

Scriptures Are Fulfilled

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Study Given by W.D. Frazee [check

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read” Luke 4:16.

What was Jesus' settled habit or custom to do when Sabbath day came? Synagogue. And what's that another name for? Church. Here we are this morning in God's house on God's day, following the example of Jesus, our Lord. All right.

“And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord” Luke 4:17–19.

If you were to turn to the prophecy of Isaiah from which He was reading, you'll find that He stopped in the middle of a sentence. That's all right. He had the right to do that. He was the one that had inspired it. You'll see why He stopped there. Because, it said:

“And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him” Luke 4:20.

And will you read with me, please, the 21st verse:

“And He began to say unto them, This day is this scripture fulfilled in your ears” Luke 4:21.

Why did He stop where He stopped? Because that was the place to stop if He was going to say, This is present truth. If you're interested this afternoon, look up for a Sabbath afternoon entertainment in a right sense and see where Jesus stopped in Isaiah's prophecy and why. The marginal reference will help you.

But my point is, Jesus knew who He was, where He was and when He was. He had come on time. He knew it, and He was able to find the place in the Bible where His mission, His work, was prophesied. Do you see? That's wonderful.

Now, let's turn over to Mark's Gospel, and we'll see something similar—Mark, the 1st chapter, verses 14 and 15. Here Jesus was referring to Daniel's prophecy—the wonderful 2300 and 70 week prophecy of Daniel 8 and 9.

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying...” Mark 1:14–15.

What?

“...The time is fulfilled...” Mark 1:15.

Over in Luke, we read that He said in the synagogue at Nazareth:

“...This day is this scripture fulfilled in your ears” Luke 4:21.

“...The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” Mark 1:15.

What time was fulfilled? The 483 years—

“...from the going forth of the commandment to restore and to build Jerusalem unto the Messiah ...” Daniel 9:25.

The time had come, God's prophetic clock had struck the hour, and He appeared and He said, Here I am. Thank God.

Now, I read all this to say this—what was fulfilled in the life and ministry and work and message of Jesus nearly 2,000 years ago has been fulfilled in this last—day generation by the Seventh-day Adventist message and movement.

Turn, please, to the book of Revelation. It's a wonderful thing that Jesus was able to turn to the place in the scriptures where His work, His message, His coming was all prophesied, and in a similar way He has made it possible for those who today are carrying His message to have that joy and that inspiration.

Revelation, the 14th chapter, the 6th verse—here is a prophecy of a world-wide movement, symbolized by the flying of an angel in mid-heaven just before the coming of the Lord, which is pictured in the 14th verse.

An angel is a messenger—in fact, that's what the word means is messenger—and we think of angels usually as being from heaven, but beings on earth are sometimes called messengers. John the Baptist was, and the word that's translated “messenger” is also translated “angel.” It's the same word.

“...Behold, I send My messenger before thy face...”
Matthew 11:10.

...was the prophecy concerning John the Baptist. That's “mine angel.”

And so, the people of God, the church of God, the movement of God, in these latter days is symbolized—represented—by a mighty angel flying in the midst of heaven.

John says, and will you read with me verses 6 and 7:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, 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 14:6–7.

This is *the* message for *this* hour, and when God says:

“...the hour of His judgment is come...” Revelation 14:7.

...that points to a specific time, and that time, as given in this wonderful prophecy that Jesus used to show that He’d come on time—that prophecy finds its focus—its culmination—October 22, 1844, at the end of the 2300 days or literal years when the sanctuary was to be cleansed.

The cleansing of the sanctuary is the blotting out of the sins of those who are found to be ready, and it involves this work of investigation which is spoken of here as the work of judgment.

Now, this prophecy focuses, then, on a message which is to be given at a certain time, just as Jesus was to come at a certain time. That time was not before this last generation, and it can’t run on and on forever, dear friends.

“...the hour of His judgment *is* come...” Revelation 14:7.

You remember that Christ in Matthew 24 prophesied that there would be such a preaching of the Gospel.

Matthew 24:14—will you repeat that with me:

“And this gospel of the kingdom...” Matthew 24:14.

“...this gospel of the kingdom...”

All together, again:

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” Matthew 24:14.

“...This day is this scripture fulfilled in *your* ears” Luke 4:21.

In his closing years, I was somewhat acquainted with Elder W. A. Spicer, who was the president of the general conference and had been secretary for many years before. He had a wonderful grasp of the prophecies of God and a beautiful sense of trust in the divine leadership of Christ in this movement.

One day, Elder Spicer was traveling on a ship—this was before the days when people traveled around so much on airplanes—he was traveling on a ship bound for South America. Our general conference leaders then, as now, must keep in touch with vast areas of the world divisions, and he was on one of these trips.

While on the trip, which took several days in those days, of course, he became acquainted with another missionary of another denomination, and as they chatted together from day to day, one day the preacher said to him, Brother Spicer, he said, we appreciate you Seventh-day Adventists, but there's one thing about you that we don't like. What's that, Brother Spicer said. He said, You won't unite with the rest of us in parceling out these mission fields so that the people are not confused.

Now, he said, in some parts of the world our denomination takes a certain part, another Protestant denomination takes another part, and thus our efforts are not mixed up and competitive but we're all advancing together to give the Gospel message of Christ.

Well, Brother Spicer said, if you'll unite with us in giving the message for this hour, he said, we can do that. Well, the man said, what is that? Well, he turned over and had him read the verses that you and I have read together this morning—Revelation 14:6 and 7.

The man said, Well, I think we're giving that message all right. And then, Brother Spicer asked him the question—he said, Brother, when did the hour of God's judgment come? That was the question, wasn't it, and only a Seventh-day Adventist who understands the prophecies can answer *that* question.

Jesus knew that He'd come on time, and a properly—instructed Seventh-day Adventists knows that this message has come on time. Don't misunderstand me. We don't mean by that that only Seventh-day Adventists are in touch with God. We don't mean that only a Seventh-day Adventist can be saved. Jesus made clear that He had sheep in every fold—people in every nation, kindred, tongue and people.

And that's one reason why He sent this church with this message is to gather out into one body all who really are His sheep, His children, His people. I'm glad for that. Aren't you, friends? But there's nothing exclusive about it in the sense of shutting anybody out. It's *inclusive*, calling everybody *in*. I thank God for that.

Now, this message of the first angel, which was given just before and during 1844 to call attention to the change of ministration in heaven—this particular message is followed, as you notice, by a second one in the eighth verse:

“...Babylon is fallen...” Revelation 14:8.

And then, in the ninth verse, the warning of the third angel against what?

“...the beast and his image, and...his mark...”
Revelation 14:9.

“...the beast and his image, and...his mark...”
Revelation 14:9.

I wonder why that's in there. Because in this generation we are to see the last battle in the age-long war between Christ and Satan—it's over the question of worship—it's over the question of whether God shall be obeyed through His commandments, or Satan through the commandments of men in the institution of the false Sabbath substituted for the true day that God gave at creation. This is the issue.

Let me pause with you a moment and notice the parallel between this message and Noah's message and the work of the Exodus movement. If we'd been back there before the flood and passed by where Noah lived, what would we have seen rising there on the hillside? A great ark—a boat built on dry land.

Had there ever been rain up to that time? No. What was he building that boat for? Because through the Spirit of Prophecy God had said, There's a flood coming, and this is God's way to have you get ready for it. That's the only reasons he did it.

There was nothing in science to tell him that there was a flood coming, was there? Everything in science was just the opposite, as far as men could read it. Don't miss that, friends, and its implications. Noah was dependent entirely on the message from God. That's all he had. But he had along with it on his part a what? Faith.

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” Hebrews 11:7.

Righteousness by faith in Noah's day included doing what God said through the Spirit of Prophecy. Right? It still does—it still does. My point is this—Noah's message was focused on a future event, which was of great importance to all of earth's inhabitants, and the whole point of it is that it came before the event.

All during Noah's preaching, he was preaching about what's coming—what's coming—what's coming. Wasn't he? Did it finally come? Yes. After a century and more, it finally came. Just as God predicted, just as Noah had preached, it came. But by that time—and don't miss this—by that time, it had gotten to be an old story—a ludicrous story—a thing to ridicule, as far as the world around is concerned.

I have sometimes in my imagination pictured a boy coming in some day running to his parents and saying, Oh, papa, have you seen what I saw today? What's that? Why, there's an old man way down here several miles away and I

happened to be down there and he's building a boat on dry land and I heard him say that there's a flood coming. Papa, we'd better get ready.

Oh, son, I saw that when I was your age. I got frightened, too, but don't worry—don't worry—you'll grow up and your children will grow up and their children will grow up. You don't need to worry about that old man. He'll die someday and his dream will die with him.

Is that about what happened? Just about—just about. But that isn't the way it came out. When the flood came and took them all away, Noah and those who listened to him, which were few, were all saved in the ark. My point is, the whole focus of the message was on a future event—a coming event—a crisis. That is the way of this movement. That's the parallel in this movement.

Jesus said:

“...as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not...” Matthew 24:37–39.

The could have known. They didn't pay attention. They:

“...knew not until the flood came...” Matthew 24:39.

Did they know then? Every one.

“...and took them all away...” Matthew 24:39.

But thank God, Jesus has warned us so that we don't need to be with the chaff that's blown away to destruction. We can be with the wheat that's gathered for the garner of God and kept safe within the ark of God.

Now, let's look at the Exodus movement, for concerning this we have the parallel, divinely inspired in 1 Corinthians 10:11:

“Now all these things happened unto them for ensamples...”
1 Corinthians 10:11.

Types, figures.

“...and they are written for our admonition, upon whom the ends of the world are come” 1 Corinthians 10:11.

All right. How was it? When Moses led that vast group out from Egypt in the Exodus movement, what was the future of that movement? Did it have a future? What was its destiny? To go across the river Jordan and conquer Canaan and live there.

Did it finally happen? Were there delays? Did it take longer than the pioneers expected? Yes—many, many times longer, didn't it? Did it finally happen? Thank God.

My point is, if Noah's message had gone on and on and on and on and on and the flood had never come, it would have been a failure. Right? If Moses' message had gone on and on and on—the people of Israel just stayed out there wandering in the wilderness—the whole focal point of it would have been missed.

But in each case, although the years and the decades went by, that they finally came when the event which had been looked upon all the way through came to pass.

“...so shall also the coming of the Son of man be”
Matthew 24:27.

Jesus said:

“Here is the patience of the saints...” Revelation 14:12.

Patiently waiting, patiently enduring, patiently continuing in well doing. This is the picture of the waiting people of God.

Now, there is this great difference—great difference—today. Was there a definite time for Noah's message and its extent? How long? One hundred twenty years. Some people looked with expectation when 120 years came after 1844, but they shouldn't have, friends. There's nothing in the Bible or the Spirit of Prophecy to suggest any such parallel.

On the contrary, we've been plainly told that prophetic time closed in 1844. That was the time that the angel took his place on the sea and on the land:

“And swear by Him that liveth for ever...that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to his servants the prophets” Revelation 10:6–7.

The great thing about this message is not time. Time closed, as far as prophetic utterances are concerned, October 22, 1844. No longer are we to look for a certain amount of time to pass.

We're, rather, to look for the work of the Gospel to be finished in heaven and on earth—the Gospel carried to all the world:

“...then shall the end come” Matthew 24:14.

And:

“...the mystery of God...finished...” Revelation 10:7.

... in the hearts of His people.

“...then shall the end come” Matthew 24:14.

And when that double work is accomplished—when the message has gone to all the world, and when those who have accepted it have been gathered out and their characters developed after the divine image, then Jesus will come. I’m glad we have that assurance. **Aren't** you?

And so far from not knowing what the day and the hour is being at a disadvantage to us, it’s a great advantage. You know what some people would do if they knew the day that Jesus was coming? They’d lay all their plans in reference to that time and miss today’s blessing. God wants us to live in the attitude of earnest expectation of the imminent return of our Lord. Let’s do it. What do you say?

But now, I come back to Revelation 14:9 to 12. I want you to notice again that warning—the final warning which is to be to this generation what Noah’s message was to his time, what Lot’s message was to the people of Sodom, what Christ and John the Baptist’s message was to their generation. What is it? Do not worship the beast or his image nor receive his mark. If you do, you’ll receive the wrath of God.

Instead:

“...here are they that keep the commandments of God, and the faith of Jesus” Revelation 14:12.

Now, in our little time together this morning, we’ll not have time to go into the identifying marks of the beast and the image and the mark. If there are those in our audience this morning that are not acquainted with those facts and proofs, we’ll be so glad for the opportunity of giving you the evidence.

And may I say, friends, it’s evidence that would appeal to any fair-minded jury in any court of law. It’ll stand up. It shows exactly who God is talking about when He says, Don’t worship the beast. It shows exactly who God is talking about when He says, Don’t worship the image. It shows exactly what God is talking about when He says, Don’t receive the mark. It’s not some imaginations of human minds, fertile with their ideas—not a bit. It’s the result of the study of the prophetic symbols and the divinely—arranged interpretations.

But in summary, let’s look at Revelation, the 13th chapter, and see what we’re facing. In Revelation, the 13th chapter, verses 16 and 17, we’re given a picture of the enforcement of this mark—the mark of the beast. Whatever it is, it’s going to be enforced, it says, with a what? A decree that you can’t do what? Buy or sell. That’s economic pressure.

I want you to pause a moment and think of this fact. There never has been a time—never in all the 6,000 years of human history—when it was so possible to put the economic squeeze on people as it is this morning.

There was a time when most of the people of this world and most of the people of this country—if you had told them, You can't buy or sell, they might have had a hard time, but they could still at least do what? Eat. There was a time when the great majority of the people of this country grew at least some of their food, and you can survive quite a while on food if you can get it out of your garden or your cellar or wherever.

But friends, when you're dependent on the supermarket, that's something else, isn't it. You not only have to have access to the store, but you have to have what it takes to pay the bill at the checkout counter. That's what? Money. And you have to have the way of earning money, and if nobody can buy or sell save those who have the mark, that's very meaningful and powerful pressure. Right?

Do you know what that mark is? Oh, I hope you do, friends—I hope you do. If you don't know, let us give you the material that'll help you know beyond any question exactly what God's talking about in the Bible. Most of my audience know exactly what that mark is.

Are you preparing to receive it or to reject it? Which? Thank God—to reject it. Can you resist that kind of pressure? Now, it's going to get worse than that—15th verse. There's going to be a decree that says that if you won't worship the image and the beast and receive their mark you'll be what? Killed—marked for death. Can you take that kind of pressure? Fifty million martyrs in the middle ages took it, friends—took that test—took that result—and died martyrs for Christ.

Oh, there's something wonderful that I want us to think about this morning and that's this—there is something more powerful than the pressure of force and fear. There is something that's a greater motive than persecution or the fear of death. It is the simple love of God revealed in the hearts of His children.

Jesus says:

“By this shall all men know that ye are my disciples, if ye have love...” John 13:35.

Love to God that you'd rather die than disappoint Him. Love for your brethren that you'd rather die than betray them. Love for God's church.

“Hereby perceive we the love of God, because He laid down his life for us: and we ought to lay down our lives for the brethren” 1 John 3:16.

...for the church—God's family. It's going to be a wonderful thing, as we approach the great final conflict, to see the people of God more and more pressing together in heart and mind, answering the prayer of Jesus for unity.

If you were the Devil what would you do about it? What would *you* do about it, Max? [I think that I would create a big fight among the people of God.] I think I would, too, but I'm glad we're neither one of us identified with him. What do you say?

It's a wonderful thing, dear friends, to be so closely connected with Jesus and His church that what touches Jesus touches us; what touches His church touches us. Christ and His church are thus related.

He says:

“...he that toucheth you toucheth the apple of his eye”
Zechariah 2:8.

We've had the experience of having something punch us in the eye or run into a branch or something. It does what? It hurts. That is the way Jesus feels when somebody reproaches, criticizes, fights, tells lies about His church. That's the way Jesus feels when His people are persecuted, whether by boycott or imprisonment or death decree.

And oh, I thank God that Jesus is going to come on the march. You know what God is going to do when His people are thus put in this place of being under the death decree? He's going to say in the wonderful words of Revelation 16:

“...it is done” Revelation 16:17.

That's enough—that's enough. He's going to ride forth as a man of war at the head of the armies of heaven, and this time the hostages will all be released. I can tell you that, friends.

God's remnant will be rescued by paratroopers from the skies above. Ah, what a picture—what a glorious day—and you and I can share in it. If between now and then, there are these periods of stress and trial, that's all right. The glory will be all the grander for the turmoil and strife through which we pass and the persecution that we endure. God help us to be true.

Will you repeat that Revelation 14:12 with me again:

“Here is the patience of the saints: here are they that keep
the commandments of God, and the faith of Jesus”
Revelation 14:12.

Keep it, friend, but to keep it you first have to get it. Oh, let's be sure that we receive the faith of Jesus as a gift of His love, and then keep it—don't let it go—don't let somebody rob you of your faith through their speculative doubts and their imaginative theories—never, never, never. I'd rather believe what God says than to listen to the serpent as he mouths his doubts from the tree of knowledge of good and evil. What do you say?

Now, as Brother Jensen mentioned, this is religious liberty emphasis month, and next Sabbath we're going to have a wonderful time together as we study up-to-date developments on the religious liberty front. These are over the beast and the image and the mark that I've studied with you this morning.

And next Sabbath, we're going to take this special offering so that thousands of people can hear the truth on the issues of the third angel's message, particularly those in high places in our government, that they may understand the crisis that is now forming over the union of church and state and the enforcement of religious institutions.

I trust you all will be thinking of it this week, and next Sabbath when you come, come with a liberal offering, come with a decision to have a part in the great work of telling the people of the United States and all over the world what God means by the third angel's message.

But now, having said that, I want to say this—no mere intellectual understanding of coming events will be enough. It wasn't enough to know that the flood was coming. We are told that there were many who at first accepted Noah's message but as time went on they got busy with this, that and the other thing and missed the day of entering in. They were tied up in this world.

And there were those that knew about the angel's visit to Sodom, but they wouldn't leave, and even Lot's wife, who left under persuasion, turned and looked back and became a what? And what were Jesus' three words?

“Remember Lot's wife” Luke 17:32.

I tell you, dear friends, it is not enough to know what *is* coming. We must get ready through living today the life of Jesus on earth.

“...here are they that keep the commandments of God, and the faith of Jesus” Revelation 14:12.

Oh, what a wonderful privilege we have to know what Jesus says and to believe it with all our hearts. You know, I know enough about how things operate—how life goes on—to know this—that there may be some people sitting here this morning that this is my last and only opportunity to plead with, and oh, I appeal to you, dear friends, do not become confused over any of these things.

I'll tell you how not to become confused. Don't listen to the serpent. Do not try to find out why Satan's mind works the way it works. Do not try to explain why it is that the enemy of God's truth can reason the way he does—don't try to do that because you can't, and if you could you'd end up believing the way he believes.

I don't want to go that road. Do you? No, I don't. But I'll tell you how you can be sure. Jesus says:

“Sanctify them through Thy truth: Thy word is truth”
John 17:17.

People who will fill their minds with the Word of God and the divine commentary in the Spirit of Prophecy writings for these last days—people who fill their minds with inspired words will become inspired with not only an understanding

of the truth but with life to carry it out and a zeal to go out and share it with others. Shall we pray for that? Oh, that God may help us to do it with all our hearts.

Now, I wish you'd turn to number 541.

Lift Up the Trumpet, and loud let it ring,
Jesus is coming again.
Cheer up ye pilgrims, be joyful and sing,
Jesus is coming again.
Coming again, coming again,
Jesus is coming again.

He came the first time and He came on time. He's coming the second time and He'll come when God's work gets done by God's people in God's church here on earth. Let's share in bringing His coming nearer. What do you say?

Five hundred forty-one.

[Singing—Jesus Is Coming Again.]

Now, there's someone here this morning that, during this sermon or right now, has made or will make a decision. What's your decision? Have you made a decision? Has your heart responded? Are you going to do something?

If you've never given your heart to Jesus, the decision you need to make this morning is to do that very thing—am I right—to give your heart to Jesus.

If you've given your heart to Jesus, but you've never accepted the Sabbath truth and the third angel's message, the decision God may be calling you today to do is to make that decision to unite with the remnant people of God. Oh, I hope you'll do it.

If you're a backslider, if you've lost your way in the ways of this world, God's calling you back today. Make that decision to come home, friends.

And ah, if there's somebody here that has become confused—confused—by all the winds that are blowing—the Babel of voices—the tape recorders, the mimeographed sheets and the books and the papers and all the rest—ah, friends, listen—God is calling you away from that Babel into the quiet harbor of His truth.

There's somebody here this morning that may need to make a decision to quit listening to all that Babel and hear what God says in inspired words through the Bible and the Spirit of Prophecy. I appeal to you to do it.

There's somebody else here this morning that needs to make a decision to spend the time with God doing what you know He wants you to do in becoming settled and established in the faith. There may be other decisions that need to be made.

May I see the hands of those this morning that know you need to make a decision, and by God's help you're making it. May I see your hands. Thank God for every one—thank God for every one.

Will you go to the Lord with me in prayer as we kneel together. Our Father in heaven, we thank Thee with all our hearts for Thy Spirit speaking to us through Thy word. We thank Thee that the same Jesus that came to Nazareth and found the place where it was written has today made these scriptures fulfilled in our ears, and we rejoice that Thou hast given us a part in the ministry of reconciliation—the joy of announcing the end of the great controversy, the present judgment and the soon coming of our Lord.

Now, Lord, Thou hast seen these many, many hands that have risen. Oh, I pray that each decision shall be sealed by Thy Holy Spirit. God grant that from this moment we may go on and up and forward to the city of God.

Dismiss us with Thy blessing. Keep our eyes on Jesus, the One who died for us, who lives for us, who pleads for us, who is coming for us. We ask it in His wonderful name, amen.

Be seated.

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