And he gave this message, this wonderful message of Revelation, and included in it, he gave this wonderful message of the testimony of Jesus, which is the Spirit of Prophecy.

And there was another young man in that city who didn't know anything about this message, but he came to those meetings. He was a musician playing for the world, using his talents in the music of the world. That young man accepted this message. His name was Herbert Work, and, thrilled with what he found in this message in the Spirit of Prophecy, he wrote those words which have gone around this world, echoed by the King's Herald's—"O, Shepherd Divine."

I have asked three of the girls to sing it for us tonight. Did you know that what this song is written about is the Spirit of Prophecy? Did you know that? Some of you do. Listen, not just for those words (you will hear the words a time or two if you listen), but that's what the whole song is about, my friends. And when you hear it remember this: the reason the Spirit of Prophecy is precious to Seventh-day Adventists is simply this, because it is the testimony of Jesus. If Jesus weren't in it, it would lose all its preciousness. The One who gave us life in creation and the One who redeemed us on the cross has spoken to His children today in these last hours. The Shepherd is leading His sheep. They know His voice and rejoice to follow.

O Shepherd Divine, I know Thou art mine;  
Thy search in the night was for me.  
This bleak world is cold,  
But warm is Thy fold;  
My Shepherd, I follow Thee.

Thy beautiful lamp shineth bright o'er my way,  
Thy glorious light unto Thy perfect day.

Thro' pastures serene,  
Thro' valleys of green,  
My Shepherd, I follow Thee.

O Shepherd divine, I know Thou art mine;  
I hear Thee say, "Follow thou Me."  
Thy message today illumines my way;  
The Spirit of Prophecy.

I thrill at Thy marvelous love to Thy sheep  
The way Thou dost lead to the still waters deep,  
One staff and one rod,  
One fold and one God,  
My Shepherd, I follow Thee.

Praise God for His wonderful love.

Well, now dear ones, as we close this service, perhaps there is somebody here that is needing special help on some point, and you would like to be remembered in prayer.

I want to tell you something, friends: Jesus lives, and He lives to make intercession for you. The One who loved you enough to make you in His image, the One who loved you so much that He died for you, the One who loved you so much that He sent you these wonderful messages, that One is thinking of you tonight, personally, as if you were the only one in this world.

And if there is some burdened heart here tonight that needs some special help and would like to be remembered in prayer, we will bear your name to the Father's throne through Jesus. If you would like to just stand where you are and remain standing a moment, we'll have prayer for you. Is there somebody like that? There are several, and everyone is so precious to Jesus.

If there's another burdened one, we'll be happy, oh, so happy, to take you in the arms of faith to the Father's throne tonight. He says, "Come unto me, and I will give you rest."

Copyright 2021. All rights reserved.

W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)