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The Shaking and Sifting

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Study Given by W.D. Frazee—February 27,

What does Hebrews, the 12th chapter, tell us about the shaking? Is the purpose of the shaking to shake things loose? Provided what? What is it? Somebody said it here, I think. Provided they can be shaken loose. Is that right? So that those things will remain that what? Cannot be shaken. That's right. That's one of the great purposes of the shaking.

Now, does the shaking cause people to *be* so they cannot be shaken? What does it do? A friend of mine was telling me several years ago about a city in which he lived that had an earthquake—quite a severe earthquake.

He said before the day before the earthquake, you could go down through a certain section of the city and you couldn't tell which were earthquake-proof buildings, but the day after, he said, you could. You could go right down through that city, and here and there was a building that was standing there unhurt by the earthquake. Why? It was built to stand the earthquake. That's right.

Now, are we going into a shaking time? That's right. So we want earthquake-proof buildings, is that right-shaking-proof characters. Very well. Is everybody going to be shaken? Yes. But some are going to be shaken loose and shaken out, but others won't.

“...those things which cannot be shaken may...”
Hebrews 12:27.

What?

“...remain” Hebrews 12:27.

That's what Paul says in Hebrews. All right. Now, what does Amos tell us about the sifting? Do you remember that, David? Is it possible to go through the sifting, then, without being sifted out? That's right.

Now, if **at least** grain isn't going to be sifted out, what do you think *is* going to be sifted out? That's right. And what is that? Chaff.

“...What is the chaff to the wheat? saith the Lord”
Jeremiah 23:28.

Now, do we have a text that talks about the separation of the grain and the chaff? Any of you have a text in your study the last hour that talks about the separation of the wheat and the chaff? What is it?

How many of you had something about it today? All right, Sister Perkins, what was it? I see. You're going to get it now, aren't you. All right. Sister Jones, do you have it for us? Yes, but I'm talking about the wheat and the chaff separation. Brother Jackson, are you going to help us? All right. Matthew 3:12. You all want to get that one down, now, don't you.

“Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire” Matthew 3:12.

Are the wheat and the chaff going to be separated? That's right. What stays in the threshing floor—the wheat or the chaff? Wheat. What goes out? Then, what is it that goes out? It's chaff. That's right.

There's some people who, if they understood that, would not boast about separating from God's church, because what is it goes out? Chaff. That's right. All right.

Now, these verses set before us a shaking and a sifting. Now, as you doubtless noticed in your study this afternoon, those two terms are used somewhat interchangeably, and if you've done any sifting, you can see why.

How many of you have ever sifted anything? Nearly all have. The others ought to be invited to do some, so that they see how it's done. You folks that have the kitchens, remember to help these people get a little experience in sifting, so that everybody understands.

Incidentally—more than incidentally—you notice how many terms, both in the Bible and the Spirit of Prophecy, are taken from common experiences of daily life—agriculture and building and making bread and flour and meal and making beds and lighting candles and so on and on. And people that don't have experiences in agriculture and in practical life—they miss some of the points of these illustrations. That's one of the reasons the Lord wants us to have practical experiences in daily work. Very well.

Now, this sifting—what do you have to do to sift something? You have to shake it, don't you. You have to agitate it. But there has to be something more—there has to be something else there, besides merely a shaking.

Now, I have something here in this two—quart jar—I have some corn and some lima beans—but I could shake that all night and I wouldn't get any sifting. Is that right? You know why, don't you. Why? There are no holes. There's no place for anything to get out. And so, it takes more than shaking to produce sifting, but it does take shaking. So, when there's sifting, there must be shaking, but there *can* be shaking without being sifting.

Now, another question. Which comes first, where shaking and sifting both take place? How many of you think shaking comes first? How many of you think sifting comes first? How many of you don't know? All right.

Well, the folks that raised their hands the first time are right. The shaking comes first. You have to shake something before it can be sifted, and of course, the shaking and the sifting can proceed together.

But now, in the shaking and sifting that we're studying about tonight, what is it that's going to be shaken and sifted? The church. What's another expression that's used in our lesson today? What did Amos call it? The house of Israel. All right. What's another expression? God's people. Do those three expressions mean the same thing in our lesson today? Yes—the church, God's people, the house of Israel.

And God's people, His church, the house of Israel—they're going to be what? Shaken. And what is the adjective that's used to describe the shaking? Mighty shaking. That's right. And the adverb is mightily shaken.

On page 179, we have practically the same thing, word for word, that we have in the chapter on the shaking in *Early Writings*. We usually study it from *Early Writings*, but there's an expression here in *Volume 1*, 179, that isn't in the statement in *Early Writings* 269, and I want to read that statement. It's the opening sentence:

“November 20, 1857, I was shown the people of God, and saw them mightily shaken” *Testimonies for the Church, Volume 1*, page 179.

And then, follows the description, as given in *Early Writings*. But notice that expression:

“...I was shown the people of God, and saw them...” *Ibid.*

What?

“...mightily shaken” *Ibid.*

And the name of this chapter is “The Shaking,” and in *Early Writings* it's called “The Shaking.” So, there is a mighty shaking. Is there a mighty sifting, too. Is that expression used? That's right. *Early Writings*, 50, says:

“The mighty shaking has commenced and will go on...”
Early Writings, page 50.

But there's coming a mighty sifting, as well—a mighty shaking and a mighty sifting. All right.

Now, we're going to put here, Shaking, and then we're going to put, Sifting, and we're going to see if we can find out, in our review of what you've already been studying, when the shaking and the sifting take place, what produces them, and what

the results are, and remember, what is it that's shaken and sifted? The church, the house of Israel, God's people. All right.

Now, let's look ahead just a little. When the shaking is all over and the sifting is all over, where will the true people of God be? In the church. And where will the falsehearted—the chaff—be? Outside. You see, we saw that from Matthew 3:

“Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire” Matthew 3:12.

And we know what happens when chaff and wheat are separated, the wind does what with the chaff? Blows it where? Out. That's right. And the wheat remains.

So, we'll keep in mind, then, that when the shaking and sifting have done their work, we have the wheat inside and the chaff where? Outside. The shaking and sifting produce that final separation.

Now, in your study, did you find some expressions that indicate that the shaking is now going on? Yes. You found those. All right. Did you find some statements that the sifting is now going on? Yes. For instance, this one in *Early Writings*, 50:

“The mighty shaking has commenced and will go on...” *Early Writings*, page 50.

So, in a sense, the shaking and the sifting are already here. What's another word that means shaking, Genevieve? Dorothy? Agitation, yes. To agitate is to shake. I might agitate this by pushing of a jar up and down. I can take the lid off and take a knife or a fork or a spoon and stir it all around. However I do it, when I agitate that, I what? Shake it—I change the relative position of the different ingredients inside, don't I. All right.

Now, what is it that's going to be shaken? The church. And is it already being shaken, according to the reference? Yes. But is there further and greater shaking ahead? That's right. And the same with the sifting. All right.

Now, the thing we're going to study, especially, this afternoon—that we are studying—is the future shaking and future sifting of the church, but remember, both of them to some extent—to some degree—are going on when? Now. And have been for over a hundred years, because this statement in *Early Writings* was written over a hundred years ago, you see, so all the way down through, there's a certain amount of agitation that's called the shaking, and a certain amount of separating of the wheat and the chaff which is spoken of as the sifting.

Is it true, as given in that first vision, that all the way along the path some drop off? That's right. And that sifting is going on. But the greatest shaking is still ahead—the great sifting is still ahead.

Now, as I've indicated, there's a certain amount of overlapping and interchange of those two expressions, but I'm very anxious that you shall differentiate between them, and I brought along this jar to help us visualize this.

Now, you can all see this yellow popcorn here, can't you, and can you see the big white lima beans in there? Yes. You notice that they're all through—all through. Now, I could let that sit there on the counter for a week, and you'd come in here and how would it look a week from now, if I just let it sit there? Exactly the same.

But now, suppose I shake it—suppose I agitate it. I want you to see what happens [shaking sound]. Do you see what's beginning to happen already? What's happened? Why, those big white beans are doing what? They're working up to the top—coming to the top. And, of course, the little pieces of popcorn—what are they doing? They're going to the bottom [shaking sound]. See how nice they're coming up there to the top.

Now, if I keep on that, the more I do it, the more those big ones do what? Come to the top, and the little ones go to the bottom, and all I need to do that is what? Agitate it, shake it. That's all.

Now, does the shaking make the beans big? Does the shaking make the popcorn little? Why, no, but it does do *what* to the corn and beans here? It separates them. But they're still where? In the jar.

And just as I said, you could let the jar sit there for a week and it'd be just the same. You could shake it for a week—all week long—and when you came back, you'd have just as many grains of corn and just as many beans as you had to start with. The only thing that would be different would be their position with reference to each other. Is that right?

But now, suppose we make some holes here in the bottom of this container just the right size for the popcorn to go through—these little grains of popcorn—but not big enough for the beans to go through, you understand, and then I shake it [shaking sound]—do just what I did before, but I just keep shaking.

What is going to happen, friends, pretty soon? Nothing in the jar but what? Beans. That's all. Why? Because the beans are too big to what? Go through the holes.

I tell you, folks, we need a well—developed, fully—matured Christian experience. Don't we? Yes, we do. And God wants to make us giants for Him in this closing work. It's going to take something to go through the shaking and the sifting ahead. All right.

Now, in the chapter in *Early Writings* there, 269 and 270, we're told that the shaking is produced by something, and don't answer, but I want to know how many of you know what produces this shaking—what brings about this shaking. How many of you know? Will you raise your hands. All right.

Brother Jones, what produces the shaking? What? The true witness produces the shaking? How many of you agree with Brother Jones? Well, all right. Somebody else give me an answer.

Wallace, did you raise your hand? All right. Somebody else that raised your hand, tell me. Sister Wylie, do you know what produces the shaking? Brother Sherman? The counsel of the true witness. How many of you agree with Brother Sherman that that's what produces the shaking. Well, several of you do. But I want to see somebody that has a different answer. See, we've got two different answers.

Now, Morgan, do you have an answer on this? What produces the shaking? The straight testimony. Well now, where will we find out? Where will we find out what produces the shaking? I just told you a minute ago. You're looking right at it there, aren't you. Where is it? *Early Writings* what? Two seventy. All right.

Now, what is it? Is it the True Witness that produces the shaking, is it the counsel of the True Witness, is it the straight testimony or is it something else yet that hasn't been mentioned? What is it? What is it, Sister Dabbs? What is it? Is it? Is that what it says? Well now, you're both right and you're both reading it. One of you is looking at the beginning of the paragraph, another near the end. That's right—that's right.

Yes, the shaking is caused by the what? The straight testimony. But the reason that it's caused by the straight testimony is because some people do what? Rise up against it. Do you all see that now. Look at that paragraph until you see those two points.

The thing that produces the shaking is the what? The straight testimony, but the reason it produces it is that what? Some people do what? Is everybody going to rise up against it? Oh, no, thank the Lord, but some will.

Did you ever rise up against the straight testimony? Well, if you did, ask God to forgive you. When the straight testimony is given, we ought to be prepared to do something else instead of rising up against it. What should we do? Accept it. That's right. Accept it. All right.

So, it's the straight testimony that produces the shaking. Very well. Now, I'm going to put these arrows here to represent the straight testimony, and we'll put it ST, and it produces the shaking. All right.

But now, what causes the straight testimony? And again, I want you to look there, and I want to see the hands of all who know what produces the straight testimony. May I see the hands now of those that know.

Well, let me give you a minute to look there in that paragraph until you *do* know. I'd rather you'd find it right there in the paragraph. What produces the straight testimony? What causes it? Do you have the answer? The counsel of the True Witness. Who is the True Witness? Jesus. Who is He counselling? Yes, His church, but what does that paragraph say? The Laodiceans. Is that His church? Thank the Lord.

Well then, who is it that gives the counsel to the Laodiceans? Jesus. Well, who gives the straight testimony? That's right, brother. Those Laodiceans that accept the counsel. All right.

Well then, it starts back up here in heaven. Here's Jesus, and He sends the Laodicean message. We'll just put LM here, and some people accept it. We'll just put them right here. All right. And they—after they accept that Laodicean message, that counsel of the True Witness to the Laodiceans, they do what? They pour forth the what? Pour forth the straight truth, or the straight testimony. And that produces the what? The shaking.

Must we go through the shaking before we get on into the kingdom? Yes. Then, will there be this series of events take place? Yes. That's right. And I want you to look at this very carefully, friends, for this is the key—this Laodicean message. That's what we're going to study next week in our closing class. I want you to study it very carefully—the Laodicean message.

Where is it found? What book of the Bible? Book of Revelation. Which chapter? Third chapter, last part. You see, the 14th chapter contains the message we're to give to the world—threefold message—but the third chapter contains the message that Jesus is giving us. That's for us, personally.

And so, if we'll receive the message that He's giving us, we'll be prepared, finally, to give that message in its fullness that's to go to all the world, but this is particularly for us. All right.

But now, there's another little expression in that paragraph I want you to notice. What is it—and again, I want to ask you to raise your hands if you see it—what is it that they do—these who receive the counsel of the True Witness—what is it that they do *before* they give the straight testimony? How many of you know the answer to that? All right.

Let's see. Morgan, what is it? They exalt the standard. That's right. I wonder what that means—they exalt the standard. Now, it's the language of an army. A company of soldiers marching—they have their banner—their standard. They're not supposed to let it trail in the dust.

You remember in *Volume 8*, page 41, that view of the conflict—the servant of the Lord saw some letting the banner drag, but she saw others grasping the banner. Well, it stands for loyalty to Jesus and His truth and everything He says, doesn't it.

Now, I want to ask you something, friends. If what God is calling is for me to exalt the standard, where do you suppose that standard is to be uplifted? Just in what I say? In my life. Is that right? That's the real lifting up of the standard, isn't it.

Will those who receive this message, then, from Jesus—will there be a change in their lives—the way they talk and the way they act? Do you think they'll lose their tempers? That wouldn't be exalting the standard, would it. It would lower it. Will they speak pure, loving words? Yes. Will there be a difference in their

reading, their music, their dress, their diet, their association? Everything in life—they'll be exalting what? The standard.

You know what the standard is—the commandments of God and the faith of Jesus—doing what God says—and that needs to come before what? You see, so many people get that backwards. They want to give the straight testimony to the church, and their own lives are so far below the standard that it doesn't accomplish what Jesus wants.

Oh, it may produce agitation, but it doesn't carry on through to the blessed results that are pictured in this chapter, because in *Early Writings*, 269, 70 and 71, what comes as the result of *this* shaking that this chapter is talking about—what comes from heaven? The latter rain. Yes. The latter rain comes upon the people who go through the shaking, accept the counsel of the True Witness, exalt the standard in their lives, and give the straight testimony. The latter rain comes upon them. They're filled with power.

Now, another very important point. What are these people who finally receive the latter rain and who before that receive the counsel of the True Witness—what are they pictured in the first three paragraphs of this chapter as doing, and I want to see the hands of those who know the answer to that question—what are they doing in the first three paragraphs?

All right, John. What are they doing? Agonizing in prayer. That's right. Now, when you think of agonizing in prayer, what experience in the Bible do you think about? Jacob, yes, but that comes later in the time of Jacob's trouble. Jesus in the garden, that's right. Did He agonize?

Now, were there some people with Him that He wanted to pray with Him? Who were they? The disciples. Did they do it? Well, they did it some, but not enough. Is that right?

Now, do you know what *Volume 2*, page 205, says about those sleeping disciples?

“By these sleeping disciples is represented a sleeping church, when the day of God's visitation is nigh” *Testimonies for the Church, Volume 2*, page 205.

If Jesus had waited until the disciples had entered into a good, earnest prayer season with Him, would He have been ready for the mob? And if you and I wait until everybody around us wakes us up spiritually and urges us to pray, might we wait too late? Do you see that? That's very important, friends. We need to do what Jesus did. He didn't wait till the mob came. He took Himself to prayer.

He knew that His hour had come, and He urged others to unite with Him in prayer. They did halfheartedly, but they went to sleep—three times—and finally the mob came, and is the mob coming for us? Oh, yes. The mob is coming for us. And that's going to produce what? When the mob comes? The mighty sifting, exactly—the mighty sifting.

Now, where in the Spirit of Prophecy do we have a quite full and vivid picture of this coming sifting? How many of you know the answer to that? That's right. *Volume 5*, page 80 and 81. All of you should be very familiar with those two pages on the sifting.

Does it call it the sifting? Yes. Where is that? **Page 80.**

“In the mighty sifting soon to take place we shall...”
Testimonies for the Church, Volume 5, page 79.

What?

“...be better able to...” *Ibid.*

Do what? Do you see that? *Volume 5, page 80.*

“In the mighty sifting soon to take place we shall be better able to...” *Ibid.*

Do what?

“...measure the strength of Israel” *Ibid.*

That's right. So, the sifting will show who's who.

“In the mighty sifting soon to take place we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor” *Ibid.*

Notice that this is not merely shaking—agitation—but it's what? Sifting. Now, look over the page on page 81. What does it say is going to happen to the gold and the dross in the church in this time? It'll be separated. What's going to happen to the chaff? Borne away on the wind. And it says some of it will be from places where we thought everything looked like what? Wheat. All right.

So this is the sifting. Now, let's see what time it is. Is there anything on this page—and you who know, raise your hands—is there anything on this page that locates the time of this sifting? How many know?

All right, Wallace. The mark of the beast will be urged upon us, it says. All right. Has that time come yet? No. Very well. Then, this is talking about a sifting that is still what? Future. And it is produced by what? The persecution over what? The mark of the beast. All right.

Now, notice, that which causes the shaking comes from above, but that which causes the sifting comes from where? Beneath.

Now, as I say, remember, these words are used somewhat interchangeably, but in what we're studying right now, this shaking, which is produced by the straight testimony, and those who give it receive the counsel of the True Witness—that's a heavenly cause. Is that right? But the thing that sifts the church and blows the chaff out of it is the wind of persecution, and that is pressure from beneath.

Now, there's another great wind or really winds that are going to sweep through and sift, besides persecution. How many of you know what that is? What is it, Dorothy? Heresies. You remember how Paul speaks of it in Ephesians 4?

“...every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive”
Ephesians 4:14.

All right. Then, you have winds of persecution, winds of heresies. Now, the pressure of the winds of persecution will tend to push you out of the church—to force you out—because of the terrible persecution—the imprisonment and threatened death.

But what will the winds of heresies do? They'll tend to pull you out. Did you ever get caught in a terrible suction of either water or air? Well, I tell you, if you ever have, folks, it might frighten you, and there's an awful suction coming in the pull of these heresies—these deceptions—when Satan works with how much power? All power—you remember the lesson we had on the marvelous working of Satan—and all that's going to be turned loose on whom? The church, to try to draw out of it.

Jesus says that Satan is going to—and the false prophets and false Christs—work such mighty miracles that, if possible, they would do what?

“...deceive the very elect” Matthew 24:24.

I'm glad it isn't possible. Aren't you? Well now, if the miracles are so mighty and the deceptions so subtle that they would deceive, if possible, the very elect, who *will* they deceive? Everybody else. That's right.

“...deceiveth the whole world...” Revelation 12:9.

And when you get persecution blowing against the church and heresies blowing, pulling out from the church, every bit of what is going out? Chaff. Every bit of chaff is going out.

You know, if you get a strong enough wind, even grains of wheat that aren't filled out—they're just light—chaffy stuff—they go out, too, don't they. They need to. They won't make good flour. Oh, friends, we need to be fully filled out for God:

“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; But speaking the truth in love, may grow

up into him in all things, which is the head, even Christ”
Ephesians 4:14–15.

When I see how easily people are moved around, how easily people are agitated over this idea and that idea, I wonder what we'll do when Satan is turned loose without restraint.

Oh, I plead with every soul of you—get an experience in knowing God, in knowing the doctrines of this message, in knowing righteousness by faith in a practical experience, get your feet on solid rock in a personal experience with Christ, and know what the prophecies are and the doctrines are, so that as these different winds blow, it doesn't need to affect you at all—it doesn't need to affect you at all.

What was that first thing we looked at this afternoon? Everything that can be shaken will be shaken so that the things that can't be shaken will what? Remain. What do we call the people that remain? The remnant. That's right. I want to be in the remnant. Don't you? The ones that remain.

Now, that brings me to this point, and this is so important. I mentioned it earlier, but I must come back to it. Who is it that's going out? Chaff. Who is it that's going to stay in? Wheat. Isn't God good to tell us that.

You know, every now and then somebody says to me, But Brother Frazee, do you think that the worldly element are actually going to leave the church, or won't they just keep up the name of Seventh-day Adventist?

Do you know any reference that settles that? It's in your lesson this afternoon. Any of you know a reference that settles that—whether they're going to stay in or even whether they're going to give up the name.

What is it, John? Yes, but I mean on this point of whether they're going to actually leave the church and the name Seventh-day Adventist. What is it? What does it say? Yes. Do you remember the exact wording there? Somebody look at that—*Volume 6*, 400 and 401—bottom of 400 and top of 401. What does it say?

“...under one pretext or another...” *Testimonies for the Church, Volume 6*, page 400.

They will what?

“...go out from us” *Ibid.*

All right. That's pretty clear, isn't it? But now, let's get a clearer one—*Great Controversy*, 608. Did you study that this afternoon? I hope you all got to that. If you didn't, let's look at it now, because this is one of the clearest statements, friends, and oh, it shines like a beacon light down the highway of the future.

It's a sad picture, but friends, it's so important to know it. It's sad, but if we know what's ahead, we won't be discouraged and confused when it happens.

“As the storm approaches...” *Great Controversy*, page 608.

Now, that’s this storm of persecution, if you read the paragraph before, where it says some are going to be put in prison, some are exiled and some treated as slaves, and children will be driven from home and all that thing. Now:

“As the storm approaches, a large class who have professed faith in the third angel's message...” *Ibid.*

Have they been in the church? Yes.

“...but have not been sanctified through obedience to the truth, abandon their position...” *Ibid.*

Now, it doesn't say they abandon their experience. They didn't have one, but they abandon what? Their position. And then, to make it even clearer, it says, they join what?

“...the ranks of the opposition” *Ibid.*

Isn't that clear enough, friends? This idea that there are going to be great segment of the visible church that are going to receive the mark of the beast and yet remain within the borders of the church—if anybody has a reference that says that, I wish we could get it, friends. I want to put it down.

But if we don't, let's take this very clear counsel. What do you say? Somewhere along the line, as the storm approaches, they're going to do what? What are the two things it says they're going to do?

“...abandon their position and join the ranks of the opposition” *Ibid.*

They're going to join something they hadn't joined before—the opposers of the true church of Christ. And then comes this next sentence that tells what they're doing before that. What is it?

“By uniting with the world...” *Ibid.*

While they're in the church—right now.

“By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side” *Ibid.*

Do you think the easy, popular side is retaining the name of Sabbath keepers—Seventh-day Adventists? Don't think it, friends. Oh, no. The easy popular side is something else entirely.

“Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them” *Ibid.*

So, folks, it seems to me that’s very clear that in the sifting time, the worldly element in the church are going to do what? Abandon their position and what? Join the ranks of the opposition.

Now, let’s God to *Volume 5*, 463, and note another statement on that same point.

“The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith” *Testimonies for the Church, Volume 5*, page 463.

Now, watch:

“And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will...” *Ibid.*

Do what?

“...renounce the faith and take their stand with its avowed enemies...” *Ibid.*

Isn’t that pretty clear, folks. What are the avowed enemies? What does avowed mean? Why, it means open and above board. They proclaim that they’re against this message and this truth.

And so, the worldly element in the crisis time will take their stand with our avowed enemies:

“...toward whom their sympathies have long been tending” *Ibid.*

Ah, dear friends, if we find in our hearts one little bit of sympathy with the fashions of this world, the customs of this world, the education of this world, the music of this world, the literature of this world, the thinking of this world, shouldn’t we on our knees plead with God that He’ll give us a love for truth and a hatred for everything that’s against it? Shouldn’t we?

And that's what we ought to be doing right now in this preparatory time—pleading with God to give us an experience so that as the shaking comes, we'll be shaken up instead of shaken down, and as the sifting comes, we won't be shaken out, but we'll be shaken together.

You know, it's going to be a wonderful thing, friends, to find the people of God so close together as the result of the shaking and sifting. That's what's going to happen. They're going to be close together, in prayer and fellowship.

Now, if all this is true that we've studied tonight, and it is, what should you and I be doing now? Praying. All right. What else should we be doing? Studying what? The counsel of the True Witness. Those are the two things that we'll do if we do what *Early Writings*, 269, 270, says. Isn't that right? Praying earnestly and listening to and accepting the counsel of the True Witness to the Laodiceans.

Do you see that whenever God can get some people that'll do those two things, all this chain reaction will start that will eventually bring us right on into the kingdom? That's what it's all waiting for.

Another way of saying it is the reason these things haven't all happened long ago is that God hasn't been able to get enough people to do those two things—to pray and accept the counsel of the True Witness.

Suppose, then, we pray between now and next Wednesday about this very thing, shall we, for ourselves and for God's church, and with it, let us study the counsel of the True Witness.

Now, the lesson next week is going to be a little different. You're not going to find some outline. I want you to study it for yourself. I'll have some references for you here on the board probably next Wednesday when you come, but I want you to give some study to this yourself in Revelation, the third chapter, verses 14 to 20.

This is the counsel of the True Witness to the Laodiceans, and this is the thing which, if it is accepted, will produce all these wonderful and stirring results. Let's study this on our knees this week, shall we?

And I'd like to suggest that you begin to look up in the different Spirit of Prophecy books the comments on Revelation 3:14 to 22. Find out, for example, what the gold means, what the white raiment means, what the eye salve means. You'll find more than one application of these different expressions. Do a little research. Look up on this one lesson, which is our last, and remember, this Laodicean message and the response to it is the key to this whole matter.

Shall we stand. Precious Lord, we thank Thee that you've told us before these things come to pass so that we can be ready, and especially, so that we can enter into fellowship with Thee in the prayer struggles like Gethsemane, that the disciples missed.

Oh, help us not to be like Peter and James and John, and sleep through this crisis hour. Help us to be ready when the mob comes. Help us to get ready now,

while the mob is forming, and help us by the time it gets here to have an experience such as Jesus had, that we may be able to go forth to meet them with calm faith and simple trust and the love of Jesus revealed in our lives. We ask it in Christ' name, amen.

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