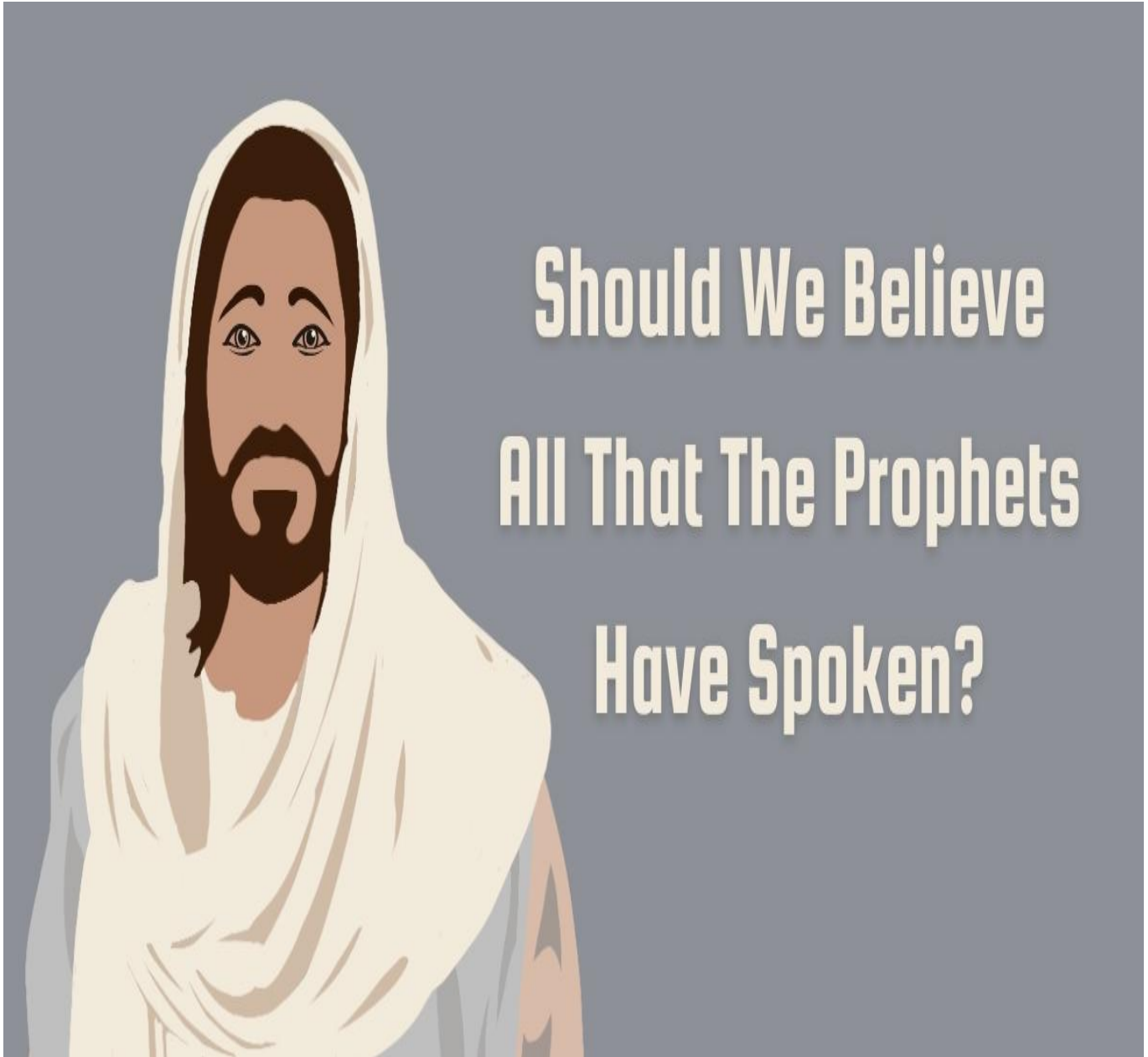


Should We Believe All That The Prophets Have Spoken?

Description



Should We Believe *All* That The Prophets Have Spoken?

by [Teresa Wilde](#)

In every generation, there are those who profess to believe the present truth for their time but who are selective in which aspects of the message they accept. The part they reject may be a doctrine,

or it may be a testimony of reproof that runs against their ideas or actions. But is this a consistent approach? Would it make sense to profess that a message is inspired by God and yet selectively choose to only accept portions of it as true, especially if the message itself teaches that it's either all true or not true at all?

Many have tried to justify doing this very thing by thinking (and even saying) things like, "A prophet is prone to making mistakes like all the rest of us; they aren't infallible. We're supposed to study for ourselves and not make flesh our arm – not rely on others or trust them to do our thinking for us. I mean, we're not supposed to have blind faith, so does God really want us to believe *everything* that a prophet declares? It's not like every single word a prophet utters is chosen by God." On the surface, this might seem like a reasonable chain of thoughts. After all, there's some truth in these points. But let's consider these points and their implications more closely:

- It's true that prophets aren't infallible – but, isn't God able to keep His message free from error?
- It's true that we should study for ourselves – but, doesn't this just mean that if your studies lead you to believe that a message teaches error, you should reject the message; whereas, if you find the message is true, you should fully accept it? There's nothing about the need to study for ourselves that implies it would be consistent to accept only part of a message that claims to be either completely true or completely false.
- It's true that we shouldn't make flesh our arm – but, does this only apply if it's another person's flesh? What about making *our own flesh* our arm, trusting in *our own abilities* and *our own understanding*? Is that what we should do? Isn't the whole point of the counsel that says to not make flesh our arm that we should trust in God and His wisdom (as revealed in His messages) rather than in mere human wisdom?
- And, it's true that not every single word a prophet utters is chosen by God – but, is this even what is meant by saying we should believe *all that the prophets have spoken*? Isn't this referring to the fact that we should believe the *messages* of the prophets *in their entirety* rather than selectively believing certain portions while rejecting others?

Let's consider a few statements from Ellen White and Victor Houteff on this topic. The first quote is from Ellen White:

God is either teaching His church, reproofing their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work for the past thirty years bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil. In arraying yourself against the servants of God you are doing a work either for God or for the devil. {4T 229-230}

The point in Ellen White's statement should be very obvious – a prophet's message is either from God, or it's from the devil. In other words, a prophet is either a true prophet (God's prophet), or a false prophet (satan's prophet).

So, once we have sufficient evidence to know that a prophet is sent by God rather than the devil, should we be concerned that the prophet might make mistakes in proclaiming God's message?

Should we believe *all* that the prophet declares, or should we feel free to take only some of it as inspired and leave the rest as either uninspired or corrupted in transmission? Let's look at some more statements. This next one is from Victor Houteff:

Some of our brethren wish to know the position we hold on the message in the "Rod." The question is, Do we allow mistakes in it, or do we hold that the contents in the "Rod" are unquestionable? This we answer as follows: Analysis proves that truth has never come at any time by the power and wisdom of men, but by the Spirit of God through instruments of His own choice. Said Jesus, "When the Spirit of truth is come, He will guide you into ALL truth." If we should believe the words of the Master, then we must conclude that the "Rod" contains either ALL truth or there is NO truth in it, save the quotations of truth. Therefore, if we admit one truth revealed by the "Rod," then we must accept it ALL. If God has been able to guide His servants in the past into ALL truth, He is able now. Therefore, we take the position that the message in the "Rod" is free from error in so far as the ideas put forth are concerned. {Symbolic Code Vol. 1, No. 8 p. 1}

Some worthwhile points to take note of are these: Truth never comes by the power and wisdom of men; it comes by the Spirit of God. Since the Spirit of truth will guide us into *all* truth, then a message inspired by the Spirit is *all* true. Now, take special note of what else Victor Houteff wrote. If we admit even one truth revealed by a message, then we must accept it *all*. He also wrote:

To the doubters of the possibility of a message containing nothing but truth, comes the warning: "God and Satan never work in co-partnership. The testimonies either bear the signet of God or that of Satan. A good tree cannot bring forth corrupt fruit..."—Testimonies, Vol. 5, p. 98. "We believe the visions," say the Inspiration-doubters, "but Sister White, in writing them, put in her own words, and we will believe that portion which we think is of God, and will not heed the other."—Testimonies, Vol. 1, p. 234.

"Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:19. {The Answerer, Book 3, pp. 36-37}

This next statement is from Ellen White:

Has God placed His work in such a careless manner, that man could fashion it to suit his own inclinations, receive that which was agreeable to him, and reject a portion? Would God give visions to correct His people of their errors and then trust to the erring one's judgment to receive or reject what portion of them he pleased? What would be the use of visions in the church if held in this light, or if erring individuals in their darkness were left to make what application of them they pleased? This is not the way

that God works. If God reprove His people through an individual He does not leave the one corrected to guess at matters and the message to become corrupted in reaching the person it is designed to correct. God gives the message and then takes especial care that it is not corrupted. {Letter 7a-1860}

That was quite plain. There were many important aspects mentioned in the statement, just one of which is that God doesn't leave the one being corrected to guess at matters and the message to become corrupted in reaching the person it's designed to correct. Ellen described just how dependent she was upon God to relate the truths shown to her:

I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that he is pleased to have me relate or write them. {Spiritual Gifts Vol. 2, p. 292.2}

Victor Houteff related this as well:

And I, said the Lord, will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb; But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house. [Ezek. 3:26](#), [27](#). This positive declaration by the Lord, Himself, manifests that the message be unadulterated the pure truth, proof absolute against contamination of man's utterance. The messengers, being made dumb, can speak only when He opens their mouths, and only what He puts in their mouths a Thus saith the Lord God. {Pre-"Eleventh Hour" Extra (Tract 1) p. 27}

Another relevant statement from Victor Houteff is as follows:

When God reveals truth, He is able to lead His servants in all truth, and does not allow such instruments to mix His truth with error. Though they may not understand all, yet the message they bear is the truth and nothing but the truth. {The Shepherd's Rod, Vol. 2, p. 13}

Notice the last sentence, Though they may not understand all, yet the message they bear is the truth and nothing but the truth. The significance here might be obvious, but in case it isn't, I'd like to briefly comment. The fact that a prophet might not understand every element of truth that there is to know doesn't change the fact that the distinctive message they've been instructed by God to deliver is the truth and nothing but the truth. Nor does it mean that we can take it upon ourselves to adopt a position contrary to what the message teaches based upon the notion that the prophet must just not understand it all. A lack of understanding is not the same as a mistake in an understanding.

Here's another important point. As you may already know, God doesn't always use visions to show a prophet what He wants them to say. Because the principles of truth are all-

encompassing, when a prophet of God is delivering personal testimonies of warning, caution, or reproof, he or she doesn't need to have a special revelation for the specific case of every individual. Ellen White had to address this in her day, and she wrote:

Some have taken the position that the warnings, cautions, and reproofs given by the Lord through His servant, unless they come through special vision for each individual case, should have no more weight than counsels and warnings from other sources. In some cases it has been represented that in giving a testimony for churches or individuals I have been influenced to write as I did by letters received from members of the church. There have been those who claimed that testimonies purporting to be given by the Spirit of God were merely the expression of my own judgment, based upon information gathered from human sources. This statement is utterly false. If, however, in response to some question, statement, or appeal from churches or individuals, a testimony is written presenting the light which God has given concerning them, the fact that it has been called forth in this manner in no wise detracts from its validity or importance. I quote from Testimony 31 a few paragraphs bearing directly upon this point:Â {5T 683.3}

“How was it with the apostle Paul? The news he received through the household of Chloe concerning the condition of the church at Corinth was what caused him to write his first epistle to that church. Private letters had come to him stating the facts as they existed, and in his answer he laid down general principles which if heeded would correct the existing evils. With great tenderness and wisdom he exhorts them to all speak the same things, that there be no divisions among them.Â {5T 684.1}

“Paul was an inspired apostle, yet the Lord did not reveal to him at all times just the condition of His people. Those who were interested in the prosperity of the church, and saw evils creeping in, presented the matter before him, and from the light which he had previously received he was prepared to judge of the true character of these developments. Because the Lord had not given him a new revelation for that special time, those who were really seeking light did not cast his message aside as only a common letter. No, indeed. The Lord had shown him the difficulties and dangers which would arise in the churches, that when they should develop, he might know just how to treat them.Â {5T 684.2}

“He was set for the defense of the church. He was to watch for souls as one that must render account to God, and should he not take notice of the reports concerning their state of anarchy and division? Most assuredly; and the reproof he sent them was written just as much under the inspiration of the Spirit of God as were any of his epistles. But when these reproofs came, some would not be corrected. They took the position that God had not spoken to them through Paul, that he had merely given them his opinion as a man, and they regarded their own judgment as good as that of Paul. So it is with many among our people who have drifted away from the old landmarks and who have followed their own understanding.” [VOL. 5, PP. 65, 66 (1882).]Â {5T 684.3}

When this position is taken by our people, then the special warnings and counsels of

God through the Spirit of prophecy can have no influence with them to work a reformation in life and character. The Lord does not give a vision to meet each emergency which may arise in the different attitudes of His people in the development of His work. But He has shown me that it has been His way of dealing with His church in past ages, to impress the minds of His chosen servants with the needs and dangers of His cause and of individuals, and to lay upon them the burden of counsel and warning. {5T 685.1}

A primary function of the Holy Spirit working through a living prophet is to bring about unity in the church, and true unity can only come about by being united upon truth. This is done by revealing many things we didn't already know regarding truth, and also by correcting our errors in regard to things we mistakenly think we know. In other words, "we have many lessons to learn, and many, many lessons to unlearn." Testimonies of warning, caution, or reproof are just as much a part of the prophet's message as are the interpretations of prophecy. So long as we receive these inspired testimonies and bring our lives to be in harmony with the lessons, we will become united on the platform of truth. The obvious implication here is that, if we refuse to be corrected by God through a prophet, we will cut ourselves off from God's people. Remember, when truth cannot save, it destroys for the very reason that "to accept It [truth] is to have all your sins blotted out; to reject It, is to sin against the Holy Ghost." Satan is the one who wants to get God's people to doubt the testimonies of the Spirit of God as is clearly spelled out in the following quote:

Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated. God has spoken to you. {5T 217}

This statement says very clearly that the testimonies of the Spirit of God are the word of God to us. When a prophet declares God's message, they do so by the guidance of the Spirit of God and thus God speaks through the prophet. If God is the one speaking to us through the testimonies, then shouldn't we be willing to accept *all* of what God is saying? The fact that a prophet is fallible in no way implies that God's message is faulty. Ellen White stated this explicitly:

"There are not any of us infallible. But I tell you what is infallible—the truth of the living God is infallible. {Ms 56, 1890, par. 3}

In regard to infallibility, I never claimed it; God alone is infallible. His Word is true, and in Him is no variableness, or shadow of turning. {Letter10-1895.}

It should almost go without saying that when Ellen White here says she has never claimed infallibility, she is *not* saying that the message God gave her to proclaim is fallible. That would make her out to be contradicting what she says in these very statements and in all her other statements we've been reading. She's clearly saying that even though a prophet isn't infallible, *God's message is infallible* and God's message is what he speaks through the prophets including every doctrine and every testimony of warning, correction, and reproof.

God does not reveal truth to a prophet and then allow Satan to reveal lies to that same prophet and blend it into the message. And if you accept a message that claims its teachings are either all true or not true at all save for the quotations of truth, it would be inconsistent and unreasonable to think you can choose to acknowledge some of the truths revealed by the message while disregarding others. Even if you don't at first understand the reasons for why a certain part of it is true, if you've seen from the weight of evidence that the message is from God, you should hold fast to that message knowing that God's infinite wisdom exceeds your finite comprehension. Consider the following admonition from the apostle Paul:

Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good. {1 Thessalonians 5:19-21}

Here's what Ellen White had to say about the position we should take if we have evidence that a prophet is declaring God's message for our time:

God has committed to His servants a message for this time; but this message does not in every particular coincide with the ideas of all the leading men, and some criticize the message and the messengers. They dare even to reject the words of reproof sent to them from God through His Holy Spirit. {TM 465.2}

What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? ***In the judgment what can you who have done this offer to God as an excuse for turning from the evidences He has given you that God was in the work?*** "By their fruits ye shall know them." I would not now rehearse before you the evidences given in the past two years of the dealings of God by His chosen servants; but the present evidence of His working is revealed to you, and *you are now under obligation to believe.* You cannot neglect God's messages of warning, and cannot reject them or treat them lightly, but at the peril of infinite loss. {TM 465.3} (emphasis added)

Notice, that just because a message from God does not coincide with our ideas in every particular, it certainly doesn't mean we are at liberty to reject it. It doesn't suddenly become okay to *not* believe all that a prophet speaks. When we have evidence that God is leading a prophet, the only right thing to do would be to believe God's word even if it goes against some cherished view. To discard the message when it goes against some cherished view or because you don't see the evidence for some particular point would be to discard all the evidence you already have in favor of the message being true. Conversely, to accept the reproof even though you don't see that particular point isn't the same as accepting something without evidence; it would be to *side with all the weight of evidence that you have in favor of the message* rather than asserting your view against the message, and thus, *against all the evidence*. Rather than [hanging doubts upon hooks](#) in memory's hall when you already have sufficient evidence of God's providence in the message, you should take the fact of the message correcting you as evidence that you are fallible and that you don't see what's true as clearly as you might without God's correction. If we refuse God's messages to us, we are cutting ourselves off from the very

source of our strength and putting ourselves (and others) in peril of infinite loss. Each one of us exerts an influence over someone, and our actions have a real impact. Consider the following statements:

How to Receive Reproof

Those who are reproofed by the Spirit of God should not rise up against the humble instrument. It is God, and not an erring mortal, who has spoken to save them from ruin. [Testimonies for the Church 3:257 (1873).] It is not pleasing to human nature to receive reproof, nor is it possible for the heart of man, unenlightened by the Spirit of God, to realize the necessity of reproof or the blessing it is designed to bring. As man yields to temptation, and indulges in sin, his mind becomes darkened. The moral sense is perverted. The warnings of conscience are disregarded, and its voice is less clearly heard. He gradually loses the power to distinguish between right and wrong, until he has no true sense of his standing before God. He may observe the forms of religion and zealously maintain its doctrines, while destitute of its spirit. His condition is that described by the True Witness: Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. When the Spirit of God, by message of reproof, declares this to be his condition, he cannot see that the message is true. Is he therefore to reject the warning? No. God has given sufficient evidence, so that all who desire to do so may satisfy themselves as to the character of the Testimonies; and, having acknowledged them to be from God, it is their duty to accept reproof, even though they do not themselves see the sinfulness of their course. If they fully realized their condition, what would be the need of reproof? Because they know it not, God mercifully sets it before them, so that they may repent and reform before it shall be too late. Those who despise the warning will be left in blindness to become self-deceived; but those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. [Testimonies for the Church 3:257 (1873).] Those who are most closely connected with God are the ones who know His voice when He speaks to them. Those who are spiritual discern spiritual things. Such will feel grateful that the Lord has pointed out their errors. [Testimonies for the Church 5:134.] {5T 682}

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My labor has been most discouraging, as I have seen that what God designed has not been accomplished. Often I have inquired in distress: Of what account is all my labor? These brethren took this position: We believe the visions, but Sister White, in writing them, put in her own words, and we will believe that portion which we think is of God, and will not heed the other. This course they have pursued, and have not corrected their lives. They have professed to believe the visions, but have acted contrary to them. Their example and influence have raised doubts in the minds of others. It would have been better for the cause of present truth had they both opposed the gifts. Then the people would not have been deceived, and would not have stumbled over these



blind teachers. We have hoped and prayed that they might get right, and exert a good influence upon the flock; but hope has died, and we cannot, dare not, hold our peace longer. We have wronged the church of God, in that we have not spoken out before. {1 T 234}

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If you seek to turn aside the counsel of God to suit yourselves, if you lessen the confidence of God's people in the testimonies He has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram. {5T 66}

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Â I beg of you for Christ's sake to consider what I say; for I say it not of myself. It is the word of God to you.—Letter 25b, 1895, pp. 1-3. {3MR 189.1}

If we know that someone is a prophet and yet we take a position contrary to the word they speak, wouldn't it be apparent that we are not being led by the same spirit as the prophet? And if the Holy Spirit is giving light through a prophet but we're being led by a different spirit, isn't it apparent that we are being led by the enemy? The reason why God corrects us is that He loves us and wants to save us from the destruction that lies at the end of the path down which the enemy leads all who follow him. Accepting correction is necessary for our salvation and for the salvation of the church:

I have tried to do my duty to you and to the Lord Jesus, whom I serve and whose cause I love. The testimonies I have borne you have in truth been presented to me by the Lord. I am sorry that you have rejected the light given! {5MR 139.1}

Are you betraying your Lord, because, in His great mercy, He has shown you just where you are standing spiritually? He knows every purpose of the heart. Nothing is hid from Him. It is not me that you are betraying. It is not me that you are so embittered against. It is the Lord, who has given me a message to bear to you.—Letter 66, 1897, pp. 1, 2. {5MR 139.2}

There are some professed believers who accept certain portions of the testimonies as the message of God, while they reject those portions which condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church. It is essential that we walk in the light while we have the light.—Ms 71, 1908, p. 1. {5MR 143.2}

These statements are quite plain, aren't they? Here are a few more:

You are doubtless surprised, as I expected you would be, that I write to you in so plain and decided a manner. But this I must do; for I am made a steward of the grace of Christ, and I must do this errand for the Lord. You may feel well satisfied with yourself. You may deny the representation given me of your case. Some are doing this today. . .

. This is the reason that men and women do not always see their errors and mistakes, even when these are pointed out to them. *They claim to believe the testimonies that come to them, until the message comes that they must change their plans and methods, that their character-building must be altogether different, else the storm and tempest will sweep it from its foundation. Then the enemy tempts them to justify themselves.* {5MR 147.3} (italics added)

After reading this message, you will doubtless be tempted to say, This is not so. I am not as I am represented here. Someone has filled Sister White's mind with a mass of trash about me. *But I tell you in the name of the Lord that the words of this writing are from God.* If you choose thus to dispose of the matter, you should [examine] the measure of your faith in the work that the Lord has given His servant to do.—Letter 13, 1902, pp. 17, 18. {5MR 148.1} (italics added)

Notice one of the key points Ellen White is here making. It would be wrong to claim to believe a prophet's message and yet reject a portion because it declares you must change your plans and methods, that your character-building must be altogether different. If you choose to do that, to reject a portion and justify your actions in spite of the reproof, Ellen says you should examine the measure of your faith in the work that the Lord has given His servant to do. If you feel free to reject a portion of a prophet's message, could it really be true that you believe that prophet is led by God? The direct implication here is that if we truly do have faith in the work that the Lord has given his servant to do, then we should believe the *entire* message, not just portions of it.

Consider the following statements from prophets that you acknowledge to be inspired:

Frequently I do not anticipate saying the things I do say when I am speaking before the people. God may give me words of reproof, of warning, or encouragement as He sees fit, for the benefit of souls. I shall speak these words, and they may cut across the track of my brethren whom I sincerely love and respect in the truth. To have these words distorted, misapprehended by unbelievers, I expect, and it is no surprise to me. But to have my brethren who are acquainted with my mission and my work, trifle with the message that God gives me to bear, grieves His spirit. It is discouraging to me to have them pick out portions in the testimonies that please them which they construe to justify their own course of action and give the impression that the portion they accept is the voice of God, and then when other testimonies come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgment, they dishonor God's work by saying, "Oh, this we do not accept—it is only Sister White's opinion, and it is no better than my opinion or anyone's else."—Letter 3, 1889, pp. 3, 4, 5. {5MR 150.3}

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I testify the things which I have seen, the things which I have heard, the things which my hands have handled of the Word of life. And this testimony I know to be of the Father and the Son. We have seen and do testify that the power of the Holy Ghost has accompanied the presentation of the truth, warning with pen and voice, and giving the

messages in their order. To deny this work would be to deny the Holy Ghost, and would place us in that company who have departed from the faith, giving heed to seducing spirits.Â {2SM 388.2}

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We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer? {8T 298}

The following quote is found in Symbolic Code Vol. 5, Nos. 1-5, pp. 2, 3:

### BELIEVE AND PROSPER

The thirty-fourth chapter of Ezekiel speaks of sheep and shepherds, and in verse thirty-one the Lord explains that the sheep there spoken of are symbolical of His people, saying: "And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God."

Therefore, the sheep referred to in this scripture are the people of God, and the pasture is His word upon which they feed. "Thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.Â Â Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures?Â and to have drunk of the deep waters, but ye must foul the residue with your feet?Â And as for My flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.Â Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle."Â (Ezek. 34:17-20.)

In these versesÂ **the Lord asks the question**Â if it seems good to those who profess to be of His flock, to accept only a part of the truth He sends to them, and to tread down with their feet the residue.Â Â **Then He adds that His true flock accept all that He sends to them, even that which others refuse.**Â Hence, because some accept only that part of the message which does not cross their perverse wills, and only that which suits their taste and their fancy, therefore, saith the Lord, "I will judge between cattle and cattle.â?• [emphasis added]

There has ever been a class among God's people who make it their business to question and to criticize everything in the "unfolding of truth."Â They say, "We accept this and that, but we will not accept the other."Â They think it a mark of intelligence to question and to criticize.Â But this proud and self-esteeming class among church members, who think they are so wise and so capable of judgingÂ **even**Â **the message which they have already acknowledged that God has sent them**

, have always met the displeasure of the Lord, and He has demonstrated to men that their so-called wisdom is nothing short of foolishness.Â They are so foolish that even though their case has been presented to them in the experience of others for thousands of years, they cannot discern their evil and soul destroying course.Â These self-appointed judges of the messages that God sends to His people, have, by their doubts and criticisms, scattered away from Christ many weak souls who are subject to being affected with the disease whenever they are exposed to it.Â Therefore, thus saith the Lord, "Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle."Â (Ezek. 34:21, 22.) [bold added]

Moreover, the Spirit of Prophecy says: "As Jesus was rejected, so I saw that these messages have been rejected.Â And as the disciples declared that there is salvation in no other name under heaven, given among men, so, also, should the servants of God faithfully and fearlessly warn those who embrace but a part of the truths connected with the third message, that they must gladly receiveÂ **all**Â the messages as God has given them, or have no part in the matter."—"Early Writings," pp. 188, 189. [emphasis added]

The spirit that worked in the Jewish leaders is still at work.Â At Christ's time the people pretended to be very ardent in their belief of the writings of Moses and the prophets, and found fault with their fathers who killed the prophets.Â But they themselves were even worse than their fathers, for they were seeking to kill the One Who was greater than all the seers.Â Likewise there are some professed Present Truth believers who feign to be very faithful to, and zealous for, the writings of Sister White, but who are now, as were others in her time, "eating up the good pasture"—only that part of the message which suits their taste—and treading down with their "feet the residue" of their pasture.

"By giving place to doubts and unbelief in regard to the work of God, and by cherishing feelings of distrust and cruel jealousies, they are preparing themselves for complete deception.Â They rise up with bitter feelings against the ones who dare to speak of their errors and reprove their sins."—"Testimonies for the Church," Volume 5, p. 672.

"Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving, and to question and quibble.Â Those who desire to doubt will have plenty of room.Â God does not propose to remove all occasion for unbelief.Â He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit; and all should decide from the weight of evidence.'Â 'God gives sufficient evidence for the candid mind to believe;Â **but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding, will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.**'"—Id. pp. 675, 676. [emphasis added] â?!

Not one of us can even dare to compare our greatness with that of Jesus, yet He

believed all the writings of the prophets, and those who consider themselves to be wise, and think it too humiliating to believe all, He calls "fools." (Luke 24:25.) God's people still err in this matter.!

"Believe in the LORD your God, so shall ye be established; believe His prophets, so shall ye prosper." (2 Chron. 20:20.) {Symbolic Code, Vol. 5, Nos. 1-5, pp 2, 3}

That statement was quite plain and should need no further comment.

Those who profess to believe the message of present truth understand [what the term Spirit of prophecy means](#). That should make the following statement very instructive:

The only safe way by which God's servants and His church can be free from error, full of faith without guile in their mouth (all speak the same thing), is the never erring guide — "The Spirit of Prophecy." {The Shepherd's Rod, Vol. 2, p. 286}

This statement, again, makes a clear declaration that the Spirit of prophecy is our never-erring guide. My brothers and sisters, I appeal to your sense of reason and encourage you to believe God's word to you to believe *all* that the prophets have declared. Only by doing this, will you prosper. This is the only safe way by which we, as a people, can be free from error, full of faith without guile in our mouths, and all speak the same thing truth.

Then said Jesus to **those Jews which believed on him**, *if* you continue in my word, *then* are you my disciples indeed; And you shall know the truth, and the truth shall make you free. John 8:31, 32 (emphasis added)