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The Loud Cry

#0525

Study given by W.D. Frazee—January 30, 1963

Now, in studying about our subject this evening, the loud cry, I'd like to have us think, first of all, when it applies. When is the time for the loud cry to be given, or does it make any difference? Are there some things in the teaching of God's message that are always true? Are there? Why, yes.

Do you suppose when Noah preached back there before the flood, he taught some of the same things we teach today? I believe he did. He doubtless preached the seventh-day Sabbath, didn't he? Yes. A number of other things we might mention.

But was there a particular thing that Noah taught that nobody before him taught and nobody since has taught? What was that? The coming flood. That was the present truth for that time. Is that right? Yes.

So, down here in our time, there is to be a special message borne, which we think of as the loud cry. Now, let us see if we can find the time especially when that applies.

David, where in the Bible do we find the loud cry? Revelation 18. That's right. Well, the loud cry is especially in what chapter? Eighteen. And what verses? One to four. That's right—Revelation 18:1 to 4.

Now, as we think of the time ahead of us and look forward to the coming of Christ, and immediately before that, the time of trouble which begins with the close of probation—where does the loud cry come in? Which side of the close of probation does the loud cry come in? It comes in before the close of probation.

Is there anything comes in between the loud cry and the close of probation? I say, Is there anything that comes in between the loud cry and the close of probation? Well, is there anything comes in *between* the loud cry and the close of probation? Will the latter rain come after the loud cry? No. What is it gives the power to the loud cry? Latter rain. That's right. All right.

Let me ask again, Is there anything that comes in between the loud cry and the close of probation? Will the loud cry stop sounding before probation closes? Will probation close when the loud cry stops sounding? What is there in between, then? Nothing. That's right.

I hope none of you ever get to the place where you have to have a question asked in a certain way in order to know the answer to it. A good teacher—and a good many of you are training to be teachers—doesn't ask his questions always the

same way. This is not a catechism in which we read certain questions out of a book that always read the same way and then the answers are always given in the same way. All right.

The loud cry, then, reaches to the close of probation, but is there anything that especially introduces the loud cry? Doctor, would you help us on that. The latter rain. All right. The latter rain. Will the latter rain be falling during the loud cry? Yes. We can think of the latter rain as being the power which makes possible the loud cry. Is that right?

Now, is there anything that happens here on earth that makes us know that the time has come for the loud cry? Mary, what do you have? The National Sunday Law. Now, why does the National Sunday Law have something to do with the loud cry? What's your thought on that, Mary?

Brother Cancellor, how would you answer that question? Or do you agree with the idea that the National Sunday Law is the signal for the loud cry, and what is your reason? Everybody is going to be talking about what? [The Sunday and Sabbath issue.] Well, what's that got to do with the loud cry? [That's what the loud cry is—more fully vindicating the Sabbath.] Now, how would you prove that, brother? [Comments.]

Now, let's look at the message there in Revelation 18, and tell me, Do you see anything in that message in Revelation 18:1 to 4 that is true after the National Sunday Law in a sense that it isn't true before then? **Brother Cancellor**. [Babylon has really completely fallen.] All right.

Now, let's follow a little further there. Brother Jackson? Paganism has been in a fallen condition for ages, Catholicism has been in a fallen condition for centuries, but the final fall of the last segment of Babylon, which is apostate Protestantism, is signaled by this union of church and state here in this country, isn't it—America, the land of religious liberty—the great demonstration of Protestantism. When *it* turns from the principles of liberty and the principles of the Bible, and joins with Catholicism in enforcing the Sunday Sabbath, contrary to the law of God, then Babylon will indeed be fallen.

And all nations at that time have done what?

“...drunk of the wine of the wrath of her fornication...”
Revelation 18:3.

Now, this fornication that's talked about here—what is that, anyway? What is fornication, Brother Moxley? Yes, but what *is* it? Well, now, wait a minute. You say the fornication is spiritual adultery, but now, what do we mean by spiritual adultery? Who are the parties in this wrong transaction? What is it? Church and state.

Now, what's the church in this case? Babylon, yes, Babylon. What segment of Babylon here? Protestantism—apostate Protestantism. Now, is there a courtship going on now between church and state? Yes. But has the actual fornication taken place yet? No. No, there hasn't been brought about yet that union.

We want to clearly understand what we're talking about. Fornication is an unlawful union between a man and a woman, but this is not talking about that. That's a symbol. It's talking about an unlawful union between what? Church and state. And in this symbolism, which is the woman? The church, Babylon. Who's the man in the case? The kings of the earth. And what does that mean by the kings of the earth? The nations, the governments, the powers of earth. All right.

Now, translated into plain English, what does that mean in this country? What's going to happen? Union of church and state, but what is it that's going to *be* that union of church and state? What is it that's going to show it or demonstrate it? The National Sunday Law.

When the state gives in to the appeals and demands of the church and when the United States government passes a National Sunday Law—that will be a union between the church and the state. They will have joined to enforce what? The Sunday law—a religious decree, you see—and that's an illicit union, an illegal union.

Why is it? But it's not only because it's the wrong day. Would it be all right for the Congress of the United States to pass a Saturday law instead of a Sunday law? No. I'm glad if they're going to do something, it's a Sunday law they're going to pass. Make the issue a lot clearer.

But what is wrong with a union of church and state? That's it. The church is supposed to be married to Christ. The church is supposed to look to Christ for her power, to Christ for her influence, and when she turns from Christ and turns to the state and finally gets the state to support her and enforce her decrees, that's spiritual adultery, that's illicit union, that's fornication, that's what the loud cry is talking about. And naturally, its greatest force will be when what it's talking about has just taken place.

Now, do you suppose we ought to wait until it happens to tell the world? No. We ought to be giving the message now, as far as telling the people about it. Shouldn't we? And as these Sunday law problems come up, as they are in this state right now and in many states over the nation, we should be warning the people about the consequences. But the great power of the loud cry message comes when the thing that it is warning against actually takes place.

Now, there's an expression that some of you probably studied in your study periods this afternoon showing that the loud cry is not something that just comes, shall I say, with a bang, all of a sudden. What is that expression? Yes, swells into the loud cry—it swells into the loud cry.

One place where you'll find that is the book *Evangelism*, page 701:

“The third angel's message is swelling into a loud cry...”
Evangelism, page 701.

There are other places. That's enough to give us the point. What's the musical term that's used for that? Crescendo. That's it. And you know how it's represented in music—like this—and that's exactly what the loud cry will be.

Now, way back before most of us here in this room were born, the servant of the Lord said that the loud cry has already begun in the revelation of the righteousness of Christ. Back there in the '90's, she made that statement. Well, some have wondered how that could be.

Well, God intended that what was happening back there should swell into the final burst of glory in the fullness of the loud cry. So, you can see from that, two things from what we've studied so far. There is a time for the loud cry in its fullness, but that doesn't in any way interfere with the statement that the loud cry began back there in the '90's and God intended it to swell into the fullness. All right.

Now, let us notice the points there in Revelation 18 that are to be especially emphasized during the loud cry. We've already noted one—this matter of exposing the union of church and state—but I'd like to notice some other things or have you notice them there.

Would somebody just stand up and tell me—pick out a point that you find there in Revelation 18:1 to 4—and just stand up and tell us a point that hasn't yet been mentioned that's in that message. Thank you. Will the loud cry, then, be an exposure not only of the church and state relationship but of the presence of spiritualism in the various churches of Christendom? Will it be an exposure of that?

Now, I want to ask you something, folks. Will it take some courage to tell the people that what they think is the Spirit of God is really the spirit of the Devil? Will it take some courage to do that? Yes. We need to do it in love, but love will lead us to be plain about it.

Now, it'll take more than our assertions to do it, won't it. Won't it. What great truth has God given us, Morgan, that will help to make clear to the people that these spirits that they think are the spirits of the dead are really the spirits of devils? What great truth has God given us? Yes. The truth on the state of the dead or the nature of man.

What is man's nature—mortal or immortal? Mortal. Where are the dead? In their graves. How much do they know? Now, you know the text on that, don't you. Do you see how important it is in preparation for this great loud cry message to know thoroughly the truth on the nature of man and the state of the dead and spiritualism, so that we can prove that these spirits that claim to be the spirits of the dead are really who? What are they? The spirits of devils.

Now, in our last lesson, we studied about that, didn't we. Yes.

“...the spirits of devils, working miracles...” Revelation 16:14.

And the loud cry message is an exposure of all those workings of Satan. All right.

Now, let's see if we can find something else in that message that needs to have special attention. What does the fourth verse say? Let's read it together:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" Revelation 18:4.

This message, then, is not only an announcement of the fall of Babylon, but it's a call to what? Come out of her. Now, that's the focal point of the whole message. That's the purpose of saying that Babylon is fallen is to get people to do what? Come out.

What two reasons are given for coming out of Babylon? Her sins and her plagues. If we continue to partake of one, we will receive the other. All right. And the only way to not partake of her sins is to do what? Come out—come out.

Now, what is sin? What does the Bible say sin is?

"...transgression of the law" 1 John 3:4.

Is Babylon a law breaker? Oh, yes. Are the churches of this country more and more coming to teach that God's law has been set aside? Why are they doing it? To get around and away from what commandment? The Fourth Commandment—the Sabbath commandment.

And since to break one point is to be guilty of all—James 2:10—Babylon, in rejecting the truth on the Sabbath commandment, sets aside and rejects God's law, and since sin is the transgression of the law, Babylon identifies herself with sin—with law breaking—and the wages of sin is death. All right.

And so, God says to His people, Don't stay where? In Babylon. The loud cry, then, is a call to come out of Babylon. Which call? The last call—the last call. Is God calling His people out of Babylon now? When did that call out of Babylon start? 1844—second angel's message. You remember, we studied it a few weeks ago, and it's been sounding, sounding, sounding, sounding.

But this is which call? The last call—the last call out of Babylon. In order that people may not continue in her sins and receive of her plagues. Now, this is an intimation of when the message applies, because immediately following this message, what's going to happen? The plagues. How many plagues? Seven last plagues—the fullness of the wrath of God. We'll be studying those in another lesson.

Now, when did Noah's message to come into the ark come? Before the flood. When did the angels come to Sodom to get Lot and his family out? Before Sodom was destroyed, yes. And so, today, before Babylon is destroyed, God sends this message and says, Oh, my people, do what? Come out—come out:

“...that ye be not partakers of her sins, and that ye receive not of her plagues” Revelation 18:4.

All right. Now, this message is going to be given with great what? Power. Where does it say that? Where does it say that? Revelation 18:1. We’re looking at this text, you see:

“...having great power...” Revelation 18:1.

How far is it going to reach? All over the world.

“...the [entire] earth was lightened with his glory”
Revelation 18:1.

You know, I want to share this little statement with you here. This is wonderful. This is the book *Evangelism*, 694:

“During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town” *Evangelism*, page 694.

Isn't that wonderful.

“...light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere” *Ibid*.

Think of it, friends—think of it. Why, we’ve been working on it now for nearly 120 years, and are there still thousands of cities and towns unlighted, unwarned, unreached? But ah, when the loud cry comes, when the angel of Revelation 18 comes down, the whole earth is going to be lightened with his glory.

Now, what is it that gives this mighty power to the loud cry? Is it a new message? No. But it’s new power, isn’t it. Yes. What is that power, Brother Sherman. The Holy Spirit. And what do we call the particular manifestation of the Holy Spirit which brings the loud cry? The latter rain.

Now, we’re going to study that next week—the latter rain. But for tonight note that it is the power of the Holy Spirit in the latter rain which makes the loud cry powerful to reach every part of this world and to draw in the honest in heart.

Now, as we shall see in our study of the latter rain, we have an example of what to expect when the spirit was poured out on the day of Pentecost. What happened back there? What were some of the things that happened right away when the Spirit was poured out at Pentecost? Thousands were converted in a day. Is that going to happen again? Yes.

You read some striking statements in your studies today in *Early Writings* and *Great Controversy*. Let me just add one or two from another source here. *Evangelism*, page 692:

“The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit” *Evangelism*, page 692.

How many at Pentecost? Three thousand. That’s what Acts 2 says. Wouldn’t it be a wonderful thing to see 3,000 people converted in one day, friends? Why, yes. That’s more than some of us have seen in our whole lives, isn’t it? See it all happen in one day.

By the way, folks, would it be worthwhile getting ready for that? Would it? You know, I’ve thought about it. I wouldn’t be surprised that Andrew could have said to Peter at the close of the day of Pentecost, brother, it’s been worth our whole lives to get ready for this one day. But it took their whole lives to get ready for that one day. Didn’t it?

And folks, that’s what you and I are living for now. That’s what these classes are for. That’s what the work program is for. That’s what the difficulties are for. That’s what the work of evangelism is for. That’s what the trials are for. That’s what the periods of devotion, of prayer and study, are for. Every experience of life—if we’re willing to follow the Master, every experience of life is planned, is selected, is arranged, with the idea of getting you and me ready for this wonderful experience.

Oh, let’s submit to the discipline. What do you say, friends? Instead of dodging it, avoiding it, evading it, oh, let’s submit to the discipline—God’s discipline. Oh, I just wish everybody could know the hour of opportunity—the hour of opportunity.

I tell you, folks, if there’s a soul of you that just sort of sits while all this rolls by, I say to you, the day is coming when you will look back with the deepest regrets that you didn’t get in and get all there was in this program while you had the chance.

Oh, I appeal to you, get in and dig, dig—not just in these classes—these classes are part of it—but all the rest of the program is important. And if you somehow do not understand what I’m saying—if you fail to see how the 24 hours a day, seven days a week, is related to this loud cry, would you do me this favor of letting me do *you* the favor of explaining how your daily opportunities fit into the glorious day ahead. All right.

Now, back to this picture and the wonderful things that are going to happen—thousands converted in a day. Now, let’s see if we can see any of the other manifestations of power. What are some of the way in which the power of the Spirit is going to be manifested, besides bringing in the thousands? What? Healing power.

Will people be healed? Oh, yes. Miracles will be worked. You read that today, didn't you, in *Great Controversy* and *Early Writings*:

“Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers” *Great Controversy*, page 612.

My, won't it be a wonderful thing to see with our own eyes actual miracles that can't be controverted. Most of us have stood by the bedside of some loved one dying of cancer or some other incurable disease. Everything that human knowledge and skill could think of has been done, but there they are slipping away.

Occasionally, some of us have seen the hand of God reach down and raise up somebody like that, but ah, what would it be, friends, when case after case, person after person, is brought right up from the death bed, suddenly, miraculously, by the mighty power of God, and undeniable wonders are performed, one after the other. Won't it be a thrilling time, friends—won't it be a thrilling time.

Now, I don't know what all the wonders will be—I don't know. You read in those New Testament times—there were many of them. Think of Peter being delivered from prison. Peter and John delivered from prison on another occasion. Do you suppose there may be times when an angel will come and open up the jail and lead us out? Wouldn't that be a wonderful miracle. Yes.

There are other mighty miracles recorded there in the Bible, and I want to tell you something, friends. Every one of those miracles in the Bible is to get you and me ready to expect the mightiest miracles of the ages, right down here in this closing hour of the loud cry. All right.

Now, there is something else that I want you to see, as the result of this mighty work of the Holy Spirit in the loud cry. If you have your *Early Writings* there, I wish you'd turn to page 86, and right at the very top of the page, coming over from 85, you see a very significant sentence. I trust you have given special attention to it during your class period, but I want to reemphasize it.

And you notice here, beginning on page 85, the Lord's messenger is explaining about that there's a little time of trouble before the great time of trouble. This little time of trouble is here during the loud cry, and at that time—at the top of page 86:

“At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come...” *Early Writings*, page 86.

What for?

“...to give power to the loud voice of the third angel, and...”
Ibid.

Do what?

“...and prepare the saints to stand in the period when the seven last plagues shall be poured out” *Ibid.*

All right. Now, when is that period when the seven last plagues are poured out? That's after the close of probation. Now, watch this. Is this experience of the latter rain and the loud cry, then—does it do something more for us than just to enable us to witness during this time? It prepares us to do what? To stand through this time, and believe me, dear ones, we will need every wonderful and precious experience of the latter rain/loud cry time to enable us to go through Jacob's trouble.

But don't you know, if we see thousands converted in a day, if we see mighty miracles worked, the sick healed, and other signs and wonders, if we feel the Spirit of God working with our efforts, working through us, and we know that God day after day is witnessing to our witness—don't you know that's going to be a mighty strength to hold us through the dark hours of Jacob's trouble. Ah, yes. Without this glorious latter rain/loud cry experience, we could never go through the darkness that's ahead, friends.

Now, that leads me to this point. Do you remember what Joseph told Pharaoh that he ought to do during the years of plenty? What should he do? Store up what? Store up the grain. What for? The time of famine.

During the latter rain/loud cry experience, we will be storing up every experience of divine power working with us for the days of famine ahead, but ah, we will do that *then*, friends, only if we have learned that lesson *now*.

You and I have a period right now to gather up the golden grain, don't we? We have our dark times, we have our dark days. Listen. God is testing us now day by day and week by week to see if we will gather up in days of opportunity experiences that will take us through the dark times.

Drill yourself in that practice. When a dark time comes, the servant of the Lord says:

“...look, O look, to where with the eye of faith you last saw the light...” *Messages to Young People*, page 107.

Think back to the times when God did something for you. When you feel discouraged and everything seems gone and lost, look back to some time, some day, some hour, when God did something for you. Keep drilling yourself in that practice. Learn how to go through darkness.

Those who learn that lesson will be able to take full advantage of the power and glory of the latter rain/loud cry, and thus, be prepared for the awful darkness of Jacob's trouble which follows swiftly, when the sun goes down at the close of probation's long day. All right.

Now, let us see what the effect of this loud cry power and message will be, both on the world and on the church. We've seen how it's going to bring in

thousands from the popular churches and from the world, but will the world at large accept the loud cry message?

How many of you in your study this afternoon had a one sentence answer from *Great Controversy* to the question of what the effect will be on the popular churches? What was it, Mary? It'll stir up their wrath. All right. What is the sentence?

Great Controversy, 607:

"The power attending the message will only..." *Great Controversy*, page 607.

What?

"...madden those who oppose it" *Ibid.*

Will the loud cry, then, awaken opposition? Will it do that, no matter how much like Jesus we give it? That's right. Should that make us careless? No. It ought to make us all the more careful. But we should remember that no matter how carefully we give it, it's still going to awaken what? Opposition.

Did you notice in reading *Great Controversy* there, that there are going to be times, as the opposition rises to a fiercer height, that some are going to say, Oh, if we had only known what was going to happen, we would have what? Yes.

"...we would have held our peace" *Great Controversy*, page 609.

Now, if it says that, folks, why don't we read it and decide that we *will* hold our peace. Yes, we *do* have that choice, brother. We have that choice. We can decide to hold our peace. Not if we're going to be on the right side. That's right, David.

When the power of the Spirit of God comes upon us, we will be impelled to give that message. Our hearts will go out with God in great love for those dear ones in Babylon, and with all our hearts, we'll urge them to break the bands that hold them, and come out of darkness into light. But, oh, the opposition that that will turn loose—oh, the opposition.

Now, we could wish, folks, that all the opposition would be just in the world, but do we have any indications that there will be opposition to the loud cry even within the church? [Yes.] Now, this is a very delicate point in the study, but it's very important. We mustn't misuse or twist these references, but we must let them stand.

Now, what clear references do we have showing that there will be opposition to the loud cry even within the church? Well, that shows some are going to desert, doesn't it, but what I'm talking about is not a deserting of the church. I'm talking about a rejection within the church of the loud cry.

Testimonies to Ministers, 300, brother says. That's good. That's a very clear statement—*Testimonies to Ministers*, 300. Speaking of some, it says:

“...they will not recognize the work of God when the loud cry of the third angel shall be heard... they will want to bind about His work to meet their narrow ideas... There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands” *Testimonies to Ministers and Gospel Workers*, page 300.

Now, according to this, some will want to do what, when this angel comes? They'll want to control, they'll want to dictate. But God's going to do what? Going to take what? Take the reins in His own hands.

Now, this doesn't mean, as some misuse it, that God's going to dispense with organization—not at all—but it does clearly indicate that there will be some that'll not recognize the loud cry. They'll want to try to control it.

Now, besides that, I hope you all noticed this very important page 9 in your outline. This is an important quotation from an old *Review* article by the servant of the Lord, and there you have the statement made very clearly, in the last paragraph on page 9, speaking of the loud cry work:

“...in the churches a wonderful manifestation of the power of God...” *Review and Herald*, December 23, 1890.

But it says that isn't going to move on everybody. There will be some that haven't humbled themselves and:

“In the manifestation of that power which lightens the earth with the glory of God...” *Ibid.*

What is that? What is the power which lightens the earth with the glory of God? Why, it's the loud cry. It's Revelation 18:1. And in that power:

“...they will see only something which in their blindness they think...” *Ibid.*

What?

“...dangerous, something which will arouse their fears, and they will...” *Ibid.*

Do what?

“...brace themselves to resist it” *Ibid.*

Notice the several things that are said here regarding their attitude—some in the church—their attitude toward the loud cry. What's the first thing it says that they think? They think it's what? Dangerous. Wouldn't that be an awful thing, friends, to be in God's church and think that the loud cry is dangerous, but this says some are going to think it's dangerous. In their what? In their blindness. All right.

Now, what's the next thing it says about their attitude? It will arouse their what? Fears. And what's the third thing?

“...they will brace themselves to resist it” *Ibid.*

And yet, this is the mighty work of what? The Holy Spirit. And men are going to brace themselves to what? Resist it.

I want to ask you something, friends. When the mighty power of the Spirit of God is poured out, and miracles are being wrought, the sick healed, and signs and wonders following the believers who receive this power, what would you have to call that power if you were going to resist it? What would you have to call it? You'd have to call it fanaticism, you'd have to call it an excitement, and if there was real power connected with it and you didn't want to accept it as the power of God, what would you have to call it? Power of Satan.

Is that what the Pharisees said about Jesus' miracles? They said He worked His miracles by the power of Satan. Isn't that what *we're* going to say about the miracles of spiritualism? And we'll be correct.

Do you see, folks, there's going to be a tremendous controversy going on, not only outside the church but inside, over *where* the Spirit of God is working and *which* miracles are from heaven and which aren't. Ah, how much we need to have an experience.

Now, you notice the next sentence says:

“Because the Lord does not work according to their ideas and expectations, they will oppose the work” *Review and Herald*, December 23, 1890.

Now, it's important for us to study these things, but we ought to very careful, friends, not to get ideas of our own and expectations of what's going to happen because it might be different. Is that it? And this is the very reason it says some are going to oppose the work. It isn't going to come the way they have it figured out.

And so, I entreat you, as you study coming events, learn all you can but remember, there are going to be some things happen that won't be according, perhaps, to your expectations. Leave the mind open, leave the heart open, for the work of the Holy Spirit. Study that whole thing.

Now, in this closing moment, the most important thing of all, what does it say about that angel of Revelation 18:1? The earth was what?

“...lightened with his glory” Revelation 18:1.

Glory—what is the glory of God? His character. When Moses said:

“...I beseech thee, show me thy glory” Exodus 33:18.

God said:

“...I will make all my goodness pass before thee...”
Exodus 33:19.

When Jesus came here nearly 2,000 years ago, He came to reveal the Father’s glory, and at the close of His life, He looked up to the Father in the shadows of Gethsemane, and said:

“I have glorified Thee on the earth: I have finished the work which Thou gavest me to do” John 17:4.

Did Jesus glorify the Father? How did He do it? By revealing the Father’s character. What is the Father’s character? Love.

1 John 4:8:

“...God is love” 1 John 4:8.

Is the loud cry a message of love? How could a denunciation, as terrible as the loud cry is, be a message of love? Ah, friends, two things that we want to remember. First, it’s love that prompts our Lord to speak so earnestly, to gather His children out before the plagues fall, but second, and this is most important for you and me—the people that give that loud cry message will have an experience of love in their hearts that all who know them will recognize that they love people—that they love people. That’s very important.

Now, some of you in your lesson this afternoon read *Christ Object Lessons*, 415, speaking of the loud cry work:

“The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory” *Christ Object Lessons*, page 415.

Read those and the next two or three pages and you will see that that’s to be done in practical ministry—feeding the hungry, clothing the naked, comforting the sad, healing the sick. Isaiah 58 is a picture of a Sabbath-keeping church going out and revealing God’s love—His glory—by doing things to help people.

Now, I want to give you a statement, friends, to put with these. From *Loma Linda Messages*, **page 62** in the abridged edition. Just two sentences:

“The truth for this time, the third angel's message, is to be proclaimed with a loud voice, as we approach the great final test. This test must come to the churches in connection with the true medical missionary work” *Loma Linda Messages*, page 336.

Would you like to copy that? I'll give it to you slowly, again.

“The truth for this time...” *Ibid.*

And ponder it, as you copy it.

“The truth for this time, the third angel's message, is to be proclaimed with a loud voice, as we approach the great final test. This test must come to the churches in connection with the true medical missionary work” *Ibid.*

Now, I'll read it through for you again, so you can check it.

“The truth for this time, the third angel's message, is to be proclaimed with a loud voice, as we approach the great final test. This test must come to the churches in connection with the true medical missionary work” *Ibid.*

There's room for many hours of study in those two sentences. I leave those two sentences with you, as we close our period this evening. Think on those two sentences. Ponder over them.

Among the many reasons for the linking of true medical missionary work with the loud cry is this very obvious one, in the light of the statement we read in *Object Lessons*, 415. The character of God, the love of God, must be revealed as these strong denunciatory warning messages are given, and God's love is revealed in practical medical ministry.

Do you see why that the One who knows says:

“We have come to a time when every member of the church should take hold of medical missionary work” *Testimonies for the Church, Volume 7*, page 62.

Let's be learning every day all we can how to help others, folks—how to help others—because that's the way to reveal God's love.

Now, our lesson next week is on the latter rain. You'll find your outline there on the latter rain, and we'll study that next week. That's on page 12. Shall we stand.

Our heavenly Father, we thank Thee for this preview given us by inspiration of the wonderful scenes ahead. We thank Thee that the glorious hour is hastening on, when the earth shall be full of the knowledge of the glory of the Lord, when the mighty angel shall lighten the earth with the glory of Thy character.

Oh, may we this evening see ourselves as a part of that loud cry angel. May we so yield our hearts and lives to the infilling of Thy spirit that we shall share in the preparation that will enable us to have a part in witnessing for Thee and echoing Thy last call that gathers in the remnant of Thy people. Oh, may we share the triumph of Thy church. We ask it in Christ's name, amen.

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