

Three Angels—1844

#0034

Study Given by W. D. Frazee—November 8, 1974

When Jesus preached His first sermon in the city of where He had grown up, He turned to the scroll of Isaiah and read the opening words of the 61st chapter. He stopped in the middle of a verse. If you compare Isaiah 61 with Luke 4, you will see what I mean.

“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. And He began to say unto them, This day is this scripture fulfilled in your ears” Luke 4:20–21.

I’ve read this text to call attention to this fact: there are certain scriptures that have a specific application at a certain time. Jesus recognized that that Sabbath morning as He stood there in the synagogue, the scripture that Isaiah had written 700 years before was being fulfilled that particular day. He had come as the promised Messiah. He had come on time. He was anointed by the Spirit of God. He was doing the work that prophecy had foretold He would do.

It’s a wonderful thing to *know* you are a man of destiny. A person appointed by God, Jesus, here in our humanity, knew that He had come by divine appointment. His forerunner, John the Baptist, had that consciousness. You remember that when the delegation from Jerusalem came down there and witnessed the power of God in connection with John's preaching and its effects in the lives of thousands of people, they said, “Who are you anyway?” He said:

“The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight” Matthew 3:3.

He could say, “This day is this scripture fulfilled in your ears.”

When in 1844 God's great prophetic clock struck the hour, God had a people on earth who recognized the fulfillment of prophecy, and to begin the work that was to cooperate with the heavenly agencies in making ready a people prepared for the second coming of Jesus.

A Seventh-day Adventist can turn to Revelation 14 just as Jesus turned to Isaiah 61 and say with equal conviction, “This day is this scripture fulfilled in your ears.” Let's notice how each of the three messages found in this trio point directly to October 22, 1844, and the special ministry of Jesus which began that day.

“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.

Notice there is a point of time here. The hour of His judgment *is* come. Notice it does not say it *will* come. It says it *is* come. It has arrived. When did the hour of God's judgment arrive? October 22, 1844. This angel's message then is linked directly with that day when our Blessed Jesus left the Holy Place of the sanctuary to enter the Most Holy Place of the sanctuary.

Let's review briefly the prophecy on which this statement is based. Daniel's prophecy says:

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed” Daniel 8:14.

What is the time? Unto two thousand three hundred days. When do the twenty-three hundred days begin? According to the 9th chapter of Daniel the 25th verse, this long period begins with the going forth of the commandment to restore and to build Jerusalem:

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times” Daniel 9:25.

This was in the fall of 457 B. C. From that time the angel traces the prophetic periods down through the anointing of the Messiah 483 literal years, or 69 weeks of prophetic time. That was fulfilled in A. D. 27 when Jesus was baptized. Then three and a half years later, in the midst of that week, the angel said the Messiah would be cut off, not for Himself, for us. At that time, as He hung upon the cross, He caused the sacrifice and the oblation to cease. He put an end to the services of this earthly sanctuary. Here, for hundreds of years, God had met with His people as they in type carried out the sacrifices in the court, sprinkling the blood within the sanctuary, pointing forward to the coming of Messiah, His death upon the cross, and His ministry in the Heavenly Sanctuary.

This whole service was the example and shadow of heavenly things. Back there when a man had sinned and wished forgiveness, he brought his lamb or bullock or some other sacrificial animal, here in the court of the tabernacle, placed his hands upon the substitute, confessed his sin, slew the sacrifice, and the priest ministered the blood to make atonement either on the horns of the brazen altar in the court, or on the horns of the golden altar within the veil here in the Holy Place. But it was not enough that that service of atonement be carried on from day to day as different sinners came with their penitence, their prayers, their sacrifices. On the last day of the sanctuary cycle, the high priest must take the blood and sprinkle it upon

the mercy seat in the Most Holy Place, for here in the sacred Ark God's law of Ten Commandments was found, and *this* is what defines God's righteousness and points out sin. This is the law which had been broken by the sinner, and an atonement must be made in the Most Holy Place where the law recited, This is the place of judgment. This is the place of the supreme court of the universe.

And so in the real service, the heavenly ministry of Jesus our High Priest, His work consists of two parts. Having died upon the cross in the spring of A. D. 31, He rose from the grave and went back to Heaven. Why? That He might carry on within the veil of the Heavenly Sanctuary, the work prefigured by the priests who had been ministering in the temple here on earth, the work of presenting His blood as the sacrifice for sin for all who would give up their iniquities, confess their sins, and trust in Him as Savior. But it is not enough that the sacrifice be slain. It is not enough that the blood be presented in the Holy Place. There must come a time at the close of the *real* service as in the type when the blood is presented in the Most Holy Place, not now merely to cover sins, but to blot them out. To put it very simply, the work of the daily service was to get the sins *into* the sanctuary. The work of the yearly service in the Most Holy was to get them *out* of the sanctuary. To blot them out forever—to put an end to sin. Thus God was teaching His people that the goal of the whole plan of salvation is not—don't miss it—a continuance in sin with continual, repeated repentance and forgiveness. But the goal of the sanctuary service is putting an *end* to sin.

God wants to *destroy* sin, to eradicate sin. What is *your* desire? Would you like to get rid of it? This is what the threefold message is all about. This is the great trumpet call on the Day of Atonement, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him..."

And so, tracing down through this 2300 year period, for each day of prophetic time equals a year of literal time, we come at the end to 1844, and thus we see God's prophetic finger pointing to a certain day for a certain event. What is it? Unto two thousand three hundred years, then shall the sanctuary be cleansed. It must be an event very important to Heaven for God to point it out over two millenniums in advance. This is the only time in the history of the world when God has so designated an event so long in advance. This is a great Mount Everest in the mountain chain of scripture history and prophecy: Unto two thousand three hundred years, then shall the sanctuary be cleansed.

How do we connect this day 1844 for the cleansing of the sanctuary with this statement we've just read from Revelation 14:6–7, the hour of His judgment is come? Simply this, friends, in the typical service, which was the example and shadow of heavenly things, this Day of Atonement, when the high priest went into the Most Holy Place to sprinkle the blood upon the Ark, was indeed the Day of Judgment to Israel. For, on that day, when the priest was making the atonement, all Israel was required to gather around the sanctuary and afflict their souls, experiencing a deeper repentance for their transgressions of this law. And on that day (read it in Leviticus 16 and Leviticus 23), the priest made atonement for them that not only would their sins be covered but blotted out. When that day closed, the sanctuary was clean, and the people were clean. It was a clean camp, typically.

So likewise, when our High Priest has finished His work within the second veil, He will have not only a clean sanctuary in Heaven, He will have a clean church on earth.

Now there is a sad part, but a reality we must face. God told them very *plainly* that any soul that did not enter into those services of atonement on the Day of Atonement would be cut off on that day. They either cleaned up, or they were cleaned out. One way or another, God had a *clean* congregation when that day was over. They either had their sins blotted out in the sprinkling of the blood in the Most Holy Place, or *they* were cut off from the congregation.

So likewise, in this closing Day of Atonement in the antitype, those who do not have their *sins* blotted out will have their *names* blotted out of God's book of life. They will no longer be written among God's children in the Lamb's Book of Life. And when probation closes, every name that remains enrolled in the Book of Life will be a candidate for immortality to be received when Jesus comes. And so, this indeed back there was the Day of Judgment. So this work now going on in Heaven is the Day of Judgment, for here in reality, not in type but in antitype, the lives of God's children are being examined in the light of this holy law. The judgment is set, the books are opened, the lives of all men are being examined, and every soul will either have his sins forever blotted out or else his name will be blotted out. It's a solemn hour, indeed, isn't it?

No wonder then that God sends a special angel with a special message when the prophetic clock strikes the hour in 1844, "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 links directly with Daniel 8:14 to point us to the opening of the work in the Most Holy Place, this great antitypical day of atonement, the hour of God's judgment. Let us see how this points to the same time and the same work:

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city because she made all nations drink of the wine of the wrath of her fornication"
Revelation 14:8.

What can this have to do? We need some prophetic insight. What is Babylon, what is its fall, and what bearing does this have on the experience of God's people? Babylon is the name given throughout the scriptures to the great rival city, the opposer of Jerusalem. In the Old Testament, Jerusalem is the center of the worship of God's people. The New Jerusalem in Heaven is our center of worship today. There Jesus, in the New Jerusalem temple, is ministering for us. But Babylon, all through the ages, literal Babylon in the Old Testament, spiritual Babylon in the New Testament, is the opposer of the work of God, the church of God, and the people of God.

Ancient Babylon destroyed Old Jerusalem, desecrated the temple, brought the vessels of the sanctuary to Babylon and finally, Belshazzar crowned a life of disobedience by a night of blasphemy as he called for those golden vessels from the

sanctuary and drank wine in them with his thousand lords. That night God wrote on the wall of the palace, "Your kingdom is finished. Your time is over."

So it will be with modern Babylon. The second angel says, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." As ancient Babylon lifted her unholy hands to desecrate the vessels of the temple of the earthly sanctuary, so modern Babylon has dared to lift its unholy hands to desecrate the temple of God in Heaven by either ignoring or defying that law which is enshrined in the Most Holy Place.

When this message in Revelation, 14:8 says Babylon is fallen, it indicates that something has happened to change Babylon's position. Through Jeremiah, God says, "We would have healed Babylon, but she is not healed" (Jeremiah 51:9). This word Babylon means confusion, and it is an apt symbol of the confused religious organizations of this world from the days of Nimrod on down to the present time. When Jesus established His church, it went out with pure doctrines. Men and women whose lives had been transformed gave the message of the crucified and risen Savior, and pointed to His work in the Heavenly Sanctuary. In one generation every creature under heaven had heard the message. But as time went on, the days of apostasy came. Finally, in the very church of God on earth, the temple of God, a man dared to set himself forth as God. That union of paganism and Christianity is well spoken of as Babylon.

Why does the message that Babylon is fallen come in 1844? That great church which had called itself the church through the Dark Ages had been fallen for centuries. The reformation churches which brought the Bible back to the people in 1844 rejected the message which we've just been studying. They turned their backs upon the teaching of the prophecy of Daniel 8:14. They refused to listen to God's messengers sent to them. And while thousands of their members and hundreds of their ministers accepted this message and joined in giving the judgment hour proclamation, as organizations, they resisted the message and rejected the light. As the result they fell, and they've been falling ever since.

This is the hidden reason that explains why the Protestant churches of America during the last century have been having less and less religion and more worldliness in them. This is why that evolution came. Today thousands of ministers in the popular churches no longer believe in a literal creation. They no longer believe in the virgin birth. They no longer believe in the literal resurrection of Jesus. They no longer believe in His priesthood in the Heavenly Sanctuary. They no longer believe in His literal, imminent second coming. The reason for it all lies in this fact that in 1844 they rejected the message that God sent through William Miller, and those associated with him, calling attention to the fulfillment of the prophecies of Daniel and Revelation. And as the result, God had to announce that Babylon had fallen. They were confused then, they're more confused now, and are getting more confused every year, my friends. More confused.

But what does God say? In Revelation 18:1–4, coupled with the announcement of the fall of Babylon is the call from Heaven, "Come out of her My people." Thank God, while Jesus is in the Most Holy Place of the sanctuary, He is sending His messengers to call out from fallen Babylon every one of His true

children. God has a people in Babylon. He has true sheep that will hear the true Shepherd's voice. He has true people who believe that Jesus is their Savior, and the Bible is God's word. And when they hear this wonderful message, this *wonderful* message, thank God they accept it.

You can go into one of the companies that meet on God's Sabbath day, honoring His holy law, and you can find many people were once members of the Catholic Church. God brought them out of Babylon. Dozens were members of the Protestant churches. There are a score of churches represented with the people who have heard the Shepherd's voice, and have come into the communion of those who know what Jesus is doing in the Most Holy Place.

Babylon never found the way into the Most Holy Place. It never did. It fell by rejecting the message. Now let's look at the third angel's message:

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus” Revelation 14:9–12.

Notice that this message points out the false worship that we may avoid it: the worship of the beast and his image and the reception of his mark. It points out the true worship that we may share in it. “Here are they that keep the commandments of God and the faith of Jesus” (Revelation 14:12). Everyone in this world will soon be lined up in one army or the other, under the beast, the image, and under the sign of his mark. And who is the beast and what is his image? In Revelation 13, it is made plain that this beast is another name for the great leader of Babylon. The image is the likeness of that apostasy that took the law of God and sought to change God's holy day. And the image, like the original, seeks to substitute a human-made Sabbath for God's holy, divine-made Sabbath. It is this issue that brings the world to Armageddon, the last battle in the age-long conflict.

Now, what does this have to do with 1844? What does this have to do with the hour of God's judgment? This, my dear friends: It was the entering into the Most Holy Place, October 22, 1844, that brought this world and God's people in this world to the hour when the test must come in keeping all the commandments of God.

“And the temple of God was opened in heaven, and there was seen in His temple the Ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” Revelation 11:19.

In the earthly service, in the mosaic tabernacle which was the Gospel in type, in shadow, this Most Holy Place where the Ark was, was opened only on the Day of Atonement. That's what it was opened for—the cleansing of the sanctuary. And since all this was the example and shadow of heavenly things, we know when we read in Revelation 11:19:

“The temple of God was opened in heaven, and there was seen in His temple the Ark of His testament”
Revelation 11:19.

Where are we looking? Why, we're looking in the Most Holy Place, for the Bible says that Moses made all this like the pattern that he saw. He made two rooms on earth because there're two rooms in Heaven. He made the altar, the candlestick and the table here on earth after the pattern of the sanctuary here in Heaven. He made the Ark with the mercy seat, like the pattern of what he saw in Heaven and God himself, wrote this law and gave it to Moses to put in the Ark as a copy of the great original in the Ark in Heaven. But John sees in holy vision, the day come in the temple above when the Most Holy Place is opened, and there is seen in His temple, the Ark of His Testament. What is the Testament? The holy law written on the tables of stone. Proof: Deuteronomy 4:13. This is God's covenant, His testament, written with His own finger. His will, His desire, His purpose for every one of His children.

Wouldn't you think every child of God would love God's will? Every true child of God will, won't he? Why should there be such opposition to the law of God? Why should there be any hatred kindled against it? Why should it be called a yoke of bondage? Why should men seek to evade or avoid its obligations? Ah, it's the spirit of antichrist. It's the spirit of Satan. Long ago in Heaven, it was Satan that first raised the cry of freedom from bondage in his resistance against the law of God. And in one way or another, he has continued that campaign down through the ages. We have come, you and I, to the hour when the issue is joined for the last time when the climax of the ages is upon us. And the issue, as in all ages past, is over loyalty to God's law, manifested in obedience.

But there is a special test in this law. Did you ever look at these Ten Commandments in this light, with these thoughts? Are these commandments reasonable? Let's look at some of them. Do you think it's reasonable not to murder? Do you think it's reasonable not to steal? Do you think it's reasonable that children should honor their parents? Is it reasonable not to worship images? I think you would all agree. But when we come to the Fourth Commandment, we are struck with the fact that there is no basis in reason alone for taking a certain day and considering it holy and different from all the other days. This can be known only by revelation and can be accepted therefore only by faith.

The Sabbath then becomes the great test as to whether men believe Christ or not. Men may try to lead good moral lives, whether they believe the Bible or not. How they succeed may be another question. But the Sabbath, I repeat, stands on one foundation and one foundation only. It is the foundation of divine revelation. And those who keep the Sabbath, therefore, must have faith: the faith of Jesus.

Now look at Revelation 14:12 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.

This is the climax of the third message, which is the climax of the trio of angelic analysis. This is the focal point of it all. When the temple of God is opened in Heaven, and there is seen in His temple the Ark of His testament, when the law of God is brought to the view of all God's children here on earth, thank God friends, a change is seen in the lives of those who accept this message.

Now I want to read to you a wonderful statement here in *Early Writings*, page 254, all of it. You'll see how this third angels message in the light of what we've just studied and what I'm going to read, focuses directly on October 22, 1844, and the resulting ministry of Jesus:

“As the ministration of Jesus closed in the Holy Place, and He passed into the holiest, and stood before the Ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. The third angel closes his message thus: ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’ As he repeated these words, he pointed to the Heavenly Sanctuary. The minds of all who embrace this message are directed to the Most Holy Place” *Early Writings*, page 254.

When was the Most Holy Place opened? October 22, 1844. And ever since then, the third angel has been pointing men to that open door and to the Ark and to the law enshrined within it, whose glory shines out upon the remnant. Oh, that God may help us through faith in Jesus to walk in that light. What do you say?

So each one of these three messages is linked with October 22, 1844. And the intelligent student of prophecy can read Revelation 14 and say, “This day is this scripture fulfilled in your ears.”

Now friend, I want to ask you: What was it that gave power to Christ's public proclamation of the message back there 2,000 years ago? It was this: He *lived* what He taught. He *was* what He proclaimed. He not only taught the truth; He *was* the truth. He said:

“I am the way, the truth, and the life” John 14:6.

Jesus has set His heart today on the development of a people in whose lives this law is fully lived out. And when this happens, this planet will see once more, lived out in human flesh, the will of God as the universe saw it lived out in the life of Jesus two millenniums ago. The whole creation is as it were standing on tiptoes waiting for the manifestation of the sons of God. The only way that experience can come to you and me is for us, in our heart's thoughts, to be at home with Jesus in the Most Holy Place.

This is the Day of Judgment. *This* is the Day of Atonement. *This* is the day when the sprinkled blood is to blot out the sins of all God's people forever. This is the day when the law of God is to be written in the hearts and minds of all of God's children, so their lives may reflect the image of Jesus fully.

Oh, I think this is a wonderful hour to be living in. What do you say? Praise God, friends. Praise God from Whom *all* blessings flow.

So we see, friend, that just now in this climactic hour, you and I have the privilege of vindicating God's character, putting an end with Jesus to the work of sin, and preparing for the ushering in of the kingdom of our Lord. This is why He came to earth 2,000 years ago. This is why He died upon the cross. This is why He rose. This is why He went back to Heaven. This is why in 1844, He went in before the Ark. This is why He's pleading His blood, there yet in this hour of investigation and atonement. This is why He's coming soon to take us home.

How many of us would like to send Him the word that we want to enter in more fully with Him into His longing purpose to accomplish this work? May I see your hand? All right.

Now, we're going to change the order of the meeting. We're going to have a short testimony service, and I would like to limit the testimonies tonight to one sentence—one sentence. If you have something longer than that to say, save it 'til another time.

[Testimony service]

Praise the Lord. That concludes our testimony meeting then. How many of you who didn't speak would like to send Jesus a special testimony of appreciation? Just raise your hand. God bless you. Now I want to ask another question. Is there someone here tonight, and I make this simple invitation with all the earnestness in my heart, is there someone here tonight that God is calling you to make a decision? It may be a decision to accept Jesus for the first time; it may be a decision to accept Jesus Whom you once knew, but you've strayed from Him; it may be a decision to keep the Sabbath; it may be a decision to become a part of the remnant church; it may be a decision on the part of some member to give up some cherished sin that tonight you see has been standing between you and likeness to Jesus. Whatever the decisions that God is calling someone here to make, oh I want you to make it through faith in Christ. You cannot do it without Him, but He cannot do it *for* you without your consent. With divine courtesy, He waits on your porch. [Elder Frazee knocks.]

"If any man hear My voice, and open the door, I will come into him, and will sup with him, and he with Me" Revelation 3:20.

Is there someone here tonight that knows that there's a decision that you need to make, and by God's grace, you're going to make it right now. Will you just stand where you are; I'd like to pray for you as we close this service. Just remain standing a moment. Forget the congregation and forget the speaker. Just bow your head and close your eyes and talk to Jesus quietly and make the surrender; make the decision and believe that Jesus hears you and accepts you through His merit. Believe that His precious blood cleanses and covers you and that you are *accepted* in the Beloved. Is there another that says, "Yes, there's a decision that I need to make. God is talking to me about something that I need to decide tonight. And by God's grace, I'm going to do it."

Praise His wonderful name.

[Elder Frazee sings, "I Will Follow Thee." The congregation joins him in song.]

Will the congregation rise as we pray. Now, precious Lord, we present to Thee in the arms of faith and love these who have made some special decisions here tonight. In answer to special convictions of Thy Spirit, accept them we pray. Then Lord, we present to you this congregation. Unitedly, as we've sung, we will follow Thee. Whatever the world may do, whatever popular religion may do it, by Thy grace we've set our hearts to do Thy entire will through faith in Thy wonderful sacrifice. We thank Thee, in Jesus name, amen.

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