

# Upon This Rock 1 of 5

#0602

Study Given by W. D. Frazee

There are two prospects ahead of us. One is a very bright prospect. The other is a sad prospect. And they are two sides of the same coin.

Ahead of us is the final deliverance of God's people, the coming of our Lord, and the ushering in of a glad eternity. That's a bright prospect, isn't it? Connected with that is the glorious work of preparing a people for that coming of Jesus. That's a bright prospect. The outpouring of the Holy Spirit in the Latter Rain, the giving of the Loud Cry, the bringing in of multitudes from Babylon into the remnant church, and the sealing of a people in whose lives the life of Jesus is revealed; that's a glorious prospect, isn't it? Yes. We're all glad over that.

But between us and the coming of the Lord, dear friends, is a great time of trouble. The church is looking for that time of trouble, as far as it relates to the falling of the plagues and the persecution that precedes and goes with it. These terrible issues we have been looking at and studying for many years. But the same inspiration through the Bible and the *Testimonies*, which has given us a preview of this time of trouble that we are to experience from persecution, has also clearly revealed that we face a struggle within the remnant church. And I long that every one of us here today shall be so *established* in faith that nothing can move us.

Turn, please, to Matthew 7, the concluding words of Jesus' Sermon on the Mount. Matthew 7:24. I'd like to have you read this scripture with me, please:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" Matthew 7:24–27.

In recent days, a number of us have seen the effect of floods, haven't we? And when an experience like this happens, every time somebody loses his life. But in the flood and storm which Jesus is speaking of, multitudes are going to lose not only their lives, they're going to lose their eternal life. The difference is where they build.

It is suggested that our building should be where? On the rock. That's the whole point of the parable, building on the rock. Now, what is the rock? Christ is the Rock.

"Other foundation can no man lay than that is laid, which is Jesus Christ" 1 Corinthians 3:11.

So the Rock is Jesus. But the whole professed Christian world claims to accept Jesus and to build on Him, don't they? I wonder what it is that makes the difference? Well, the point of the parable is not only hearing the words of Christ but what? Doing them. Those are the ones who build upon the Rock.

Notice that it is connected with the sayings of Christ. So Christ said to the Jews of His day:

"Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46.

Our faith is indicated by obedience, not that we earn or get merit by any obedience. That's been covered and will be covered again and again, and never too often. We can never too often be reminded that we cannot work our way into Heaven. But we can certainly work our way into hell, dear friends. Happening all the time. I pray that God will give us anointed eyes and anointed ears and anointed minds and hearts.

Turn now to Matthew 16, where we look again at this foundation. Here, you remember, Christ was near the close of His ministry in the coasts of Caesarea Philippi. And there, with His disciples, He asked a question, "Who do the people say I am?" What did they say? "John the Baptist, Elijah, Jeremiah or one of the prophets." Then Jesus said to Peter and the others, "Who do you say that I am?" What was the answer? "You are the Christ, the Son of the living God."

Now I want you to notice Christ's answer:

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" Matthew 16:17.

Where did Peter learn that Christ, the Son of man, was the Son of God? Where'd he learn it? Where *didn't* he learn it? What does the text say?

"Flesh and blood hath not revealed it unto thee" Matthew 16:17.

What does He mean flesh and blood have not revealed it unto thee? Man didn't teach you this. The rabbis didn't teach him. Peter didn't learn it from the religious leaders of his day. He didn't learn it from his *own* humanity. He learned it by divine revelation:

“Flesh and blood hath not revealed it unto thee, but my Father which is in heaven” Matthew 16:17.

And every man who learns this blessed truth must learn it by a divine miracle. It is not something that can be learned in the way we learn many scientific facts. This is something that many people do not understand, and they do not reckon with.

Suppose, for instance, we are wanting to teach mathematics. Can a man who is an infidel learn mathematics? Can he? Can he run a computer? Has it been done? Will it be done some more? Yes. So, whether a man is a believer or an infidel, a pagan, or a Christian, if he will learn the facts of mathematics and apply them, they'll work for him whether he believes in God or not. Is that correct?

Some people think that *everything* in the Seventh-day Adventist message ought to be working just like that. They think we ought to be able to take a man and pin him to the wall and make him admit that two times two is four, three times three is nine, and so on: and that every point of our message must be like that. Well, some of our message is like that, isn't it? Yes.

I'm going to read you an interesting statement from *Desire of Ages*, page 455. Now, this is the comment on John 7:17. Keep your place in Matthew with your left hand and with your right hand, turn over, please, to John 7:17, because I want you to get a point right here at the beginning of this series of studies which is vital to our understanding of the whole series. Will you read, please, verses sixteen and seventeen of John seven:

“Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” John 7:16–17.

What's that little word at the beginning of the 17<sup>th</sup> verse? “If.” A tiny little word. It indicates a what? A condition. Well, I don't like conditions. But they're there, aren't they? Are the promises of God conditional? Yes.

“If any man will do his will, he shall know of the doctrine”  
John 7:17.

“Well, can't I know if I won't do?”

No. Some *things* God makes plain so that nobody can question it. But there're *many* things (Don't miss it!) and vital things, which can only be understood if I have a willing mind, an obedient heart.

Now, I have a comment in *Desire of Ages*:

“The perception and appreciation of truth... depends less upon the mind than upon the heart” *The Desire of Ages*, page 455.

What does perception mean? Understanding it. What does appreciation mean? Liking it, loving it, responding to it. And both; don't miss it.

"The perception and appreciation of truth... depends less upon the mind than upon the heart. Truth must be received into the soul; it claims the homage of the will. If truth could be submitted to the reason alone, pride would be no hindrance in the way of its reception. But it is to be received through the work of grace in the heart; and its reception depends upon the renunciation of every sin that the Spirit of God reveals" *Ibid*.

Ah friends, we're in a great controversy. It began way back there before the world was made, and it's still on. We're rapidly approaching the great climax of it all. And listen, if things could be proved merely by a scientific demonstration, then Lucifer himself could be converted and brought back to God. Don't forget it. But the One who knows says that genuine rebellion is incurable. Oh, how we should pray, then, that God will not merely help us to see truth but appreciate it; not merely understand facts, but follow the light.

"If any man will do his will, he shall know of the doctrine"  
John 7:17.

Perhaps I ought to say right here, at the beginning of our study: During these five studies that we're having together, somewhere along the line, the Spirit of God will bring something to your mind and heart. It may be something that's read from the Bible. It may be something the speaker points out. It may be something else that the Holy Spirit brings to your mind in applying the principles; the speaker has not mentioned it. Whatever it is, whether from the words of the speaker or the Spirit speaking to your own heart, something will be brought to your mind and heart, and you will make a decision. The man or the woman sitting next to you may not know it, but you will make a decision. And the decision you make will not be simply a matter of deciding, because an argument has been presented that convinces you. The decision you make will depend upon your own heart's response to the Holy Spirit.

A few weeks ago, I had a telephone call from a man nearly a thousand miles away. And he said, "Brother Frazee, my conference president has asked me to call you and see if you'd be willing for me to come down and spend a bit of time with you."

I said, "What's your problem?"

And he said, "I cannot preach some of the doctrines of Seventh-day Adventists."

He mentioned some of them. You can imagine what they were.

"Well," I said, "Brother, I don't know whether or not I can help you." I didn't want him to take that long trip and expense to himself and the conference, just to waste it.

I said, "I don't know whether or not I can help you. Let me be honest with you. Whether you get help on these points that you are in doubt over depends upon how much you want it. You see, I've been through this again and again, and I know there comes a point in the study of these things when, if you want to doubt, you doubt. And there's no way in Heaven or earth I can convince you. God Himself can't. On the other hand, the evidence is there if you want it."

This denomination is coming to the crisis right over these points, my friends. The decision you make, personally, will depend, not so much upon the argument, not so much upon the evidence. It will depend upon the Spirit in your own heart. That's what I've read here. And that's what I plead with your hearts that God may keep us in a loving attitude, a willing attitude—I don't mean toward the speaker—I mean toward the Spirit of God, toward the Savior.

Now we're back in Matthew 16. What did the people say that Jesus was? A bad man? A what? A prophet. They were willing to recognize Him as a great man. He worked miracles. He did many marvelous things. But they did not recognize Him as what? The Messiah, the Son of God. Who did recognize Him? Peter and his brethren. And Jesus said, "Now Peter, remember, you didn't get this from flesh and blood. You got it by a divine revelation. And I want to tell you something, Peter, upon this Rock, I will build My church, and the gates of hell will not prevail against it."

The church, then, is built where? On the Rock. The church is built up of what? What makes up the church? People. Does each church member have to be built on the Rock, or is it enough to belong to a church that is built on the Rock? No, every one of us must build upon the Rock personally, individually. Have you built on the Rock? You say, "Sure." Now I want you to examine yourself, dear friends; see whether you've built on the Rock.

Notice two expressions in what we have just read here. What did Jesus call Himself in the thirteenth verse? The what? Son of man. Was He? Do you believe that? All right. Now, what did Peter call Him, in the sixteenth verse? The Son of the living God. Was He? Do you believe that? Do you understand it? No, you don't. You may nod your head, but you weren't listening. Listen, friends, nobody fully understands or comprehends how a person could, at one and the same time, be the Son of man and the Son of God. That's a mystery. Doesn't the Bible call it a mystery?

"Without controversy great is the mystery of godliness:  
God was manifest in the flesh" 1 Timothy 3:16.

And upon this Rock, I will do what? Build My church. Now, through the ages, Satan has sought to confuse minds and delude minds, and deceive them, and divert them by endless discussions regarding this mystery on the fact that Christ the Son of man is the Son of God, that Christ the Son of God is the Son of man. And I am not seeking in this series of studies to go into that.

I am leading you to that point and suggesting two things: First, that it's a mystery that we need to study *all* through eternity and will study all through eternity.

The second is, we must be prepared to believe more than we understand. We do not believe because we understand. We understand because we believe. What do we believe? We believe what Jesus says. Does He say He's the Son of man? Yes. What do I say? I believe it. Does He say He's the Son of God? What do I say? I believe it. And no scientific question, no doubt, no argument, philosophical or theological, must shake my certain faith in those two great truths, which are blended into one—that Christ the Son of man is the what? The Son of God.

“You mean that carpenter is the Son of God, who existed all through eternity? Why, we watched him grow up here in Nazareth. We know his older brothers and sisters. We watched him come and go on the trails and streets. He may be a great man, He may be able to work miracles, but he's *not* the Son of God. He didn't come down from Heaven, like He said.”

Turn over to John 6. Remember, in the sixth chapter of John, this feeding of the five thousand. The multitude were so *thrilled* with that marvelous miracle that the growing interest in Christ found expression that day in deciding it was time to do what? Make Him king. He would lead them against the Romans. He would establish a kingdom here and make Jerusalem the center of a *universal* empire. They had great dreams.

Was Christ interested in that? No. He'd come to do what? Establish a spiritual kingdom. He made that plain the next day at the synagogue at Capernaum.

Now, look here at John 6:41:

“The Jews then murmured at him, because he said, I am the bread which came down from heaven” John 6:41.

Would you read the 42<sup>nd</sup> verse with me?

“And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven” John 6:42.

Did He come down from Heaven? Do you believe it? Well, was it a fact that they had watched Him grow up in Nazareth? Was it a fact that he was born down there in that manger? Well, how, then, could it be that He says, “I came down from Heaven?” Do you understand it? No, you *don't* understand it, friends. No, you don't. And if you think you do, then I know you don't.

Don't misunderstand me. I'm not suggesting that we shouldn't *study* it. But bless the Lord, friends, some of you have ridden on the ocean, but you never got over all of it. You know you didn't? The oldest captain who sailed the seven seas all his life has never seen a hundredth part of the ocean, has he? It's *big*. And that's one little planet in this universe. But here we're dealing with an *infinite* mystery. Study it? Oh, yes. Keep studying it. But let's be careful that we don't try to *bind* it and *bound* it and miss the blessing of the miracle in our hearts of Christ in you, the hope of glory.

Now, the Jews stumbled over the fact that Christ claimed to be what? The Son of God. And yet, they knew He was what? The son of Mary. They stumbled at that stumbling stone.

Jesus said, "Upon this Rock, I will," do what? "Build My church." I ask again, have you built on it? Have you built on this fact? Let me ask it in another way. The humanity of Christ, is it a problem for you in believing in His divinity? Was the fact that He walked this earth as a man, does that in any way limit your appreciation of Him as the divine Son of God? But we're not through with this study. That's the beginning, not the end.

Let's turn over now to 1 Peter 2. Peter is the one who heard these words there in Caesarea Philippi. And Peter is the one whom Jesus used to write down these words:

"To Whom coming..."

That's to Jesus.

"As unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" 1 Peter 2:4–5.

Now, will you read verses six to eight with me?

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious" 1 Peter 2:6–7.

Just a minute. Who is He precious to? To those who believe. All right, read on:

"But unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed" 1 Peter 2:7–8.

You mean the same stone can be either a building stone or a stumbling stone? That's what the Bible says. Was this true with Jesus? Oh, yes. That's what it's talking about. He came, and Peter and the other disciples accepted this marvelous, mysterious fact that the One who looked like a man, and was a man, was also indeed who? The Son of God, God Himself in Christ. They built upon it, and that's what built the church. But the Jewish nation, as a nation, rejected it, because to them, it was a stumbling stone. They knew He was a man, therefore they could not accept Him as God.

Now, this same mystery, which is in the nature of Christ, is in the Bible. Look here at 2 Peter 1:21. All together:

“For the prophecy came not in old time by the will of man:  
but holy men of God spake as they were moved by the  
Holy Ghost” 2 Peter 1:21.

Is the Bible the word of men or the Word of God? Is it? How come that Isaiah, then, sounds different from Moses, and Paul sounds different from Jonah? If you have read the Bible very much, and somebody starts reading, you say, “That sounds like Peter,” some other part, “That sounds like John,” even if you don’t know where the chapter is. Am I correct? Well, what is it? Is it the word of men, or the Word of God?

Well, let’s go back to where we were in Caesarea Philippi:

“Whom do men say that I the Son of man am?” Matthew 16:13.

Was Christ the Son of man? He’s also what? The Son of God. Is the Bible the word of men or the Word of God? Which is it? Is it the word of men or the Word of God? Is it both? Some of you are nodding your heads that it’s both. Let’s think it through, dear friends.

Does Isaiah write like Jeremiah? Does Moses write like Samuel? Does Peter write like Paul? Oh, no, they don’t. Do you believe it’s the Word of God? How can it be the Word of God and still be the word of men? That’s the mystery—that’s the mystery. Well, I asked you to bring *Great Controversy* and Volume 1 in *Selected Messages* with you, didn’t I? Well, look at *Great Controversy*, in the introduction written by the author, the third paragraph of that introduction:

“The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all “given by inspiration of God” (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language”  
*Great Controversy*, page 6.

Those who are not thoroughly established in this are going to be shaken in the coming storm. This is it. The humanity of the Bible *must not lessen* our faith in the divinity of the Bible. And our faith in the reliability of the Bible must not rest upon the fact merely of its divinity. We must understand that there’s a union of what? The divine and the human. Now, let’s see how far this can take us. Take your *Selected Messages*, and turn to page 17. What is that interesting line in the middle of page 17 that starts with “I”?



“I take the Bible just as it is, as the Inspired Word”  
*Selected Messages*, Book 1, page 17.

Do you? *Do you?* Are you sure?

“I take the Bible just as it is, as the Inspired Word” *Ibid.*

Well, right across the page, notice the last line of that paragraph, the last sentence, starting “No man.” No man can do what?

What?

[Audience] Improve

Oh yes, they can. They’re doing it all the time. What?

“No man can improve the Bible by suggesting what the Lord meant to say or ought to have said” *Ibid.*

Next paragraph:

“Some look to us gravely and say, ‘Don’t you think there might have been some mistake in the copyist or in the translators?’” *Ibid.*

No, I don’t believe there is a single mistake from Genesis to Revelation. I believe every word is inspired, just the way God said it, like the Ten Commandments. Am I on the Rock? No, I’m not on the Rock. I got off the Rock. And some of our friends in other churches who *think* they are battling for the inspiration of the Bible do not understand this subject. The Bible is a blend of what? The divine and the human. And you notice that this paragraph makes room even for possible what? What’s that word that we don’t like? Some mistake.

“‘Don’t you think there might have been some mistake in the copyist or in the translators?’ This is all probable” *Ibid.*

Oh, no. God wouldn’t let that happen. Well apparently, He could let it happen.

(I want to stop here right now and take just a minute or two, to exercise you. Just put down your books and stand up. And I have some more to feed you.)

Notice this wonderful promise in the last sentence of that paragraph. What are the first three words of it? All the mistakes.

“All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth” *Ibid.*

Isn't that nice, friends? Then when I take the Bible as this says, just as it is, as the Inspired Word, I *know* that it's the Word of the living God, and I know that it has God's truth for me: and I know that if I'll take it and believe it, it'll save my soul, as I follow it. Is that right? And I'm not worried about these doubts and questions that people raise.

“Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God” *Ibid.*

Back to *Great Controversy*, then we'll come back to *Selected Messages*.

“God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write” *The Great Controversy*, “Introduction,” page 6.

Did He? How come, then, that Luke copied from Mark? Or did he? How come Matthew, Mark, and Luke have some verses that are just almost alike? Did the Holy Spirit inspire all of them? Well, they wouldn't copy from one another, if they were all inspired, would they? We must understand the *nature* of inspiration, friends. God doesn't take the prophet and use him like a spirit medium, with slave writing. If God wanted to do that, He wouldn't even need a prophet. God wants to use not merely the *hand* of the prophet, but the what? The *mind* of the prophet. And what kind of a mind is that mind? A human mind, isn't it?

“He guided the mind...

(The human mind of the prophet)

“in the selection of what to speak and what to write” *Ibid.*

Now, will you read with me the next two sentences?

“The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven” *Ibid.*

Let's stop on that a minute. What are those three little words, right in the middle of that sentence that I want to emphasize? Nonetheless. What does that mean? It means none-the-less—nonetheless. What is it that's nonetheless?

“The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven” *Ibid.*

Is the Bible God's Word to me just as much as if God had written it with His own hand, like the Ten Commandments, and sent it down by special delivery and put it in my hands? Would it be more reliable and helpful to me if He had done it that way? No, no, because this says the treasure is entrusted to earthen vessels, yet it is what? Nonetheless from Heaven, not even one percent less. Do you know why God did it this way? It's the way He wanted to do it, friends. He could do it anyway. Do you know why He did it? He wanted to get next to *us*—the same reason He sent Jesus down here to take our humanity.

Let me illustrate it. If any of you have been over in the South Pacific—I haven't, but if any of you have—you've heard in some of those islands over there, the natives talk in what kind of English? Pidgin English. Do you know what some of the missionaries have to do? They have to learn to talk pidgin English. Can they give the Gospel in pidgin English? Sure, they can. Why do they talk pidgin English? Because the people that they are trying to reach, understand pidgin English. That's why. You and I listening to them would say, "Well, that's a great way to talk. I think I can do better than that." Well, you could do better here, but you won't do as good over there.

God speaks in the language of men is because He is trying to reach men, dear friends. And if something in Moses or Paul doesn't reach you, remember there are sixty-six books in the Bible, and somewhere there is something there that's written with your name on it. I am not trying to suggest that we don't need the whole Bible. We do. I don't understand it all, but I understand enough to be saved. What do you say? And I understand enough to know that this is the way God wanted it to come. He wanted it to come bearing the marks of humanity because He's trying to *reach* humanity. That's the way He sent Jesus, and that's the way He sent the Bible.

All right. Now we are back to *Great Controversy*. All together:

"The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth" *Ibid*.

But, the critic doesn't see it that way, friends. He begins to tear it apart. He can prove to you that this and this and this show the influence of this idea and that idea, and so he *discounts* it.

Now I want to tell you, friends, *whenever* a man begins to discount it, no matter whether he discounts it one percent, or fifty percent, or a hundred percent, doesn't really make that much difference, because mark you this: if the Word of God is so unreliable that I either have to dissect it myself to find out what's truth and what's error, what's fact and what's fiction, what's human and what's divine, what I can count on and what I can't, or I either have to do that myself, or I have to depend on somebody who knows a lot more than I do to do the dissection, then what is the Word of God to me? It's not a Rock to build upon. I'm not on the Rock at all. I'm down in the sand, the shifting sand of human ideas and opinions. And every

generation that comes along finds new quibbles and new points to question, to doubt and call it knowledge, call it science, call it what you will.

Thank God for the simple heart of a child to believe what God has said. But remember, that does not deny the humanity of the Bible.

Now, pick up quickly in the next paragraph:

“The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will” *Ibid.*

What’s infallible? Was Moses infallible? What? Was Samuel infallible? Was David infallible? Not a man who wrote the Bible was infallible. How in the world can we take, then, the writings of men who were not infallible and say the writings are infallible? That’s the mystery, friends. That’s the Rock. And you either *build* upon that, or you *stumble* over it.

Well, let’s go back to *Selected Messages*, Book 1, page 23.

Along in the 1880s, a prominent man among us (you can find this in the footnote, at the bottom of page 23) wrote a series of articles in the *Review and Herald*, advocating that there were differences in degrees of inspiration; some books of the Bible were more inspired than others. Notice what the testimony said:

“Both in the [Battle Creek] Tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the *Review*, neither did He approve their endorsement before our youth in the college. When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness”  
*Selected Messages*, Book 1, page 23.

And no matter how learned the dissertation on this question, my friends, it’s still foolishness, and you and I should be afraid of every effort to *dissect* the Bible. Be afraid of it.

“God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this” *Ibid.*

So, does God set men at the job of dissecting the Bible? Does He inspire—(Don’t miss my sentence. I want to measure my words)—does God inspire the research which comes up with the conclusions that there are some things in the Bible which are not reliable? Does He inspire that research? No, He doesn’t,

friends. And I care not how scientific it may claim to be. God warns us off of that ground.

The top of page 17:

“Those who think to make the supposed difficulties of Scripture plain, in measuring by their finite rules that which is inspired and that which is not inspired, had better cover their faces” *Ibid.*, page 17.

Then the last sentence of the next paragraph:

“When men, in their finite judgment, find it necessary to go into an examination of scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us” *Ibid.*

Now, this last sentence that I’ve just read is going to save somebody here, hours of time. It won’t be necessary for us to wade through learned dissertations, dissecting inspired writings, in an effort to determine what is inspired and what isn’t.

You know I thought about it, friends. You remember the last letter Paul wrote from the dungeon? He said to Timothy, “Timothy, preach the Word. The time is coming when they won’t endure sound doctrine.” And he went on and said, “Do the work of an evangelist.” And then he said, “Now, listen, Timothy, when you come, I wish you’d bring my coat with you, that I left with Carpus.” You remember that, don’t you? Was that inspired? Do you think God gave Paul a vision there in the dungeon, to tell him to tell Timothy to bring his coat? Now, you can start from there, friends, and get to perdition by beginning to cut out and cut out and cut out.

What should we do then? Take it all, friends. It’s the Word of God. Was God interested in Paul’s coat? Why, of course, He was. Do you think He gave him a vision? I doubt it. Paul’s mind could handle that without a vision. He was cold there in the dungeon. But when men begin to quibble (Do you get my point?) and to say, “Oh, I don’t think that *that* is the Word of God; Paul just wrote that in there,” you see where we’re getting, don’t you now friends? All right.

Now the Rock is what? Jesus. Jesus, the Son of man, and the Son of God. The Jews stumbled over the humanity of Christ. But the apostles built on that—that the Son of man, and the Son of God are the same One. They accepted the Son of man as the Son of God. That’s salvation.

The religious world has gone clear away from the reliance upon the Bible as an inspired, infallible revelation because they have dissected it. In their attempts to emphasize the humanity of it, they have lost the reliance on the Divinity. But the humble, believing child of God recognizes in it the message from Heaven. And it is nonetheless from Heaven.

Now, I want you to turn to the last book in the Bible, Revelation 12:17. Altogether, please:

“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.

Who is the dragon? The Devil. He’s what? Wroth. What does that mean? Angry. Who with? The woman, the church. And went to make war with the what? The remnant. The remnant are the ones who remain, friends. Oh, I hope you’ll be among them. I want to be. They stay. When the winds blow through the thrashing floor, they remain. And they are known in this wicked world of rebellion by two great marks: they keep what? They keep the commandments of God, and they have the testimony of Jesus Christ. Do they?

It’s an interesting thing, friends, that these are the two *special* marks of the Devil, right now, in this denomination. Right now, these two points: Can the commandments of God be kept? This says they do what? They keep the commandments of God. Second, they have what? The testimony of Jesus? Do they? Now, if I understand language, friends, this means that the remnant church today will be distinguished by two great facts: the keeping of the commandments. That points especially to which commandment? The Sabbath, because that’s the one universally disregarded.

But second, and oh, this thrills my soul, the remnant church will be distinguished as a church to whom Jesus speaks. They have what? The testimony of *Jesus*. They have the testimony of Jesus. What is a testimony? What does it mean, a testimony? A witness. Is Jesus the faithful and true witness? Is Jesus speaking to the Seventh-day Adventist church? Well, if He isn’t, friend, let me know please, so I can get out and find the church where He’s speaking. I want to be where Jesus is testifying. I want to listen when the true Witness speaks, don’t you? And the testimony of Jesus is the Spirit of Prophecy (Revelation 19:10). Do you believe that?

“Well, Brother Frazee,” somebody says, “Don’t you know about all the translations, they don’t all give it the same? No, they don’t, friends. And right here is one of these places where I must remind you what I told the man. You can believe if you want to believe. You can doubt if you want to doubt. God is not going to take any man and twist his arm. God will not *make* us believe any more than He will make us obey.

But friends, I’m so thankful that every childlike child of God can and will recognize the voice of Jesus, not only in the Bible but in the writings of the Spirit of Prophecy. Oh, I hope you’ve all found that true in your own heart.

It would be interesting if we had a cross-section of the thinking of this audience right now. Brothers and sisters, I appeal to you, for Jesus sake, dig deep and put your foundation on the Rock, because the same Jesus who came here and tabernacled in humanity—divine and human blending—the same Jesus who spoke

through the all the Bible, from Genesis to Revelation, in that blending of the divine and human, has in these latter days, in this judgment hour, spoken to His remnant church through the gift of prophecy. The testimony of Jesus is what? The Spirit of Prophecy.

But listen, was Ellen G. White a human being? Was she infallible? No. Did she say she wasn't infallible? Yes, she did. Sure. Don't you know that she said she wasn't infallible? Sure, she did. Page 37, *Selected Messages*, Book 1:

"In regard to infallibility, I never claimed it; God alone is infallible" *Selected Messages*, Book 1, page 37.

That's all a lot of people want. They run off with that, and that gives them license to discount everything that's in *Volume 1* and all the other volumes, and any of the books, because she didn't claim to be what? She *wasn't* infallible, friends. She was what? She was human.

But is the testimony of Jesus infallible? Is Christ infallible? Is Christ *speaking* to the remnant church? Can you build upon that foundation? Are you *sure* when you open *Volume 1* or *Volume 3*? Can you kneel down by your bed and with the open Bible at one side and the volumes of the *Testimonies* on the other, say, dear Jesus, speak to me? I want to tell you, friends, that is either the true position or else that's idolatry.

Are we criticized, we Seventh-day Adventists, by some, as making Sister White a kind of a God or a Pope or something like that? Are we? Well, if she's a Joseph Smith or a Mary Baker Eddy, that's what we're doing. But if the same Jesus who visited John on Patmos, and gave him the revelation, has visited Portland, Maine; and Dorchester, Massachusetts; and Battle Creek; and St. Helena; and Avondale; and appeared to His servant, Ellen White, and told her what to write, and given her the message, then I want to listen. What do you say?

Well, we're going to close at this point and pick it up tonight when we have our second lesson. But may I suggest (I know we have many things to think about) that you study these first 58 pages in *Selected Messages*, Book 1.

Shall we stand?

Heavenly Father, I pray that Thou wilt rightly interpret to our hearts the things we've studied together this morning. Give us, not merely keen minds, give us loving and obedient hearts. Give us the childlike faith that recognizes in the Son of man the Son of God, that recognizes in the writings of Moses and John and all their brethren, the Word of the living God. And that can see in the messages given through Thy frail servant in these latter days, the testimony of Jesus. We ask it in His name who died for us. Amen.

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