

The Three Shut Doors

#0990

Study given by W.D. Frazee—No date

Revelation 3:7-8:

“And to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it...” Revelation 3:7-8.

The date of the special application of this text, as you who are familiar with the prophecies will recognize, is 1844. At this point, I simply call attention to the fact that there is a time when there is a *shut* door and an *open* door, and that nobody can shut the door that Jesus has opened, and nobody can open the door that He has shut. I want to study with you, three times, tonight, in the history of the work of God, when the door is shut. And I want to have us, along with this, rejoice in the fact that there is an open door tonight into the most Holy Place in the sanctuary above. I have asked Brother Boykin to sing for us a message written by one of the early pioneers of this movement, Roy Cottrell. “By living faith we now can see in the Most Holy Place on high Jesus, our Advocate and Friend, who gave Himself for us to die.”

[Brother Boykin sings the song that Elder Frazee quoted from above.]

Now in all of God’s plans for carrying on His work, He desires the cooperation of man. In the 25th chapter of Matthew, we are shown the importance of understanding where the Master is, what He’s doing, and being ready to move when *He* moves. The parable of the ten virgins is given to teach us those precious lessons.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them *were* wise, and five *were* foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not* so; lest there be not

enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" Matthew 25:1-13.

Ready, not *getting* ready. It says, "...they that *were ready*..." It's important to be ready. When the Savior moves from one point to another, it's important that the flock move with Him. When the head is ready for action, it's important that the body be in communication with the head and be ready to act with it. And I want to study these principles with you as they apply at three great epical periods in the history of this world.

The first has to do with the ministry of our Lord here on earth when He came nearly 2,000 years ago. You remember that, in preparation for the coming of Jesus, a special child was born to act as His forerunner. The angel Gabriel came from heaven, and in Luke the first chapter, we have his message to Zechariah, the aged priest in the temple. He was told that John was to be born to him by his wife Elizabeth, and the work of John was plainly foretold:

"For he shall be great in the sight of the Lord,... and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias,(that's Elijah) to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" Luke 1:15-17.

It was John's business to get the people ready for Jesus' coming. So I would like to write John's name right up here where we can all see it. John. [Sound of chalk on chalkboard.] This is John the Baptist and his message was to get the people ready for Christ. And those who heard and accepted and acted on John's message, they were ready to welcome Jesus when He appeared there at Jordan.

You remember it was from John's disciples that the first disciples of Jesus came. Who was Andrew? Well, he was one of John's disciples. Who was Peter? He was one of John's disciples. Who were John and James? They were among John's disciples. Philip and Nathanael. Read the story there in the first chapter of the Gospel of John. See how that John himself *directed* these disciples of his to Christ. And you remember that a little later in the book, some of John's disciples came to John and said, "John, what about this? This man that you baptized and that you told the people about, why, now everybody is coming to *Him*!" John said, "That's all right. That's the way it's *meant* to be. He must increase and I must decrease." And he went on to liken himself to the friend of the bridegroom whose work it was to bring the parties together, but when the

marriage took place, his joy was in seeing the joy of the bride and the bridegroom. That's in the 3rd chapter of John, verse 26 and onward.

Two wonderful examples of men knowing what their mission is and fulfilling it. John recognized that he was the forerunner of Jesus, and he was to get the people ready for Jesus' coming and gladly, as Jesus came, he pointed to Him as the Lamb of God. But now, my dear friends, what about the people that didn't accept John's message? What about the people that stood off, as it were, and criticized, caviled, and either made fun of it or criticized it? What about that? Well, now *that's* the thing I want you to ponder over for a moment, for several minutes, for it has a deep lesson for us.

You'll find the answer to that in Luke, the 7th chapter, verses 29 and 30. Luke 7:29-30. Now this 7th chapter of Luke tells about the time when Jesus was preaching and He began to tell the people about John. John had spoken to the people about Jesus; now Jesus is talking to the people about John. Beginning with the 24th verse. In the 26th verse, He says:

“But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist:...” Luke 7:26-28.

Did Jesus recognize John as His forerunner? Did He tie into his work? Did He build on the foundation that John the Baptist had laid? Definitely. And He spoke of the witness that John bore to His work. But now I want you to notice what the *reaction* to that sort of talk on the part of Jesus was. The 29th and 30th verses:

“And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him” Luke 7:29-30.

Were there people present that, when Jesus came with His message, accepted Jesus because they had been baptized by John and they recognized the connection between the two? Were there? Yes! But were there those that rejected Jesus *because* they had rejected John? That's what this teaches. It's a serious thing to reject any message that God sends, my friends. And it's very seldom that people that reject *one* message take the next when it comes by another messenger, through another channel. Very seldom.

Now at this point, I want to show you something very interesting. Turn over to the 10th chapter of John, the 41st verse. This is speaking of Jesus in the latter part of His ministry:

“And many resorted unto him [Jesus] and said, John did no miracle: but all things that John spake of this man were true”
John 10:41.

Two things I want you to notice about this verse. Here were some that recognized the agreement in the testimonies of John the Baptist and Jesus. We have already dwelt on that. But now what does this say about John? What he didn't do? He “did no miracle.” Did he heal the sick? No. Did he raise the dead? Did he open any blind eyes? No, John did no miracles. He preached. He preached with power that men ought to repent. Some of them did and some didn't like it. They criticized, found fault with it. He gave a *straight testimony* against sin. He even reprov'd who? Herod. And he reprov'd the scribes and Pharisees, didn't he? Yes. He called them a “generation of vipers” which was the truth. And, of course, they didn't appreciate *that*. But he didn't do any *miracles*.

Now I want to ask you something. Did *Jesus* do any miracles? Did He? How many did He do? Hundreds of them, is that right? And how many did John do? [Audience responds: Not one.] Not one. Well, these people that didn't accept John because, of course, they didn't see any miracles, when Jesus came along and He worked all these miracles, then they all accepted Jesus, didn't they? [Audience responds: No.] Even though He worked the miracles? Do you see, my friends, that even miracles (watch this point), that even *miracles* will not convince the soul that rejects the inspired message of God. Even miracles won't do that. Is that important? *Very* important.

Now I want you to notice something here, if we can get it clear in our minds here. There was unbelief of John's message and less opposition to him than to Christ. Did He stop there? What did that opposition finally lead to? What did they finally *do* to Jesus? Well, they *crucified* Him. It led to the persecution of Jesus and His followers, didn't it? That's right, that's His cross; that's the cross right here. [Elder Frazee has been writing in the chalkboard and apparently points to the cross he had drawn on the board.] That's what it led to; it brought about the death of Jesus.

Now I want to read you something from *Early Writings* on this, page 259:

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way for Jesus. Those who rejected the testimony of John were not benefitted by the teachings of Jesus” *Early Writings*, page 259.

I want you to think of that, my friends. Those who rejected the testimony of John were not benefitted by the teachings of Jesus. Well, you'd think *anybody* could be benefitted by the teachings of Jesus, wouldn't you? No. No. There were *some* people, scores of them, hundreds of them, probably thousands, that had come to that point in rejecting John's message that they got *what* from the teachings of Jesus? No benefit.

From the teachings of the Son of God, they didn't get any benefit? Not at all. Do you know the names of any of those people? Do you know a man by the name of Annas? Do you know one by the name of Caiaphas? Do you know one by the name of Herod? How much benefit did they get from the teachings of Jesus? None at all. They joined in His persecution and death. And why? Let me tell you, my friends, the root cause is *this*: they rejected the teachings of John. They thought they were too important to listen to that prophet in the wilderness. After all, he had no recognition; he had not been to their schools; he had none of their degrees; he was not recognized as a priest, a religious preacher, teacher; he was just a sort of a 'something going on out there in the desert for a while.' And they were not going to lower themselves to pay too much attention to it. And in that state of mind, they got themselves to the point where the teachings of the Son of God could have no helpful influence upon them. I want you to ponder over this, for we're repeating history. And you'll see as we come on down here...

"I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way for Jesus. Those who rejected the testimony of John were not benefitted by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah" *Ibid.*

Now watch, this isn't all:

Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost..." *Ibid.*

Here's the early church up here. [Elder Frazee writes on the chalkboard.] Did *they* know where Jesus was? Where was He? He'd gone to heaven. Where? [Audience responds: The sanctuary.] Sanctuary. Where? [Audience responds: The Holy Place.] The Holy Place. He was enthroned there amidst the adoration of the angels. And the apostles, they knew where He was, and they told all those thousands of people at Jerusalem. But what were the Jews doing? Why, they were going right on with that work in the temple, going right on with that work in the temple... What happened to the temple that day when Jesus hung upon the cross? What happened to it? The veil of the temple was what? Rent in twain. In other words, God was through with that sanctuary. Was He? Yes, He was all through with it. God was *through* with that sanctuary that Friday afternoon when the Lamb of God hung upon the cross and offered His life as a sacrifice. God was through with it. But hadn't He been using it for hundreds of years? Wasn't He going to use it anymore? *Never again! Never again.* That was the last day. What was that day, anyway? Why, that was AD 31. Three days later Jesus rose from the dead and went to heaven, secured the acceptance for Himself and us. He came back and was with the disciples, with them 40 days, and then He

ascended to heaven. The sanctuary and the high priest were anointed, and He began that priestly ministry within this veil, the first veil of the sanctuary.

But what did the *Jews* know about it? *They* didn't know anything about it and they went right on as if nothing had happened. You know, I've thought about it, friends. Suppose that several days after the death and resurrection of Jesus that Peter meets one of these people that he has known before, some of the people in connection with the high priest. Apparently, he knew them and they knew *him*, the way things went on in the courtyard that night. But suppose he meets them. Peter says to them, "Well, what are you doing about that veil? Are you still going on with the service in the sanctuary? What are you going to do about that?"

And this member of the priestly group says, "Well, I suppose we'll just patch up the veil and go on."

Patch up the veil and go on... They either patched up the veil or got a *new* one. But did it make any difference? Not a bit! God was *through*! He was through. But they didn't know it *because* they had rejected John and then rejected Christ.

And now, when the Spirit of God was poured out in that *mighty* power at Pentecost and in the days after that when *thousands* were converted and the sick were healed and cripples leaped and ran through the temple courts and all that, what did those same people that had rejected Christ and crucified Him, what did they do with those apostles? They laid hold on them and did *what* with them? Put them in prison. Did they finally kill one of them? Took his head off! Imagine: how *far* people can go in rejecting the work of God even when it's attested to by mighty miracles. And notice that the root cause was all back there in that simple prophet's message in the wilderness, without a single miracle of any kind. That's the thing I want you to see.

"Those who rejected the testimony of John were not benefitted by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the

light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefitted by the mediation of Christ in the holy place” *Early Writings*, page 259-260.

Now notice, friends, they placed themselves where their probation was closed. That’s what it amounts to, isn’t it? Their probation was closed. When Jesus hung upon the cross, crucified and rejected by His own people, Israel’s day of probation as a nation was done, wasn’t it? What had brought it about? The religious leaders had rejected Jesus *because* they had rejected the message of John who was His forerunner and who prepared the way for His coming.

But now what about these people? Look here. Who are these people receiving the Holy Spirit and leading out at Pentecost? Who is one of them? Peter. Well, where was Peter at this point? He was with Christ. Where was he down here with John the Baptist? Was he one of his disciples? Do you see? Do you see something, friends? Do you see that God was getting ready for Pentecost all through these experiences? They had their ups and downs, but their course was *forward* and *onward*. There you have the experience, paralleled side by side—those who accepted the messages *in their order* and those who rejected them in their order.

Now I want to come down 1800 years later. Eighteen hundred years later... And I find the prophecy about this in the 14th chapter of Revelation. There I find three angels flying in the midst of heaven. Three, not one or two merely, and not a half a dozen, but *three*. Three. And as you know, they represent three messages given to the people of God in these latter days. We call them the first and second and third angel’s messages, and the reason we call them that is because that’s the way the Bible presents it. Now I’d just like to put that right down here. [Elder Frazee writes on the chalkboard again.] First angel and the second angel and the third angel. Now I want you to see the parallel between the work of these three messages and the work of John the Baptist, Christ, and the early church, 1800 years before. The parallels are very striking. I can only touch of a few of them tonight. You can take these points and ponder over them, and you’ll think of some *more* parallels besides the ones we’ve studied tonight.

What is the message of the first angel, Revelation 14:6-7?

“...Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters” Revelation 14:7.

Who led out in the proclamation of that message here in North America? [Audience responds: William Miller.] William Miller. It began about 1831 and for a number of years, he and those associated with him, gave that message, first in the

churches, popular churches—Methodist, Baptist, Presbyterian, Christian, and other churches of America, just as Jesus and His disciples began *their* message in the synagogues or churches of that time. But you know that while that message went with power, there came a time when there was a great *rejection* of that message of the first angel. And finally, the people who clung to that message of the soon coming of Jesus, what happened to them in the popular churches of America? They were cast out. Cast out... And that happened in *what* year? 1844. And that was the time when the message came, the *second* angel's message, Revelation 14:8:

“...Babylon is fallen, is fallen, that great city...” Revelation 14:8.

What made Babylon fall? She rejected the first message, that's why. Let me put it this way, friends. There never would have been any *second* message here, that Babylon was fallen, if Babylon had accepted that *first* message. As God says through Jeremiah, “We would have healed Babylon, but she is not healed...” (Jeremiah 51:9). The *first* message, accepted by the churches, would have healed them, and they would have been ready for the coming of Jesus. Were there *some* in the churches that accepted that message of William Miller, Himes, and Litch and so forth? Sure, and those who fully *accepted* that message, we find many of them coming right on and getting ready for an event to take place on the 22nd day of October. What year? 1844. And we find that this message, which I read from Matthew 25 a little while ago, the midnight cry is given right here, just before the 22nd of October and that says, “Behold...” Behold *what*? [Audience responds: The bridegroom cometh.] “...The bridegroom cometh, go ye out to meet him.” He comes *when*? The 22nd of October, 1844.

Now when they came up to that time, Christendom in this country was sharply divided into two sections: those who had accepted the first message, the second message, and the midnight cry, and were expecting Jesus to come on the 22nd of October, 1844. There were, we'll say, between 50 and 100 thousand of them. I don't know, there may have been more. I don't know that there is an exact enumeration, but we'll say 50 to 100 thousand of them. But there were hundreds of thousands that had rejected *this* message because they had rejected *this* message. [Elder Frazee was evidently pointing to his chalkboard.] The result was, friends, that they could see *no* light in anything that happened there at all. Now I want to read that here in *Early Writings*, page 260:

“All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion” *Ibid*.

What does it mean, “derided”? They made fun of it. What did they say about this message of the coming judgment, the coming of Jesus? They said it was a what? [Audience responds: Delusion.] What kind of people were these? [Audience responds: Religious.] Yes. Religious people, in the churches.

They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefitted by the second. What? They rejected the first message and so they couldn’t be benefitted by the second. The only way to get up on *this* step is to take this one first. Watch... [Apparently Elder Frazee climbs a stair.]

“...Neither were they benefitted by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary” *Ibid*.

Did they get any help out of the midnight cry? Not a bit. Why? Well, because they had rejected the first message. Just as the people that rejected John’s message got no help from Jesus, so the ones that rejected the first angel’s message got no help from the second angel and the midnight cry. Oh, it’s a *serious* thing, dear ones, to reject *any* message that God sends.

Now watch:

“And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place” *Early Writings*, page 260-261.

Do the popular churches, even today, know anything about this message of the sanctuary and the Most Holy Place? Why, no! Why not? Because they rejected the message of God back there in 1844, just like the Jews rejected the message of Christ in AD 31. Now watch—this is deep:

“I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefitted by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan...assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare” *Ibid*.

Read the whole page; it’ll bear careful study.

My point is, friends, they missed the road way back here, and they have never picked it up since, and they *never will*, as organizations, as movements. Individuals have, of course; John proves it. But watch! The individual who comes in, he's got to come in and see this, and this, and this, and this. That's important. He has to be led over those steps in order to get up *here*. Why, every one of you that came up to this chapel tonight, you came up those steps, didn't you? And the first step you put your foot on was which one? The *first* one. And the second one you put your feet on was the second. And that's exactly what we must do with *this*, my friends. It's *very* important that we take these steps in *their order*, receive these messages in *their order*. You will find that in *Early Writings*, page 256.

"Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary" *Early Writings*, page 256.

Oh, I thank God for *Great Controversy*. And if any of you are unfamiliar with what we're going over tonight, take your *Great Controversy* and start with that chapter in the middle of the book called "An American Reformer." (That's William Miller.) Follow right along through these steps. Read chapter after chapter there on the work of the first angel's message, the second angel's message, and the midnight cry, the disappointment at the 22nd of October, and then the beginning and work of the third angel. It's a glorious, glorious story.

"But ah," somebody says, "weren't they disappointed the 22nd of October 1844?" Yes, they were disappointed. I want to ask you something else. Were these disciples of Jesus, were *they* disappointed the day He was crucified? Were they? Were they *all* disappointed? Yes. And were they all disappointed down here on the 22nd of October? Yes. Well, that proves it was all wrong then, doesn't it? [Audience responds: No.] No! Neither time, neither time.

When Jesus hung on Calvary the 14th of Abib, He was doing just what He had *said* He would do. Is that right? And when Jesus went to the Most Holy Place on the 22nd of October, 1844, He was doing just what He had said He would do. He was keeping His appointment. Do you know what those disciples expected when they went up to Jerusalem that last Passover? They expected that Jesus would take the kingdom and reign, and so they went on with a great proclamation just a few days before. Do you remember it, the triumphal entry into Jerusalem? "Behold, thy king cometh..." There He was, seated upon a colt and riding into Jerusalem with a multitude claiming Him as the coming King. And so 1800 years later, just previous to this day, those who were filled with the Spirit of God went everywhere proclaiming, "Behold, the bridegroom

cometh...” It was a great cry of welcome, just as it had been 1800 years before. What were they expecting? Setting up the kingdom. Same thing, same thing. In each case, it wasn’t time yet. But there’s coming a time, friends, when it’s going to be set up right here. I’ll tell you about that in just a few minutes. But each time, they were a bit ahead of time, and so it brought them a disappointment.

But I have shown you, dear friends, that when these people who had rejected Christ, having before rejected John, came up to that deadline, when they came up to that cross, that was the end of their probation. The door was shut and they never got it open. They kept right on with their useless sacrifices, patched up the veil and went on with their temple work, and never, *never*, did they turn their eyes toward that sanctuary above where they could have gotten help. And so, 1800 years later, those who rejected the first message could see no light in the second angel’s message or the midnight cry.

And so, when the bridegroom came on the 22nd of October 1844, *they* didn’t know anything about it. They looked around and said, “We don’t see anything that has happened.” They’ve never known it since, friends. No light to them in the matter at all. And on the 22nd of October, 1844, the text that I read you in the beginning of our message tonight was fulfilled. Jesus shut the door of the Holy Place, and He opened the door of the Most Holy Place. He *shut* the door of the Holy Place, and opened the door of the Most Holy Place. And mark you, the people who had rejected these preparatory messages knew nothing about it, and never *did* find out anything about it. They lived and died in darkness over the matter, just like the Jews.

It was *only* those who had *not* rejected those messages, who could be led out by the Spirit of God into the glorious light of the third angel; which showed the people *where* Jesus was, *what* He was doing, and the essential experiences that they must enter into in order to share that work with Him. They that were ready went in with Him to the marriage, and the door was shut. All right, that’s 1844.

Now friends, ahead of us is the *third* and *final* and *eternal* shutting of the door. We call that what? [Audience responds: The close of probation.] The close of probation. I’m going to put it right here. [Elder Frazee writes on the chalkboard.] The close of probation, right here. Nineteen hundred years ago, the Jews that had rejected Jesus were shut out by the door that was shut there. A hundred years and more ago, those who had rejected this message of William Miller and the other pioneer Adventist messengers, *they* were shut out by the shutting of that door in 1844. But down here at the close of probation, who’s going to be shut out? The whole world, the whole world, except the little remnant who have been prepared by a special preparatory message.

Now you all know that just before that close of probation, there is coming a miraculous, mighty, *powerful* message. We call it what? [Audience responds: The loud cry.] The loud cry. [Elder Frazee writes on the chalkboard.] And will that lead right up to the close of probation? Yes. And will *some* people come up to that and be sealed, just as the early disciples received the baptism of the Spirit, at that point? Yes. Will they receive the Father’s name in their foreheads and be sealed for time and for

eternity? They will. And he that is unjust will be unjust still and he that is righteous will be righteous still. That's the glorious loud cry experience.

I wonder, friends, if there's any preparatory work that's going on today for that. I wonder if there is anything today like John the Baptist, getting ready a people to receive that glorious latter rain, loud cry experience as John's disciples welcomed the Messiah at His appearing. I wonder...

Yes, friends, there is. You remember that *Early Writings*, pages 269 and 270, in that wonderful chapter on the shaking, shows that those who receive the latter rain and give the loud cry will be those who first have received the Laodicean message and give the straight testimony. That's made very clear in *Early Writings*, pages 269 and 270. And those who have taken our classes in Coming Events, that's familiar to you. Some of you students who have recently come in, that's a class you'll look forward to that we'll have a little later in this year's series of very important classes.

But just refreshing our minds with these great events tonight, without taking time to go into all the proof, let us simply state this fact: that before the latter rain can be poured out, before the loud cry can be given, there must be a preparatory work done for the people of God today like John did preparing the way for the wonderful work of Jesus. And *that* is spoken of here in *Early Writings*, page 270 as "the straight testimony." So I'm going to put that down here. [Elder Frazee writes on the chalkboard.] What does that word "straight" mean? [Response from the audience is inaudible.] Good. Straight, right to the point, like an arrow from a bow, right for the mark, not wobbly, wishy-washy, but direct—the *straight* testimony. That's called forth, we're told here, by the counsel of the True Witness to the Laodiceans.

Now I want to ask you something, friends. If these parallels are correct, and they are, the only people who are going to be ready, who are going to be *inside* the door with the bridegroom when probation closes, will be those who have entered into this loud cry experience. Is that right? They've received the outpouring of the Spirit, and they're protected during that time.

But what about this loud cry experience? Who's going to get it? Why, that chapter in *Early Writings* shows clearly it's only those who enter into this experience of the Laodicean message and the straight testimony, those who yield their lives to the work of reform. That's what John's message was, one of reformation. His *whole* life was devoted to the work of reform.

And so tonight, friends, the burden of my heart is that we will understand where we are on this platform. We're right in here tonight; we're not back in the days of John the Baptist; that's all past. We're not in the days of 1844; that's past. We're not yet up to the close of probation; that's still ahead of us. The glorious loud cry where thousands are converted in a day and the sick are healed and the dead raised, that's ahead of us. We're right in here in this preparatory time and the straight testimony is being given.

But I wonder, I wonder what people are doing with it. Oh, I wonder if some are doing with it what they did with John the Baptist—rejecting it because it's simple and humble and primitive and unrecognized. I wonder if some are doing with it what they did with the first angel's message given by William Miller and others—rejecting it because it's unpopular. And after all, who was William Miller? Was *he* someone with high education, as men count it? Was *he* someone with advanced degrees? Was *he* a bishop or an archbishop or something of that kind? No, he was a farmer, my friends, who had studied the Word of God on his knees and *found* God's answer to the problems of his own heart. Oh, I pray that God may help us in this hour, this *crucial* hour, to know what God's prophetic clock is telling us; to know where we stand.

Now I want to read you something tonight. It was written by the servant of God in the *Review and Herald* of December 23, 1890. Now I want you to listen carefully to this. If there's anybody inclined to be sleepy, I'm going to give you time to get up and *move*, so pinch yourself or something because I'm anxious that you get this, friends. Could we have a window or two open? I don't want anybody... [Break in tape.]

Review and Herald of December 23, 1890 and I want you to look at this blackboard while I read this to you:

"The Lord has sent a message to arouse His people to repent, and do their first works; but how has His message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spiritually deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? The Savior calls; listen to His voice: "Be zealous and repent." Repent, confess your sins, and ye will be forgiven" *Review and Herald*, December 23, 1890.

I want to ask you something, friends. Did these people that rejected John the Baptist and Christ, did they go right on with the forms of their religion? Did they *claim* that these who opposed them were fanatics and extremists and not worthy to be listened to? Did they? Yes. Eighteen hundred years later, did those who rejected the preaching of Miller, Bates, and White, did they give up religion? [Audience responds: No.] Did they go right on with the forms of their religion? Did they condemn those men as extremists and fanatics and not worthy to be listened to? So today, mark it, those who will oppose the straight testimony and later the loud cry, they're not going to give up the *forms* of religion. They're not even going to give up the forms of the *true* religion. I'll show that to you as we read on. They go right along *thinking* that they're all right, but they reject *this* because they rejected *this*. [Elder Frazee points to the writing on the chalkboard.] I'll read that here in just a few minutes. Because they have not accepted the straight testimony and the Laodicean message, when the loud cry comes, they'll

reject it just as the Jews rejected Jesus and the popular churches rejected the midnight cry of 1844.

“The True Witness declares, ‘I know thy works.’ ‘Repent, and do the first works.’ This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. ‘I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent.’ The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers *nothing but leaves*. Solemn thought for our churches! Solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but “except thou repent,” it will be exhausted; the churches, and our institutions, will go from weakness to weakness, and from cold formality to deadness, while they are saying, “...I am rich, and increased with goods, and have need of nothing.” The True Witness says, “And *knowest* not that thou art wretched, and miserable, and poor, and blind, and naked.” Will they see clearly their condition? There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord and opened the door of their heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it” *Review and Herald*, December 23, 1890.

Isn't that what those who rejected John's message did with Jesus? The more power He showed, the more wrathful they became until finally they decided there was only *one* thing to do and that was what? Get Him out of the way. So it was in 1844—the more the power came, with that first and second message and then in the mighty midnight cry, the more the leaders of the popular churches said, “There's only one thing to do with those folks and that's to put them out of the churches.” They denounced them, persecuted them. And down here today... [Tape ends.]

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