

# Upon This Rock 5 of 5

#0606

Study Given by W. D. Frazee

Before Dona sings, I want to read 1 John 3:1:

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is” 1 John 3:1–2.

O, to be like Thee, blessed Redeemer:

O to be like Thee, blessed Redeemer,  
This is my constant longing and prayer.  
Gladly I'll forfeit all of earth's treasures,  
Jesus, Thy perfect likeness to win.

O to be like Thee! O to be like Thee;  
Blessed Redeemer, pure as Thou art.  
Come in Thy sweetness. Come in Thy fullness.  
Stamp Thine own image deep on my heart.

O to be like Thee, full of compassion,  
Loving, forgiving, tender, and kind,  
Helping the helpless, cheering the fainting,  
Seeking the wandering sinners to find.

O to be like Thee! O to be like Thee;  
Blessed Redeemer, pure as Thou art.  
Come in Thy sweetness. Come in Thy fullness.  
Stamp Thine own image deep on my heart.

O to be like Thee, Lord, I am coming  
Now to receive the anointing divine.  
All that I am and have I am bringing.  
Lord, from this moment all shall be Thine.

O to be like Thee! O to be like Thee;  
Blessed Redeemer, pure as Thou art.  
Come in Thy sweetness. Come in Thy fullness.  
Stamp Thine own image deep on my heart.

That's what we want, isn't it, friends? To be like Jesus. That's what He has set His heart on.

I would just like to talk with you a little in this closing hour this morning. First of all, my heart is glad that we have had this fellowship. You know, God's people never meet for the last time, just until next time.

Now, I have an idea. I don't know that I could give you a reference on this one, but it's a harmless thought, and I'll share it with you. I believe that one of the purposes of life on this planet, and the experiences of life as we go through—I think these experiences, among other things—are for the purpose of forging links of human friendship that will be especially enjoyable all through eternity. We can have a reunion when we get under the tree of life, brethren and sisters, and all of us who are here this morning. I hope we will all be there. We can be.

You know, Jesus longed for this with His inner circle of disciples. That last supper in the upper room, how He thought and prayed and watched for the opportunity to win close to *His* heart, the heart of each one. Didn't He? Thank God, He succeeded with eleven out of the twelve. But that experience with Judas, how it broke His heart!

In the *Review and Herald*, we have a very interesting and significant statement that I share with you:

“Those who have been seeking to undermine the confidence of our people in the testimonies of the Spirit of God, and in the leadings of providence in our work, will one day be revealed as having acted a part similar to that of Judas” *Review and Herald*, September 9, 1909.

Unless I can get cured of doubts and questions concerning the Spirit of God and His work in the Spirit of Prophecy, the *Testimonies*, I am on the way to doing what? Being like Judas. Judas reached the place where he could betray his Lord with a what? A kiss. Oh, what a travesty, what a tragedy, what a terrible thing! It was bad enough to betray Him, but to do it with a kiss? I see the kiss, my friends, currently, the kiss of so-called respect and appreciation of the *Testimonies*, used as the betrayal, because the servant of the Lord would admit of no halfway work on this matter. Her *Testimonies* were either the work of the Spirit of God, the Testimony of Jesus, or they were of Satan.

You see, this is what sets apart the work of the gift of prophecy. It sets it apart from all of our preaching. You and I stand in the pulpit, and we preach, but we make no claim that we are inspired, in the sense that a prophet was inspired, do we? If our church members bring to us a reference from the Bible or Spirit of Prophecy that contradicts something we've said, we can accept that. We can say, “Well, I'm sorry. I made a mistake on that one.” I've done that more than once. I am sure you have. It's a good thing to admit it when we are wrong, isn't it? And the prophet as an individual, has that experience. Nathan did. He told David, “Sure, go right ahead and build the temple.” But God spoke to him that night in a vision and said, “Nathan,

I've a message for David through you. You go tell David *not* to build that temple." That was the testimony of Christ through Nathan, wasn't it? Nathan changed his mind to agree with the testimony of Jesus. And David changed his mind to agree with the testimony of Jesus.

And so I'm thankful this morning, dear friends, that it's our privilege to have a settled faith in the inspiration of this movement. There's one plea I would make, friends. Do not muddy the waters, and do not allow anybody else to muddy the waters in your thinking. Do not muddy the waters with a pat on the back for one and a pat on the back for the opposite. I repeat, God is either leading this people and has led it, through the gift of prophecy, from 1844 on, or He has not. This is either the work of the Holy Spirit or it is the work of Satan. And God doesn't put a false gift of prophecy to lead His people through from Egypt to Canaan. Oh, I pray that every one of you may be *established* in the faith once delivered to the saints.

As my dear, old friend, Elder Luther Warren, wrote to me shortly before his death, "Boil your folks in the third angel's message." I like that. I want to be boiled in it, don't you? To have the dye deeply penetrating every fiber of my being.

You know, I have referred to this in earlier studies, but I want to spend a few minutes emphasizing it. In the final test, in the real conclusion of our lives, we shall find that the thing we believe is the thing we wanted to believe, just as the thing we do is the thing we want to do. This is an illustration of God's respect for the individual. When God made man in His own image, He exalted matter on this planet to the highest point that it was possible to raise it; matter formed in the image of its Creator. Then He said to that man that He'd made in His image: "I am not only making you to think as I do and love as I do. I am giving you the privilege, the opportunity, of deciding whether you will retain that image or not." Adam chose to rebel against his Creator, and the race these 6,000 years has been reaping the results. But the remnant will *all* be of one mind, and that mind, the mind of Christ. In men the fullness of unity with God is to be realized.

Don't misunderstand me. We will continue to know more and enjoy more all through eternity. In that sense, absolute perfection is always ahead of us. Now, I'm glad of that, aren't you, friends? We will get up every morning, fresh, and with the challenge that there's something to learn today that we've never even heard of before; something to accomplish today that we've never attempted before; a mountain to climb today on that we've never been before. And knowing that the next day there's something still more wonderful ahead. Ah, what a future!

But this question of loyalty and rebellion is not a question of reaching infinite proportions. You know I got a thought not long ago that has helped me tremendously on this matter of reflecting the image of Jesus fully. Some people stumble over that. They say, "How can I ever be like Jesus?" Well, if you mean to be as big as Jesus, you'll never be as big as Jesus is. If you mean to be as wonderful as He is, no, you'll never be that wonderful. If you mean to know all that He knows, you'll never know all that He knows. If you mean to have all the power that He has, no.

What does it mean to reflect the image of Jesus fully? Well, I got a thought on it one night as I was looking at the moon. Some of you've been enjoying the moon these three nights here at the camp. A beautiful moon. What do we call that moon which came up in the east the night before last? A what? A full moon. What did that mean? Does that mean that it was as bright as the sun? Oh, no. It just meant that its capacity was fully reflecting all that it could reflect of the sun's rays. Am I correct? And that's what it means to me to reflect the image of Jesus fully. I'm not the Son, and I never will be. A million, million years from now, He will still be *infinitely* above me and beyond me. But oh, here in this dark world, I can be a little moon, and reflect the image of Jesus fully. Not fully in the sense that all that He is I am, but fully in the sense that, to me, to live is Christ. I want that experience. Don't you, friends?

How does He say it is to be mine? 2 Corinthians 3:18. Say it with me:

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord”  
2 Corinthians 3:18.

What is our part? To behold. What's the part of the Spirit? To change us into what? Into His image. Isn't that beautiful, friends? We're like the photographic plate. You know, there's something about a camera; it gets whatever you point it at and open its eye. Wouldn't it be too bad to take a beautiful, expensive camera somebody had given you, with some nice film, and look all around and find some dead cats or some bottles and cans on the garbage heap and take pictures of them? They'd be true pictures, wouldn't they, friends? Better than some on TV. But oh, thank God for the privilege of opening the eye of the soul to a picture that is worth keeping through all eternity.

And so it would be well for us to spend some time day by day, in contemplation of the life of Christ. We're to take it point by point and let the imagination grasp vividly each scene, especially the closing ones. And as we thus dwell upon His great sacrifice for us, our love for Him will be quickened, and our faith strengthened, and we'll be more deeply imbued with His Spirit.

I'm sure that after listening to the various studies and meetings given here by different ones, we're all going home with that thought; that we want to spend more time with our books and with our Lord, on our knees. And speaking of on our knees. I wish you'd take your Volume 5 now, and turn to page 214. Near the middle of that page, you'll notice the expression, “Jesus is the only true pattern.” Do you find that? Now notice the next one:

“Everyone must now search the Bible”  
*Testimonies for the Church, Volume 5, page 214.*

So he can preach a sermon. Is that what it says?

“For himself” *Ibid.*

It's all right to preach about it after you've had the experience.

"Everyone must now search the Bible for himself" *Ibid.*

Where?

"Upon his knees" *Ibid.*

Where?

"Before God" *Ibid.*

Don't misunderstand me. It's all right to read the Bible sitting in a lovely, comfortable chair or in any other posture. But there's a special blessing, brethren, in searching the Bible, doing exactly what this says, searching it on your knees. You know why, don't you? Because we're in the *attitude* of *listening* to God rather than studying in some scholarly research. Instead of sitting there wondering whether the translation is correct and whether the copies are correct and whether all the Bible is inspired, we're down on our knees in an attitude of reverent listening.

"Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him" *Ibid.*

Now notice the warning:

"However high any minister may have stood in the favor of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and satanic delusions and will lead others in the same path" *Ibid.*

Oh, I'm sorry to say some of the very men who were bright lights when this was written fulfilled this prophecy. They were bright lights, but they did not persevere in studying on their knees. Instead of allowing inspired writings to judge them, they came to the place where they judged inspired writings. That's the spirit of antichrist, isn't it, friends, thinking to change times and laws? But only thinking so. The foundation of God stands sure.

Turn now to page 520 of *Volume 5*. Here are a few statements in *Volume 5* on what we were studying last night and yesterday morning. But I want to be sure the Lord imprints deeply on our hearts. Will you read with me the first three sentences in the first paragraph, beginning on page 520? All together:

"We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the Heavenly Sanctuary should be our constant study" *Ibid.*, page 520.

Wait a minute! What is to be our constant study? The work which is going on in the Heavenly Sanctuary, by Christ, for His people. That's to be what? Our constant study. Do you think we ought to look at it once a year, then? I'm glad we get to eat more often than that, aren't you?

The next sentence. Together:

"We should teach our children what the typical Day of Atonement signified and that it was a special season of great humiliation and confession of sins before God. The antitypical day of atonement is to be of the same character" *Ibid.*

You might be interested to know that this little chapter, that this little paragraph, is the closing one that was written to D. M. Canright. It is one of the great, earnest appeals which was made by Jesus through His prophet to that man. He had been writing in the *Review and Herald* some articles and advertising some books he thought would be good for young people to read. Sister White wrote him from Europe, and reproved him. But the books which he recommended would be considered pretty nice and pretty tame, alongside some books which are being recommended today, my friends. I can tell you that.

But in that setting, Sister White pointed him away from those storybooks, *Aesop's Fables*, *Robinson Crusoe* and *Uncle Tom's Cabin*, which he was recommending, and pointed him to the Heavenly Sanctuary, and said that our children should be taught these things.

I am sorry to say we have come to a time when many feel that things like the sanctuary are for old folks. I thank God that my parents and others taught me these things when I was a barefoot boy, friends. I wouldn't be here to share these things with you today if I hadn't sat on the front seat of sawdust-covered tent floors and listened to men like Luther Warren and Meade McGuire and F. C. Gilbert preach the sanctuary. And I thank God these things can be made, not only interesting but moving, for our children and youth. Let's think about it, friends. That's what this page is talking about.

Now, turn to page 421 of the same book. We'll start at the bottom of page 420:

"This is the great day of preparation, and the solemn work going on in the sanctuary above should be kept constantly before the minds of those employed in our various institutions" *Ibid.*

Skip a line or two:

"The solemn scenes of the judgment, the great day of atonement, should be kept before the people, and urged upon their consciences with earnestness and power" *Ibid.*

Of course, this is a hundred years ago. It's not so urgent now, is it? What do you think?

Now page 575, same book. This is going to thrill some heart here this morning:

"The great plan of redemption, as revealed in the closing work for these last days, should receive close examination" *Ibid.*, page 575.

What's to receive close examination? The great plan of redemption. But there is a modifying phrase there, what is it? "As revealed in the closing work for these last days." Is there something special, something specific, something unusually important about the closing work of the Gospel? And if I don't see that, then I need to study into that. If I do see it, I will want to study more.

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

"The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above" *Ibid.*

What's going on in the sanctuary above? The work of the atonement. Now, notice that if I get the impression made upon my mind and heart about this, that it's my privilege, I'll be able to do what? What does it say? Able to impress others. Do you want to impress others with these things? You must be impressed.

You know, some things can be caught in a flashlight picture. We like things fast today. We like these Polaroids. You snap it and pretty soon, there it is. But they don't take pictures of the galaxies in far space that way. There are no Polaroids on the telescopes. You know how they get those marvelous pictures of the galaxies, don't you? The astronomer takes a great telescope, trains it on a certain spot in the heavens. And by a clockwork arrangement, the eye of that telescope is kept trained on that particular point in the sky all night long. Hour after hour, the light from that distant galaxy piles up on the plate. When that plate is developed, the astronomer sees things that he could *never* see just looking through the eyepiece himself. It takes the accumulation of light to bring out the details.

And so, my dear brethren and sisters, we need to gather at the sanctuary to *behold* the Lamb, to *consider* the Priest, not for a brief moment, but this is to be our what? Our constant study. The next sentence is a grand one, and it has the word "grand" in it. Will you read it with me?

"When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful" *Ibid.*

Wouldn't it be a good thing to memorize this sentence? If this were a class—and I'll just play like it is—I'd give you this one as an assignment to memorize. Wouldn't you like to carry this gem with you, to remind you of the blessings we've received together? Let's read it again:

“When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful” *Ibid.*

Elder, we like what's successful, don't we? This is the way to be successful. Listen to what Jesus says, and fix the telescope on the Heavenly Sanctuary. Can we? Oh, yes. That's what *Great Controversy* is for. That's what *Early Writings* is for. That's what *Testimonies for the Church, Volume 5* is for. That's what Leviticus and Hebrews, and Daniel and Revelation are for. And I pray that God will bless us with anointed eyes, and we will appreciate our great privilege.

I want to deal with a very practical problem. It's this: Some people here see quite a bit of this. None of us see all there is to see. We're all going to see some more. I'm getting new things right along and rejoicing in them. But there are some, perhaps, who have some questions that have not been answered. I don't know that that's so, but I don't know that it *isn't* so. And if your questions are all answered, you are going to have some more, as you keep studying. What will you do with the questions? May I suggest this: Never let what you don't know, keep you from believing what you do know.

This young minister about whom I was telling you yesterday, I said to him, “Friend, let's see where to start. You know, in mathematics, you work from the known to the unknown. If there isn't any unknown, there's no problem. But if there are no *known* factors, there are no solutions.” Is that right?

And in trying to help people, try to see where they are. In trying to get help yourself, examine yourself. Where am I? What do I know for sure?

I said to this young man, “Do you know that God exists?”

“Oh yes,” he said. “I'm satisfied with that.”

I said, “Do you know that the Bible is His Word?”

“Yes, I believe that.”

So we went from there. Some people can't go that far. They have to be helped to have faith in the Word of God. Some have gone farther than that. But wherever you are, there are some things you don't know yet. Right? What will you do? Will you wait to do the thing that is clear until you find out the answer to what *isn't* clear? That's the fatal suggestion of the enemy.

Take your book *Great Controversy*, please, page 528. I am giving this especially for anyone who might have some doubts or questions. And I am giving it



for all of us to use to help somebody you might meet when you get back to your church or district. Somewhere you're going to meet somebody who needs this ray of light. How to deal with doubts and questions? How to relate yourself to things that are not clear?

“There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt”  
*Great Controversy*, page 528.

Isn't that simple, friends? I can get hold of that. So if I have 10 questions, and one of them I know the answer to, and the other nine I don't, what had I better do? Start doing what's clear. I can pray to God for light, but I am *not* to let (Don't miss this!) my doubts and my questions concerning what isn't clear keep me from doing what *is* clear.

Sometimes—this is a secret in divine guidance—God lets certain things be hazy and unclear because He wants us to focus on what is clear. That's why He hasn't revealed everything we would like to know.

You parents, did you ever find that little Johnny wants something on the other side of the table when he has a plate already full? What do you say to him?

“Johnny, eat your oatmeal, and then you can have something more.”

This is what God is saying to every one of us. “Do what is clear! Don't stop to reach out and raise questions and quibbles regarding what isn't clear.”

You say, “Shouldn't we study?”

Yes. But friends, what is the *purpose* of study? The purpose of study is to find out the will of God. Is that right? And if I already know more than I am doing, along with searching for light, I need to plead for power.

The righteousness of Jesus is not some theory. It's a practical experience. It's known in its fullness only by those who yield their lives fully to the divine touch.

Along with this matter of filling the mind with the truth and doing what is clear, I want to back up what I said yesterday in warning us about filling our minds with error. In *Selected Messages*, Book 2, (You don't have that book with you, but you can write this down.) page 166, is a very interesting statement. It was written to D. M. Canright, this man who had been quite a leader among us. And at the time when Sister White wrote to him, he was losing his way. He had written Sister White a long letter, explaining his doubts and his reasons for doubting some of the points of the

message, including the Spirit of Prophecy. Do you know what Sister White said? Listen:

“I do not ask an explanation of your course. Brother Stone wished to read your letter to me. I refused to hear it. The breath of doubt, of complaint and unbelief, is contagious; if I make my mind a channel for the filthy stream, the turbid, defiling water proceeding from Satan’s fountain, some suggestion may linger in my mind, polluting it” *Selected Messages*, Book 2, page 166.

Think of it! The prophet of God, who had seen the angels, who had talked with Jesus, dared not risk the pollution of her mind by listening to Canright’s doubts and his reasons for leaving our people, doubting the Spirit of Prophecy:

“If his suggestions [the Devil’s] have had such power on you as to lead you to sell your birthright for a mess of pottage... I want not to hear anything of your doubts” *Ibid*.

I leave that with you to study, brethren. Eve wanted to investigate. She did. We are still reaping the results.

“But” somebody says, and I must deal with this practical question, “If I had done that, I never would have become a Seventh-day Adventist because I was warned.”

Any of you been thinking about that? Listen. The Holy Spirit can help you to know when to investigate truth, and when to avoid error. And whenever any book, any article, any mimeographed material, any tape recording, tends to unsettle faith in the landmarks of this message, the pillars of our faith, remember that those points were sufficiently strong in the minds of the one who gave it to *convince him*, and if you listen, you might also become impressed.

And don’t forget this next point. I’ll stress it. It isn’t necessary for you to become as convinced as that doubter is. All you need is to listen enough to unsettle your faith. You see, Satan has an advantage. We must know the truth, but we don’t have to know error. In fact, we can’t know error. We don’t have to be sure of anything in error. The essence of the Devil’s kingdom is the word confusion. That’s Babylon. And so, all that the Devil needs to do to cause us to lose our soul is to sow doubt and confusion, so that we end up like the poor world about us, not knowing where we are and what to do.

So, brethren and sisters, I thank the Lord that it’s our privilege to turn from the mess of pottage, turn from the wine of Babylon, and fill our souls with the beautiful things that Jesus has given us in the Bible and Spirit of Prophecy.

My hope is built on nothing less  
Than Jesus’ blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus name.

On Christ, the solid Rock, I stand;  
All other ground is sinking sand,  
All other ground is sinking sand.

Notice that next stanza. Notice the second line:

In every high and stormy gale,  
My anchor holds

Where?

[Within the veil]

Let's sing it:

When darkness seems to hide His face,  
I rest on His unchanging grace;  
In every high and stormy gale,  
My anchor holds within the veil.

On Christ, the solid Rock, I stand;  
All other ground is sinking sand,  
All other ground is sinking sand.

Now, dear friends, I want to pray for you before we close. I wonder if there's somebody here this morning, I know we all want help and want to be a blessing as we go back, but there may be somebody here who, in a special sense, recognizes that you need help from Jesus and you want to be remembered in a special way in this closing prayer. Would you like to raise your hand?

Shall we kneel together?

Heavenly Father, we thank Thee for the vision of Thy love and Thy righteousness through Jesus our Lord. We thank Thee for the cross where He died for us, and the sanctuary where He lives for us. We thank Thee for the great, tender affection that He has for each of us, willing to do it all for even one.

And we pray that just now, Thou wilt reach down Thy loving hand to everyone who is asking for special help. Oh, my Father, I pray that *every one* shall leave this camp with his eye fixed on Jesus and his heart happy in the certainty of the third angel's message. I pray that Thou wilt keep us calm in the midst of confusion, certain with the winds of doubt howling all about us. Keep us like Jesus in the boat, safe in our Father's care. We ask it in Jesus' name, amen.

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