

Every Wind

#0714

Study Given by W. D. Frazee—1958

Let us turn to Ephesians, the 4th chapter. Our text is the 14th verse:

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” Ephesians 4:14.

The subject tonight is “Every Wind,” and the winds are blowing, oh the winds are blowing, friends. And there are so many kinds of winds and so many directions that they’re blowing from. But our text sets before us the glorious privilege of being beyond the influence of *any* wind. That should be our goal. That is God’s goal for us.

Now, how that’s to be is set forth in the preceding verses. The eighth verse says:

“Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men” Ephesians 4:8.

Eleventh verse:

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine...” Ephesians 4:11–14.

God has a program of building us up, maturing us, stabilizing us, bringing us to the point, my dear friends, where nothing can move us. That’s the program. And if we will yield our lives to the work He’s seeking to do through these gifts that He has set in the church, apostles, prophets, evangelists, pastors and teachers, if we work with God as He seeks to work with us, this goal will be reached. God will have a people pure and true that nothing can move.

Notice how it’s spoken of again here in 1 Corinthians the 15th chapter, the last verse:

“Therefore, my beloved brethren, be ye steadfast,
unmoveable, always abounding in the work of the Lord...”
1 Corinthians 15:58.

Now, I'd like to look at these winds with you a little. As I say, they're blowing. They're going to be blowing more and more. The expression in the text is “every wind,” indicating that there's more than one. We find that echoed and applied in *Volume 5*, page 80:

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing” *Testimonies for the Church, Volume 5*, page 80.

“Every wind of doctrine will be blowing” *Ibid.*

The whole page is worthy of special thought. It deals with the crisis then future, which we are doubtless even now entering into. But its climax is still ahead of us.

It's that expression, “Every wind of doctrine will be blowing,” that I want to study with you tonight. I'd like to have you think of some of those winds.

The icy winds of formalism that chill the warm, vibrant Spirit of love.

The burning winds of fanaticism.

The soft zephyrs of Laodiceanism, whispering, “Peace, peace, all is well,” and lulling their listeners to the sleep of the enchanted ground.

The pestilence-laden winds with the deadly taint of heresy and apostasy.

The perfume-laden breezes that blow from the gardens of forbidden pleasure, filled with the serpent's poisonous fruit.

And finally, the howling hurricanes of human pressure and persecuting force which will burst upon the church like the deluge.

To all of these winds, you and I must be subjected. What will be our reaction to them? How will we meet them? Will we stand?

It takes more than one kind of reaction to meet these various kinds of winds, from lulling zephyrs that sing like lullabies to the howling hurricanes that tear through anything that is not absolutely impervious to the storm.

Let's look at them for a little; first, these icy winds of formalism.

Several years ago, when we were in Oklahoma, one day, as the weather was changing, we saw the mercury drop 25 degrees in just a few hours. It had been raining, but under the influence of those chilling winds that blew in from the north, the

water on the trees and even on the wires turned to ice. You could go down through the streets of Oklahoma City that night, and every avenue was like lighted chandeliers as those icicles reflected the street lamps and the headlights of the automobiles.

It was a beautiful sight, but every now and then, you could hear that ice breaking. The weight was causing chunks to break off and trees to break under the load. And after that great ice storm, you could see the branches of trees. In some cases, whole trees had broken under the weight of that. The chilling wind did it all.

And we're in the time, dear friends, when these icy winds of formalism are blowing, threatening to freeze in their chilling grip every bit of the spiritual life of the soul. It may be pretty, but it's deadly.

We're in a time when there's a great tendency to formal worship. We've gone a long way in the direction of the formalism of the papacy. And we claim for it the same virtues that the papacy claims. I repeat, it may be pretty, but oh, like the ice it's fixed in one mold.

Will that warm Spirit of love in your heart be chilled by these icy winds? Well, unless you have within your heart the oil, which is His Spirit of love, the heat will be gone, the light will be gone, and the icy winds will freeze your soul.

You remember in Zechariah's vision, provision was not only made for a candlestick and lamps and oil in them, provision was made for golden pipes that came from where? The olive trees. And the golden oil was constantly kept flowing to the golden candlestick.

If the church is to be the light of the world, that oil must be kept flowing. If the warm love of Christ in our hearts is to be kept warm against these icy blasts of formalism, that love must constantly be flowing into our hearts.

In other words, we cannot depend upon an experience that we had 10 years ago or even yesterday. Today, we must get it warm from glory, my friends. Then, we can meet the icy winds.

We can even do as the Spirit of Prophecy says:

“...Gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason”
Testimonies for the Church, Volume 5, page 136.

But all the winds are not icy, my friends. There are the burning winds of fanaticism, like the hot blasts from the desert furnace. And oh, how they can sweep into a congregation and sear and burn, like the winds from the Arabian Desert or the Sahara. That's fanaticism.

We know something of its history, how again and again when God has been doing something by His Spirit, the Devil has sought to bring in fanaticism. He did it in the early church. He did it in the reformation movement. He did it in the beginnings,

the pioneer days of this message. And we're told plainly that he will do it in these final hours.

Certainly, he will overlook nothing. Every method that he has found successful in the past, he will do it again. And there are those who, reacting from the icy formalism, want to plunge into the fire of fanaticism.

Mind you, the Devil doesn't care which one you respond to. He doesn't care which wind affects you. *Every wind will be blowing, every wind.*

And those that do not like that icy wind may say, "Oh, come over here. Here's a nice hot blast. You can never get cold here."

Oh, but you can get crazy. And there's not much to choose from, my friends, between cold formality and crazy fanaticism. God save us from either one. And we *can* be saved.

Out in this desert from which this great blast of fanaticism blows, I like to think of that great Rock. There's a cleft in that Rock where you and I can be hidden.

"...The shadow of a great Rock in a weary land" Isaiah 32:2.

You remember that beautiful picture that Harry Anderson gave us in the calendar year before last—that great face in the stone, and the people coming, hiding under that protection. Oh friends, there is a refuge from the blast. It's in Jesus Christ, the Rock of ages. If we're hidden in Him, we'll be safe from fanaticism. He's our refuge. We must know Him personally.

But the winds are not all icy cold or burning hot. Oh, no. I think that some of the winds which are blowing that are most seductive, most dangerous, most perilous are these soft zephyrs of Laodiceanism. In their very nature, they do not tend to arouse any reaction. How soft they feel, as they come to our cheeks, just a soft little breeze.

And what do they whisper? "Peace, peace. Everything is all right. There's nothing to be disturbed about, nothing to worry about. Just be good, keep steady. Keep in the middle of the road, and keep balanced, and don't worry about anything. And don't upset the boat. Pretty soon, we'll all be in the kingdom of God, and everything will be peace and happiness, and rosy."

And there's just enough truth in all of that, dear friends, to make it very plausible. But ah, we're told that the message for the people of God in this hour is not a peace and safety message. The Laodicean message does not say to God's people, "You're about right. Everything is fine. You're pretty good."

The true Witness says:

"I know thy works, that thou art neither cold nor hot..."
Revelation 3:15.

And the pity of it is that many are boasting of the very fact that they *are* neither cold nor hot, boasting of it.

Jesus says, "It's nauseating to Me."

Oh, let us not be beguiled by these soft zephyrs. Let us not be lulled to sleep on the enchanted ground. But we *will* be unless we're joining with Jesus in the Gethsemane intercession.

Do you remember that in *Early Writings*, page 269–270, the prophet sees the people of God in the time in which we are living and describes them as she viewed them:

"I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety... Firmness and great earnestness was expressed in their countenances"
Early Writings, page 269.

As we read on, we see the evil angels crowding around them, trying to press darkness upon them. But we see them reacting to this by the most earnest cries to Jesus. Now and then, they see a ray of light. Again, the darkness seems to gather around. But they continue their earnest cries, and as the result they receive the victory, they obtain the final deliverance from sin, and the Spirit of God is poured upon them, and they go out with mighty power to give the loud cry.

You know the wonderful story here, don't you? That is our only defense against these winds which are so soft and gentle, so peaceful, so naturally pleasant to the selfish heart, these soft zephyrs of Laodiceanism. Oh, let us pray that God will help us, friends, not to go to sleep, lulled by these soft winds. What do you say?

And then, there are these pestilence-laden winds with the deadly taint of heresy and apostasy. And they're not all colored purple or green either, my friends. If you go into a house that may be (the rooms) laden with the deadly germs of some pestilential disease, there may be no color about it. Probably there won't be. But you can breathe in that atmosphere and get sick and die.

You remember the picture here in *Great Controversy* of how Satan does that very thing? It says:

"He imparts to the air a deadly taint, and thousands perish by the pestilence" *Great Controversy*, page 590.

But there is a pestilence far worse than smallpox, or influenza, or leprosy. It is the pestilence of heresy and apostasy. It is the pestilence of views of Scripture that undermine the faith once delivered to the saints.

Fifty years ago, in this great movement, those who went through the experience of the cleavage that took place in Battle Creek and in other places over pantheism on the one hand and standing true to the fundamentals on the other.

They had to do a great deal of praying and searching of the Scriptures. They had to do a great deal of reading of the counsel of the Spirit of Prophecy. We were told at that time that that was the Alpha of a deadly apostasy and that the Omega would eventually follow.

There are varying views as to just exactly what the Omega is or will be. I shall not seek to go into that tonight. I simply call your attention to the fact, my dear friends, that you and I will individually be tried over our faith in the Scriptures and in this message.

And we have been plainly told where some of those tests and trials will come. It won't be merely over the coming of Jesus, and the Sabbath, and the state of the dead. We will have to meet spirits claiming to be the spirits of the departed dead. And we'll have to meet all these sophistries over the change of the Sabbath and that.

But we've been plainly told that we are to be tried on two great points of our faith. One is the sanctuary, and the other is the Spirit of Prophecy. And the two are linked together in such a way that anyone who begins to doubt one will soon doubt the other, the sanctuary and the Spirit of Prophecy.

The sophistries that were brought in 50 years ago were planned by Satan in such a way as to undermine faith in those two great truths. That was the Alpha. The Omega is to follow.

I say, I'm not seeking to go into that tonight. I seek to warn your soul. Every wind of doctrine will be blowing. And some of these winds are heavy laden with these pestilential germs of heresy—false doctrines which would rob us of a simple faith in the third angel's message; seductive theories which would philosophize away the great truths given to the people of God. Beware, my friends.

How can we deal with those unseen germs which come, borne by the breeze? Ah, let me tell you how. We must have an immunity, we must have an immunity. And the way we can have an immunity is to have our spiritual blood filled with the antibodies which come by feeding upon the Scriptures.

The Psalmist says:

"Thy Word have I hid in mine heart, that I might not sin against Thee" Psalm 119:11.

Again, he says:

"Thy Word is a lamp unto my feet, and a light unto my path" Psalm 119:105.

When the tempter came to Jesus three times, he tried to deceive Him or lead Him into sin, and three times Jesus answered him with what? "It is written." Note, He did not try to reason with him in some great philosophy. He didn't try to argue with him. He simply quoted the Scripture. You and I will be safe in doing the same thing. We will be safe in no other way.

I read in *Great Controversy*, 593:

“Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures... None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict” *Great Controversy*, page 593.

Who’s going to stand? Only those who have built up an immunity, who have fortified their minds by the truths of the Bible. And so, we should be studying the Bible, filling the mind with the Bible.

One of the great dangers of the present time is that there are so many books *about* the Bible. Don’t misunderstand me. I would not for a moment advocate that no one read anything but the Bible. But friends, I would warn your soul against the tendency, the trend of the present time. That’s all. We need more of the words of God and less of the words of men *about* the words of God. We need to hear God speaking directly through this Book.

Great Controversy, 595:

“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will” *Ibid.*, page 595.

Do not misunderstand. God is not seeking to tell us in what I have just read that there is no place for human counsel or human leadership. I read you in my opening text that God had placed in His church various gifts, apostles, prophets, evangelists, pastors, and teachers, that through them the church might be built up and each member edified and brought to this place where the winds of doctrine will not move us.

But remember, the true apostle, the true prophet, the true pastor, the true teacher, the true evangelist, all the way through, every worker will be seeking to lead the people to the Word of God as the foundation of faith.

And whenever (mark it!), whenever a man says, “You should believe a certain thing because that is what I say, and I have studied the Scripture for years. And therefore, I know,” he is on a false platform, even if he may happen to have the truth on that point.

And when a man says, “You should believe this or that point, truth, because other men who have studied it have come to such and such a conclusion and they are good men, and they have studied long and hard, and so, therefore, you may

accept their conclusions,” that, my friends, is false ground. That will lead us into an experience where, instead of building on the solid Rock of the Word of God, we’re on the shifting sands of human opinions, for men do change their minds. The best of men change their minds.

And mark it, the very man that may be quoted to *you* as one of authority today, tomorrow may be leading people away from the fundamentals of this message. It has happened. I could call the roll of some, down through the decades of this last century who once had a prominent place among us but who outside the camp closed their history in war against the remnant church.

Beware then of trusting in man. Beware of depending on man. Even good men see not all things clearly. A “Thus saith the Lord” is the solid ground.

And now, let us look for a moment at another kind of wind, these perfume-laden breezes which sweep in from the gardens of forbidden pleasure, filled with the serpent’s poisonous fruit. So often, the youth are attracted by these. But even older people are enticed, so many forbidden pleasures today.

We might name a list of commercial amusements. We might think of the theater and the dance hall. We might think of many of the television programs and radio programs. We might think of some things which are looked upon as more innocent, but which are really very subtle and seductive, like these commercial skating rinks and many other borderline amusements.

We might think of much of the reading of today, things just for entertainment, often fictitious, but always spiced, spiced. What’s it all for? It is to lure you and me away from the path cast up for the ransomed of the Lord to walk in. It is to entice us to come over here and see what beautiful sights are in this garden.

“Ah but,” somebody says, “God told us not to go over there.”

“Oh, but it smells so sweet. And look over there. It looks so beautiful. And I can see that fruit hanging there. It must taste delicious.”

It does, but it’s poisoned.

God says in the day we eat thereof, we’ll die. But oh, the winds, the balmy breezes that blow from those gardens. Will you be enticed? Will you be lured away? You will, my friend, young or old, unless you are satisfied with Jesus Christ. Are you satisfied with Him?

David said:

“I have set the LORD always before me: because He is at my right hand, I shall not be moved. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore”
Psalm 16:8, 11.

Oh, friends, are you happy? Are you satisfied? I'm sorry to say some people today seem to be trying to demonstrate that they can be happy in spite of their religion. I'm afraid of some of these things that are being used today to try to get our young people contented and happy. Some of them are al and have their place, but some of them are endeavors to get people to be happy in spite of their religion. God wants us to be happy because of our religion. There's a difference, friends, there's a difference.

Where is your joy? Where's your sweetest joy, your greatest happiness? Is it in Jesus? Ask yourself that question. Oh, that God may give us an experience such as David had when he wrote this psalm, such as John the Baptist had out there in the wilderness, such as Joseph had even down in Egypt, such as Daniel had in Babylon. Then, none of these tempting allurements of the flesh, none of these sensual and sensuous enticements will in any way affect us. We'll march right along, closing our nostrils to all those perfumes, satisfied with Jesus. That's the only defense.

And then, finally, this howling hurricane of human pressure and persecuting force, I said a while ago when I mentioned it that it's going to burst upon the church in the great final crisis. But ah, God has warned us down through the decades of this movement that that same spirit often asserts itself within the church.

Whenever men try to force a human conformity to human opinion, that is the blast of the hurricane seeking to crush all opposition. The ultimate, of course, is to put men in inquisition chambers and put them on a rack and stretch them till their bones are pulled apart. Or open their throat and pour hot lead down. Or nail them to crosses and hang them up. That's the ultimate. But there are a great many degrees along the road.

There is such a thing as the sweatbox and the star chamber, which may be quite as much a weapon of persecution as anything made for the flesh. Oh, friends, do you and I have such an experience with God that we can withstand human pressure, threat, whether it be in the realm of the body or the mind?

I want to give a picture here of these great winds of persecution as Jesus pictures them here in Matthew the seventh chapter:

The storm is coming relentlessly in its fury. The dragon, the beast, and the false prophet are going to unite their forces against the remnant church. All the governments of this world and all the churches of this world except the one true church will be in league together to persecute, to boycott, to imprison, and finally to seek to kill those who keep the commandments of God and the faith of Jesus. That will be the great final storm, my friends.

But listen:

“...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.

That’s the wind of all winds. That’s the hurricane that closes up this human history. And every house that is not built on the eternal Rock, Christ Jesus, will go down in that awful storm, friends. We may, like Peter, declare our dedication and bow in vehemence our loyalty. But like Peter, after a few thrusts with the sword, we will run and deny our Lord unless we have built upon the Rock, Christ Jesus.

And so this evening, friends, I submit to you that there’s more than one wind blowing. But praise God, you and I by having an experience with Christ can be proof against every one of these winds—the soft seductive winds, the loud howling winds, the pestilence-laden winds, every wind is blowing and will blow. But you and I can be kept by Jesus if we will have a personal experience with Him.

And so, in these closing moments, I’d like to have you think of that, this personal experience with Christ, knowing Him.

I want to share with you something that has recently come to me, first given by the servant of the Lord in the *Review and Herald* of September 20, 1892:

“...Many of you say, ‘How can I help sinning? I have tried to overcome, but I do not make advancement.’ You never can in your own strength, you will fail; but help is laid upon One Who is mighty. In His strength you may be more than conqueror” *Review and Herald*, September 20, 1892.

Now, watch:

“You should arise and say, ‘Through the grace of God, I will be an overcomer’ *Ibid*.

Now, here are the very words to say. Notice, we’re not told to say, “I want to be an overcomer. I’d like to be an overcomer. I wish I could be an overcomer.”

“You should arise and say, ‘Through the grace of God, I will be an overcomer’” *Ibid*.

Would you say that with me?

“...Through the grace of God, I will be an overcomer”
Ibid.

Once more:

“...Through the grace of God, I will be an overcomer”
Ibid.

Once more:

“...Through the grace of God, I will be an overcomer.’ Put your will on the side of God’s will, and with your eye fixed upon Him who is the Author and Finisher of your faith...say, ‘Jesus is my Savior, I will love Him because He first loved me” *Ibid.*

Notice those ringing “I will, I wills.”

“Show that you trust Him. As you walk the streets, as you work about your house, you can communicate with your Lord. Lay hold upon Him by living faith, and believe the Word of God to the letter...Say, ‘I will be free, I am free’...” *Ibid.*

Isn’t that nice?

“...and when Satan tells you that you are a sinner, tell him, ‘I know it, but Jesus said, I am not come to call the righteous, but sinners to repentance” *Ibid.*

I like that, friend. What are we to say? “I will.” “I will be an overcomer. I will trust my Savior. I will be free. I am free.” We’re told to say that.

Is it presumption then to say it? What is it? Faith.

“I will surrender. I will believe. I will give myself to Jesus right now, and I will know, I do know that He accepts me.”

“I will be free, I am free. Jesus is my Savior. I will love Him. I do love Him.”

That’s the way to settle it, friends. And it’s getting that personal experience with God that rivets us to the eternal Rock, and then no matter what wind blows, we’re not swayed. Every wind blowing, but the tree that is anchored with its roots deep down in the Rock, it just stays right there, stays right there.

Oh, be like that tree planted in the Rock, my brother. Get these simple things of believing in Jesus deep in your soul. Practice these things. Every day say, “Lord, I believe You. Lord, I do surrender. Dear Jesus, I do love You, and I know You love me. You died for me, and I cannot doubt.”

And listen, dear ones, while it’s all right to study deep theological problems, and the mysteries of the prophecies, and all that, and we should never let that keep you from the sweet, simple, trusting faith of a little child. If we knew a thousand times more than we knew, it would still be true that only as we be converted and become as little children that we can enter into the kingdom of heaven.

Just say, "Lord, I love You, and I know You love me. Jesus died for me. He's pleading for me up there in the sanctuary tonight. He has my name upon His lips. And the scars in His hands tell the story of what He did for me, and it *is* for me. I know it. I know it's for me, and I trust Him. I give myself to Him. I will be free. I am free."

And when the Devil comes and tells you you're a great sinner, what do you say?

"I know it, but Jesus came:"

"...Not to call the righteous, but sinners to repentance"
Luke 5:32.

"Come, ye weary, heavy laden,
Lost and ruined by the fall;
If you tarry till you're better,
You will never come at all:
Not the righteous, not the righteous,
Sinners Jesus came to call."

"Come, Ye Weary, Heavy Laden," by Joseph Hart, first stanza.

Oh, there is a place of safety as the winds blow. Come to that cleft in the Rock, my friends. Come to that place of refuge. Hide in Jesus, hide in Jesus.

Our Father, we thank Thee for a shelter in the time of storm, and though the floods may around us beat, we find in God a safe retreat.

Bless us as we meditate on these precious promises and as we bestir ourselves to apply them to ourselves right now, Lord. Just now, help us to link our hands with Thee. Just now, help us to say, "I will be free. I am free. I surrender all. I trust my all to Jesus."

We ask it for everyone in Jesus' name. Amen.

Let us do what we've just been reading about. Let us speak out what God speaks in. Let the *expression* of our lips deepen the *impression* on our hearts. Let us not tell tonight what we wish. Let us tell what by God's grace we believe, and know, and choose. Let us confess Jesus openly and bravely.

[Recording stopped in progress.]

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