

# Upon This Rock 2 of 5

#0603

Study Given by W. D. Frazee

Turn, please, in your *Great Controversy*, to page 478, the next to the last sentence on the page:

“It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people”  
*Great Controversy*, page 478.

Do we pray for revival? Well, we must preach the law of God, then.

Somebody says, “Well, just preaching the law won’t do it.”

The law is our schoolmaster to do what? Lead us to Christ, that we might be justified by faith. Any attempt to shortchange us, to cut across lots, instead of going around the corners, will not accomplish it. The law and the gospel belong together.

I have been thinking today, dear friends, why should any of us not value these two precious marks of the remnant church: the commandments of God and the testimony of Jesus? Will you repeat with me the text we closed with in our last study, Revelation 12:17?

“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.

You see, Jesus says:

“I am the light of the world: he that followeth me shall not walk in darkness” John 8:12.

But how does He *reveal* His light?

“The commandment is a lamp, and the law is light” Proverbs 6:23.

The testimony of Jesus is light, which is the Spirit of Prophecy.

“Ye do well that ye take heed, as unto a light that shineth in a dark place” 2 Peter 1:19.

So, Jesus reveals His light for His people through His law, which is light; through His testimony, the Spirit of Prophecy, which is light. Now, outside of these, there is how much light? Isaiah 8:20:

“If they speak not according to this word, there is no light in them” Isaiah 8:20.

So, the remnant church has the light of God for this last generation. Oh friends, let's walk in the light and rejoice in it, and get more and more because it's as we walk in the light that it shines brighter and brighter.

This morning, we were studying this question of the Rock on which the church is built. And it's who? Christ, Christ as revealed as the Son of man and the Son of God. Is that right? Yes. It takes both. If He were not the Son of God, we would have only a human sacrifice. But if He were not the Son of man we would not have the wonderful example that we have. To be our High Priest, He must be acquainted, by personal experience, with what we go through. And so the humanity of the Son of God means everything to us, we're told. Christ, the Son of God, is the Son of man.

What did the Jews do with the humanity of Christ? What did they make of it? A stumbling block, a stumbling stone, a rock of offense. What did we find which the religious world has stumbled over? The humanity of what? The Bible, the scriptures. That union of the divine and the human which was in Christ, did we find this morning that it was also in the Bible? The Bible is the Word made flesh, dwelling among us. God comes down and talks in the language of men. Even if it's like pidgin English, He talks in words that we can understand.

You remember that the inspired page calls it the imperfect expression of human language. Human language is not adequate, but it's the best thing to get to us because that's what we talk and read—the human language. When we get to Heaven and understand the language of Heaven, we'll understand a lot of these things better. But in the meantime, it's important that we *get* there.

While as children, we talk as a child and understand as a child, yet the child, understanding what it can, and progressing, finally reaches the adult stage of life. I want to reach that, spiritually. What do you say?

We began to develop the thought, this morning, that just as the religious world has stumbled over the humanity of the Bible, you and I, as members of the remnant church, must be careful that we do not stumble over the humanity of the Spirit of Prophecy. We should take your *Volume 5*, page 691. Now, I wish you would put down in your notes the entire chapter of which this is the climax. It starts on page 654. Perhaps we should take just a moment on page 654, and then we'll turn to 691. What's the name of the chapter? “The Nature and Influence of the Testimonies.”

“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 work of the third angel's message from its very rise" *Ibid*.

Is it more important for our converts today, as they come into the remnant church, to understand the Spirit of Prophecy than it was even a hundred years ago? Or 50 years ago? Yes, it is. Are we doing it, brethren? There is the challenge.

This chapter, as I say, merits close study. It deals with many of the objections to the Spirit of Prophecy, that we as workers hear, among ourselves and from church members. It deals with the question of whether it's *all* inspired or only where she says, "I saw." It deals with the question of whether the articles in the papers, like the *Review and Herald*, are inspired, or only the nine volumes of the *Testimonies*. It deals with many, many questions.

And then on page 691, the messenger to the remnant makes this earnest appeal:

"And now, brethren, I entreat you not to interpose between me and the people, and turn away the light which God would have come to them" *Ibid*.

How could brethren, Seventh-day Adventist brethren, interpose between the prophet and the people, and turn away the light? Listen to the next sentence:

"Do not by your criticisms take out all the force, all the point and power, from the *Testimonies*. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven and what is the expression of mere human wisdom" *Ibid*.

This is a powerful paragraph, friends.

What do you think about when you hear that word, "dissect?" Yes, an autopsy. That's right. A medical student takes a human body and dissects it, dissects out the muscles, the blood vessels. What's that for? For the purpose of studying certain things. It has its place. But I want to tell you something, dear friends, whenever you have a body fully dissected, you have what kind of a body? A dead one. Don't forget it.

God has warned us off of the ground of trying to *dissect* the nature of Christ. He has warned us off of the ground of dissecting the Bible. He has warned us off of the ground of dissecting the Spirit of Prophecy. And all the research papers in the world to the contrary don't make a bit of difference, my dear friends. God is indignant over the *insult* to His Holy Spirit manifested in dissecting inspired communications. God is indignant about it. Read this whole chapter, and you'll see what I mean. And this is an experience that every member of the remnant church who goes through to translation is going to be fully settled in—have done with all this dissection of inspired communications, whether in Christ Himself; through His Word, the Bible, or through His testimony, the Spirit of Prophecy.

Well, this is so important, I want to back up and read this and go on:

“And now, brethren, I entreat you not to interpose between me and the people, and turn away the light which God would have come to them. Do not by your criticisms take out all the force, all the point and power, from the *Testimonies*. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven and what is the expression of mere human wisdom. If the *Testimonies* speak not according to the word of God, reject them. Christ and Belial cannot be united. For Christ’s sake do not confuse the minds of the people with human sophistry and skepticism, and make of none effect the work that the Lord would do. Do not” *Ibid*.

Will you read this sentence with me?

“Do not, by your lack of spiritual discernment, make of this agency of God a rock of offense whereby many shall be caused to stumble and fall, ‘and be snared, and be taken’” *Ibid*.

Here you see, this identifies it as the stumbling block to the remnant church. As the humanity of Christ was the stumbling block to the Jewish church, as the humanity of the Bible has been the stumbling block of the modern religious world, the so-called Christian world, so the humanity of the Ellen G. White writings is the stumbling block to multitudes. But my dear friends, there is an alternative. It doesn’t need to be a stumbling block. What did God give us this rock for, to stumble over? Do what? To build on. Oh, isn’t it a strange thing that the very thing which is a stumbling block to one is most precious to another person? Let me say it the other way. Isn’t it a strange thing that this precious gift of the Spirit of Prophecy, which to some is the great confirming evidence that this Sabbath-keeping movement is indeed the one spoken of in Revelation 12:17; isn’t it a strange thing that this great confirming gift which brings joy and delight and assurance to those who accept it, becomes the stone of stumbling and the rock of offense to somebody else?

As I pointed out this morning, the difference is not in the evidence. The evidence is here, clear and convincing. But God has never, never, never put Himself in the position of making a person believe. He gives evidence for those who desire to please Him. He will not twist my arm and make my muscles obey Him. He will not twist up here [my head] and make my mind admit. No, no. He waits at the door. “I stand” and do what? “Knock. If you open the door, I’ll come in,” He says. This is true of the personal Christ, this is true of the Bible, and it is true of the writings of the Spirit of Prophecy. Step by step, the courteous Christ, so polite, with divine deference and consideration—He waits. He says, “I’ve led you so far, I’ve shown you so much. Will you come any farther?” Will you? Oh, let us not keep Him waiting. What do you say, friends?

Now I have something tonight to study with you, which, if God's Spirit can anoint our hearts as we study together, can be a great blessing to somebody here. Oh, I hope it will be to you, my friends.

Let's turn to 2 Peter 1, beginning with the 16<sup>th</sup> verse. What does Peter say in that 16<sup>th</sup> verse, that we haven't followed? "Cunningly devised fables," myths, schemes.

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well-pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" 2 Peter 1:16–18.

Peter here brings the testimony of an eyewitness. He says, "We saw Christ glorified on the mount of transfiguration. We heard the voice of God, the Father, acknowledging Him as the divine Son. So we're not telling you fibs. It's not something we made up, no deception to it. We saw it. And that is a pledge of His coming in glory at the end of time."

The 19<sup>th</sup> verse, all together, will you read with me:

"We have also a more sure word of prophecy; where unto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" 2 Peter 1:19.

What does Peter say is even more sure than what I can see with my eyes and hear with my ears? What is it? The sure word of prophecy, more sure than what we see with our eyes or hear with our ears.

But now, notice the next expression in the 20<sup>th</sup> verse. What are the next three words? Knowing this first. If prophecy (Don't miss this!) is to be to us a light more sure than eyesight or what we hear with our ears, there is something, Peter says, that we must know first. When do you know the thing, according to Peter? When must you know it? First. This is primary, elementary.

"Knowing this first that no prophecy of the scripture is of any private interpretation. 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 1:20–21.

What is it that I must know in order for prophecy to be so certain, that I'll take it against every other evidence? I must know that no prophecy of the scripture is of any what? Private interpretation. I wonder what a private interpretation is.

"... no prophecy of the scripture is of any private interpretation"  
*Ibid.*

And I've got to know this *when*? *First*, before prophecy can be that *certain* to me. So that it's a light shining in a dark place.

Now I wonder what this private interpretation is. Let me ask it another way. I wonder what the interpretation is that is *not* a private interpretation. Well, there are some people who say, "Well, the Bible doesn't need any interpretation, just take what it says."

And how many churches do we have? How many denominations? It runs into the hundreds, doesn't it? Let's get a little closer home. Have you ever heard of more than one interpretation for Daniel 11? I could go on with quite a list of things, couldn't I? I wonder what a private interpretation is.

You know, I preached my last sermon on the 11<sup>th</sup> chapter of Daniel about 52 years ago. Don't misunderstand me. I don't mean I quit studying it. I've been studying it. But I believe there are so many things that are absolutely certain and established and infallible, that I ought to preach, that I haven't had time for some other things. And the king of the north is a very interesting subject.

But I'll tell you how I happened to quit preaching about it. I was brought up in the church, and when I was a boy, I was very much interested in history and the Bible. And I just loved *Thoughts on Daniel and Revelation*, by Uriah Smith. I still do. But I never knew that there was any interpretation of the king of the north, except Turkey. I never even heard that there was any such thing. And so I preached it just like I had heard it from other preachers, just like I had studied it. When about that time, somebody placed in my hands a tract, written by a man who had been editor of *The Signs of the Times*, on the king of the north, as presented by James White. Some of you know what he presented. What was it? The papacy. Well, when I read that tract, you know what I said? Well, I said, "I don't know whether the papacy is the king of the north, but at least I'm not sure that Turkey is, after reading this." And I said, "Why in the world should I expose an audience to anything, except the infallible, certain, established truth of God? Preach the Word."

Now, remember, it doesn't mean that I quit studying the king of the north. I've read quite a number of things on it. I'll keep studying it. I'm watching things which are happening in the religious and political world. It's all very interesting.

But friends, a Seventh-day Adventist preacher is not ordained to be an interpreter of prophecy. Uriah Smith's interpretation of the king of the north was a private interpretation, wasn't it? James White's interpretation of the king of the north was a what? A private interpretation. They had a right to it. Sister White counseled her husband to not make an issue of the matter.

You say, "Why in the world didn't she tell them which was right?"

I don't know whether she knew or not. We read this morning that a prophet is not what? Not infallible. But the testimony of Jesus *is* infallible, friends. And the testimony of Jesus through Ellen White to her husband was, "Don't make an issue of this. If you have views that are different than your brethren's on this, don't carry

those views in front. You can have your views personally and to yourself.” You’ll read this in *Counsels to Writers and Editors*.

Oh, brethren, I wish that all of us could learn the joy of answering the prayer of Jesus in John 17, that His church may all be what? *One*, just as Christ and the Father are one. But we’ll *never* accomplish the answering of Christ’s prayer by, when we get a chance to use the pulpit, to use it to ventilate our human opinions and the result of our personal research in what this means, and that means, and the other means.

You say, “Well, Brother Frazee, shouldn’t we study the whole Bible?” Sure, study it. But knowing this first that no what? Prophecy of the scripture is of any private interpretation. Did Peter write that? Did the Holy Spirit inspire that? Let’s read it again. Most of us are so interested in the 19<sup>th</sup> verse and the 21<sup>st</sup> verse that we haven’t spent much time with the 20<sup>th</sup> verse. But Peter says that’s the thing to know when? First. Let’s start first. What do you say?

All right. Read with me verses 20 and 21. Together:

“Knowing this first that no prophecy of the scripture is of any private interpretation. 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 1:20–21.

A private interpretation is not sufficient to risk my life on. Come, now, you men who have studied Daniel 11 and the king of the north, and have a very clear idea in your mind, and I care not, for the moment, which it is, or whether it’s some third position: would you risk your life on being right on it? Would you be burned at the stake, rather than quit preaching it? Or is that a fair question? Are there some things that you would give your life up, rather than quit? Is the Sabbath one of them? Is the mark of the beast, the investigative judgment, the twenty-three hundred days, the spirit of prophecy? Well then, there’s a difference, isn’t there?

Why are you and I, as Seventh-day Adventist preachers, so absolutely certain on who the beast of Revelation 13 is, and we’re not quite that certain on the king of the north of Daniel 11? Why are we so certain that the two-horned beast is the United States? [Spirit of Prophecy says that.] Now, does this mean (we’re dealing with some very practical things here, as you can see) that we go to our audiences in evangelistic meetings and quote *Great Controversy* to prove that the two-horned beast is the United States, and that the mark of the beast is the Sunday law, and that the beast is the Roman Catholic hierarchy? Is that the way we do it? No. What part does the spirit of prophecy have in it, then? It confirms it.

Some of you men are carpenters. When you want two boards nailed together to really hold, you not only drive the nail through but what do you turn the board and do? Clench it on the other side. The evidence from the Bible and from history abundantly proves that the beast of Revelation 13:1–10 is the papacy, and that the two-horned beast is the United States. But my dear friends, what makes a Seventh-day Adventist preacher so happy and so certain is that he knows that God, in this last generation, has sent His angel from Heaven, and by visions, *confirmed* that application and interpretation; that the same Spirit which gave the prophecy to John,

has confirmed its application in this generation, through Ellen White. This is what makes it a light shining in a dark place, more certain than the evidence of our eyes and ears.

Now, I want to show you that this is the position of some good men in this denomination. You notice I said *some*. I'm going to start with Elder G. A. Owen. Elder Owen was the president of the General Conference from 1897 to 1901. In a little tract entitled *The Mark of the Beast*, he made this statement.

The tract was on the mark of the beast. He got out this tract to combat the idea that somewhere advancing that anybody who rested on Sunday was receiving the mark of the beast. Some extremists in the religious liberty department were trying to urge our people to work on Sunday to prove that they didn't have the mark of the beast, you understand. But Sister White had been given revelations from Heaven, that not only was the mark of the beast the Sunday but that it wasn't the test of the third angel's message until it was enforced by law by the two-horned beast. You have that, of course, in your Ellen G. White comments, in the commentary, as well as in *Great Controversy*.

But in this little tract, Elder Owen, the president of the General Conference, is dealing with this problem. And he says:

"The belief and teaching of the denomination upon this question should not be taken from the statements and writings of a few overzealous individuals, but from the light and instruction given through the Spirit of Prophecy which the denomination has always recognized and acknowledged as the true light and endeavored to follow"  
Elder G. A. Owen, *The Mark of the Beast*.

Now, listen to this matchless sentence:

"It is from the standpoint of light that has come through the Spirit of Prophecy that the question will be considered, believing as we do that the Spirit of Prophecy is the only infallible interpreter of Bible principles, since it is Christ through this agency giving the real meaning of His own words" Elder G. A. Owen, *Ibid*.

Isn't that a beautiful statement? An illustration comes to my mind that helps me to see the force of this. Some of you remember that not many months ago, Howard Hughes, the great multimillionaire, died. How many wills came up? I don't know how many, but there were a number. Each party and each person wanted to get all they could out of Howard Hughes' fortunes. And so they had lawsuits, and the court sat and listened to the evidence.

I was thinking that suppose now here we are, in court. There is the judge, and there are the attorneys for the different factions, arguing about what Howard Hughes' will really meant, and which one was right. Suppose that while they're arguing, in walks Howard Hughes. He's been resurrected from the dead. Do you



know what would happen, friends? The questions would be settled fast, if they really believed it was Howard Hughes. Wouldn't it? Would *he* know what he meant?

Listen. Has Jesus been resurrected from the dead? Is He the faithful and true witness? Has He testified to this people? Has He? Is the spirit of prophecy the testimony of Jesus? Well then, wouldn't it be a good thing for all the opposing attorneys to keep still and listen to the True Witness tell us what He means? Oh, my friends, the humblest Seventh-day Adventist taking *Desire of Ages* and *Great Controversy*, and the other 50 volumes of the inspired writings, has more light than the greatest theologians of this world, who depend upon their human wisdom and their ideas and research to interpret the Bible. This is the issue to which both God and Satan are bringing this people today: Is the spirit of prophecy really something we can depend upon? Or do we watch or do we stand by, while this one clips away her authority on medical lines, another one clips away her authority on history lines, another one clips away her authority in theological lines, and another clips away her authority in prophetic lines? And when they get through, what do we have, my friends? We end up with what the liberals in the Protestant world have done with the Bible. They've clipped out this and that and this and that, until, when they get through, all they have is a history of the development of Christian doctrine. That's what we're being handed today, the idea that in Ellen White's writings, we have the development of Seventh-day Adventist teaching. Bless the Lord, my dear friends, we have something *infinitely* more valuable and more important. We have the testimony of Jesus, the spirit of prophecy.

Now, the next one I'm going to read from is from the *SDA Bible Commentary*. This is not the Spirit of Prophecy that I'm going to read. But it's the teaching of the commentary on the question we're studying:

"A safe rule of exegesis is to allow only inspired writers to interpret the symbolisms of prophecy, the features of a parable, the spiritual import of historical incidents, and the spiritual significance of visual aids in teaching, such as the sanctuary and its services" *Seventh-day Adventist Bible Commentary, Volume 3*, page 1111.

Now, notice this list of things that the Commentary says it takes an inspired writer to authoritatively interpret them. What are they?

"The symbolisms of prophecy, the features of a parable, the spiritual import of historical incidents, and the spiritual significance of visual aids in teaching, such as the sanctuary and its services" *Ibid*.

I read on:

"Only when a Bible writer or the Spirit of Prophecy specifically points out the significance of a symbol can we know with certainty its meaning. All other interpretations should be held with the qualification that they are private interpretations with no 'Thus saith the Lord'" *Ibid*.

Remember that a private interpretation is not necessarily a wrong interpretation. It's simply a human interpretation.

The next one that I want to bring to you is the editor of *The Ministry*, Elder Froom, the first, and for many years the editor of *The Ministry*. This is the June 1937 issue. Now, I don't ordinarily read extensive quotations, but I think you will be so interested in what I'm going to read that your attention will not lack. Listen to Elder Froom, the editor of *The Ministry*, as he writes on the indispensability of the Spirit of Prophecy, and makes his point so clear:

"It is the definite conviction of this writer deliberately expressed that the human mind, unaided in its quest for truth, will at times inevitably become confused if it depends for its conclusions solely upon its own reasoning powers and judgment, and upon the sheer findings and dictums of human scholarship. And this principle, particularly evident in the field of history, we would likewise carry into the realm of Biblical interpretation.

"This is true because scholars of equal eminence and authority differ in conclusions based upon the same set or partial set of facts. Then obviously, there is a seemingly sufficient foundation for these divergent opinions or reputable scholars would not be lined up behind opposite positions.

"The limitations of the human mind, and the often unconscious prejudices or preconceptions of the historical narrator, together with the frequently biased or inadequate sources of his information, impose at times limitations that cannot be surmounted without outside aid.

"To come to unity of view in such situations, we must have an authoritative arbiter in which all can have implicit confidence. It is to furnish the needed help under such conditions that we believe the Spirit of Prophecy was given in one particular phase of its full rounded operation. And we believe, furthermore that when this gift has spoken, we are to accept the light disclosed as the decisive factor in reaching our personal conclusions in such perplexing matters" Elder LeRoy Froom, *The Ministry*, June 1937.

What do you say? I read on:

"But someone asks, Have we not the promise of guidance into all truth by the Spirit?" Elder LeRoy Froom, *Ibid*.

That question has doubtless been in somebody's mind here tonight, "Hasn't God promised the Holy Spirit to everybody to guide into truth?" Has He? Of course, He

has. Will God bless the laymen or the preacher, the conference president or the Bible teacher in the academy or college, little or big, old or young, will he bless us all as we study the Bible? Has He told us to study it? Has He told us to ask for the Spirit? But listen, all of that put together will not lead to an infallibly certain, authoritative position on any question. That is why we have splits, and that is why we have schisms. And to preserve the unity of this church, God has put in His church a gift, for the same Spirit who wrote the Bible in the first place tells us what it means today.

You say, "Well, there are some questions it doesn't settle."

Maybe we ought to be careful not to be arbitrary about those. All right now, I will come back to Brother Froom's article:

"But someone asks, Have we not the promise of guidance into all truth by the Spirit?

"Yes, we reply. But the Spirit of Prophecy is perhaps the most distinctive and direct means employed by the Holy Spirit in these last days in guiding into all truth and accuracy, and away from subtle error and grave mistakes. Truly the Holy Spirit speaks to all yielded minds, stimulating and guiding, and at times in a marked way as we all know. But there are limitations even to such guidance because of the human element, the background, viewpoint, faulty or inadequate sources of information, conscious or unconscious prejudices involved. And for this reason the Spirit of Prophecy was given, choosing an instrument for complete control so that these limiting elements are virtually eliminated in the communication of the counsel of God" Elder LeRoy Froom, *Ibid*.

Now, will you take *Selected Messages*, Book 1, and turn to pages 206–207. In the middle of page 206, what's the heading of that section? "A Firm Foundation of Our Faith."

"Many of our people do not realize how firmly the foundation of our faith has been laid" *Selected Messages*, Book 1, page 206.

And then she reviews the wonderful story of how the doctrines of our message were put together—not by vision apart from Bible study, but not by Bible study without visions. Read it carefully there on pages 206 and 207. The way we got the clear light on putting together the doctrines of this message was as the pioneers of this message met together and prayed and studied. Hour after hour, day after day, night after night, again and again, the brethren—Elder Bates, Elder White, Edson, Andrews and others—studied. But again and again, as you read it there, they came to a point where they said, "We can't do anymore." Brother Bates saw it one way, and Brother White saw it another way. Some other brother perhaps saw it still another way. And in spite of all their prayer together, in spite of all their study together, they couldn't agree, and they couldn't see together any clear line of vision.

Then what did God do? There was the youngest one of the group, a frail maiden, and God gave her visions again and again in those circumstances. Without breath in her body, she took the Bible, held it up, turned to text after text, made explanations. The brethren accepted as light direct from Heaven the revelations given through visions, and this is what brought unity. This is the foundation of our faith, dear friends. The Savior, who gave His life for us as the Son of God and the Son of man, the Savior, who spoke through the Bible, through human beings, but nonetheless from Heaven; that same Jesus has spoken in these latter days through this wonderful gift. And those who accept it with all the heart have an assurance, have a certainty that there is no other way to have, my dear friends. I thank God for this wonderful gift tonight.

Now, may I review a certain fact with you that I stressed this morning and again this evening? The reception of truth depends more upon the heart than upon the mind. I cannot read your minds, my dear friends, but you will allow me to make a personal appeal, won't you? I know that God didn't bring us here together, just to talk over things that won't make any change in our thinking.

Somebody here tonight is having a battle in his soul over the question of where human scholarship and divine revelation come in—how much weight we should give to the results of research work, and in science, or in archeology, or in theology, or in language study, or any other field—how much weight we should give that in weighing the counsels of the Spirit of Prophecy. I suggest to you, friends, that sooner or later every person who goes through to the end will come to the place where what the writings of the Spirit of Prophecy say is more dependable to him than *all* the writings of research workers put together. There is no other solid ground to stand on. The godless world and the sophisticated intellectualism of our age will scoff at that, but they scoffed at Jesus and those Galilean fishermen, didn't they? But the apostle Paul, one of the greatest scholars of his time, was so glad to find, in a humble Nazarene, the answer to his quest. And he determined to put aside all those things that had made him looked up to. He counted it as rubbish, garbage, dung, that he might win Christ and be found in Him fully developed and perfected in the likeness of his Lord.

Somewhere along the line, each one of us will come to the place where we say, "Dear Lord, what I believe is what Jesus says. I hear Him speaking through the Gospels. I hear Him speaking through the Old Testament and the New Testament. I hear Him speaking through *Desire of Ages* and *Great Controversy*. And my faith does not depend upon human scholarship or research. I have tasted for myself. I have weighed the evidence. I know that Jesus is speaking. And having settled that, whatever He says settles it with me."

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