

Why 1844?

#0301

Study Given by W. D. Frazee—October 21, 1977

One hundred thirty-three years ago tonight, thousands of people went to sleep expecting that that would be their last night on earth. For October 22, 1844, was the day they expected our Lord to return. Why were they expecting Him on that day? Why were they disappointed? What is the explanation?

May I say, dear friends, that in the answer to those questions lies the reason why we're here tonight; why this movement is here; why this sanitarium is up on the hill; why this chapel is here; why around this world, in a better part of a thousand languages, this message is going faster and faster with its goal to reach every creature under Heaven with the announcement that was heralded back there over a century ago.

I ask again, "Why were they expecting something on October 22, 1844?" To answer that, we need to understand that during the Dark Ages, the Bible was largely outside the reach of most of the people. But in the providence of God, with the invention of printing and with the great reformation, there came the possibility of every person having a Bible, and the Holy Spirit inspired many to search its pages.

Particularly as the 1700s drew to an end and they entered the 1800's and 19th century, there came a great interest in the study of the prophecies—the Old Testament prophecies—particularly Daniel, and New Testament prophecies, particularly our Lord's prophecy in Matthew 24, and the wonderful themes in the book of Revelation.

This revival of prophetic study seemed to be spontaneous, arising in many countries and many denominations at the same time. Among those who studied the prophecies was a Christian farmer named William Miller, who born in Pittsfield, Massachusetts, and grew up in New York State. He had been an unbeliever of the Bible. In the providence of God, he was brought to a knowledge of salvation through Christ, and he plunged into the study of the Bible. As his mind was led to these wonderful prophecies in Daniel and Revelation, his soul became filled with the glorious vision of what had happened in fulfillment, and what, as he saw, was about to happen.

He and, this happened, as I say, in many parts of the world, many people studying, but I'm speaking of his study of it, he studied those interesting prophecies of Daniel, beginning with the great image of Daniel 2 and traced down through the course of empires—Babylon, Persia, Greece, Rome, and then the divisions of Rome. He saw that repeated in the beast of Daniel 7 and Daniel 8, and other parts of the great visions of Daniel. And every one of these prophecies showed that the last days of this world's history were approaching.

Then as he studied in the book of Revelation, he found similar evidence. In our Lord's prophecy in Matthew 24 he was impressed with the fact that, just as Jesus said, the prophecy of Daniel was fulfilled in Jerusalem, and then came the great period of tribulation; then the darkening of the sun came in 1780, and the darkening of the moon came the following night. And soon after William Miller began to proclaim these truths, the next great sign was hung out in the heavens, and the sky was aglow from 2:00 in the morning until daybreak, with thousands upon thousands of flaming meteors on the morning of November 13, 1833. This was the sign that Jesus had promised as a special token of His near return.

All of us have seen falling stars, but none of us here tonight have ever seen anything like what happened *that* night. That was *the* falling of the stars and has so come down in history. The astronomer, Professor Olmstead of Yale University, estimated that no less than 200,000 of these meteors were visible at one time above the horizon at Boston. And as fast as those fell, others took their place, keeping up an incessant display of these falling stars from around 2:00 in the morning until daybreak. This was seen all over North America.

So as William Miller and others were studying the prophecies, and all of these things that had happened in fulfillment in the course of empires, and then these special signs that Christ had foretold were fulfilling before their eyes, they were indeed impressed that God knew how to foretell the future and that He had done it. And that all these prophecies converged to show that the time was near for the coming of the Lord.

The prophecy that especially focused their attention on the year 1844 was the prophecy of Daniel 8. Here the course of an empire was represented by a ram under the figure of Medo-Persia, followed by a goat representing Greece, which overthrew the Medo-Persian Empire, and then the power of Rome which conquered the known world before Christ was born. You remember in Luke 2 that it was in the days of Augustus Caesar that that decree went out that all the world should be taxed.

As Daniel in vision was shown the triumph of this pagan heathen power of Rome, and its affliction both of the Jews and of the Christian church, he saw a change take place. He saw Rome pagan become Rome so-called Christian. He also saw a persecution under so-called Christian Rome far beyond anything that pagan Rome had ever done. He saw the millions of martyrs burned at the stake, or going through the tortures of the inquisition, or in other ways witnessing for their faith. As he witnessed all these perversions of truth and bloody persecutions, he heard one heavenly being echoing the question that was in his own mind, "How long will this continue? How long will right apparently be trampled underfoot and truth lost sight of? How long will human governments and religious systems obscure the light of God's truth, and persecute His witnesses?"

In answer to that question, the words were spoken in Daniel 8:14:

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

Two things, note: There was something about the cleansing of the sanctuary that had in it the answer to the question, "How long would wrong continue to rule and triumph? How long would the truth of God be obscured?" And also note there was a definite *time* that God gave in answer:

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

William Miller and others in various parts of the world set about to study out this wonderful prophecy. As they traced down through the eighth chapter of Daniel and on into chapter 9, they found the key as Gabriel explained to Daniel how this prophecy would be fulfilled.

Daniel at this time was a captive in Babylon, having been carried there years before when a young man, as Babylon conquered the country of Judea and carried away many captives. But Daniel, true to God, had risen to prominence both in Babylon and in Medo-Persia to be near the king in each of these reigns. He was a true servant of God, and yet he was anxious to do all he could to help others, even in heathen lands. So we see Daniel ministering there in the courts of kings, and yet as a prophet of God, given these wonderful visions.

He was greatly distressed because of the condition of Jerusalem—its walls were broken down, its temple destroyed, and its people in captivity. He was praying earnestly to God about this. He wondered what this vision concerning the cleansing of the sanctuary might add, what light it might shed upon it. So in this ninth chapter of Daniel, we see him giving himself to earnest prayer, pleading with God that God would cause His face to shine upon Jerusalem that lie in ruins and restore His people.

In answer to his prayer—and isn't it wonderful how Heaven is always listening, anxious to hear the prayers of God's children? Heaven is just as interested in your prayers as in Daniel's prayers. God's just as ready to give you light on His truth and His message for today, and your relation to Him, as He was with Daniel. So in answer to Daniel's prayer, the highest angel in Heaven was sent. God said, "Gabriel, make this man to understand the vision." In both the eighth and ninth chapters, we see him explaining. We see him beginning to measure off this 2,300 days, at the end of which the sanctuary was to be cleansed.

In Bible prophecy, William Miller found it as he studied, one day of prophetic time equals a year of literal time. You know how it is on a map, there's a scale of miles down in the corner. One inch may equal 1 mile or 10 miles or 100 miles, or 1,000 miles, depending on the scale. So in God's prophetic map one day of prophetic time equals a year of literal time. You'll find that stated in Ezekiel 4:6.

This is what William Miller found, and he found it worked out with various prophecies that had already been fulfilled before his time. So with great interest, he looked at the prophecy of 2,300 days of prophetic time, 2,300 years of literal time at the end of which the sanctuary was to be cleansed. So, he studied it and he found that Gabriel had explained in Daniel 9:24 that of this 2,300 year period 70 weeks, 490 literal years, would be especially for the Jewish people. This gives us the first

part of this 2300 year period. Seventy weeks, 490 years cut off especially for the Jews.

Now, how was this long period to begin? From what point would Daniel or those who read his book, begin to measure? As William Miller studied down to the 25th verse, he heard Gabriel say:

“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” Daniel 9:25.

Notice we have a definite event set up as the starting point from which to measure—“From the going forth of the commandment to restore and to build Jerusalem.” Jerusalem was at this time in ruins. But under the Persian king Cyrus, renewed by Darius, and extended by Artaxerxes, these kings of Persia gave the command to restore and to build Jerusalem. The walls were set up and the temple, restored, and the worship of God was restored there in old Jerusalem. This final decree of Artaxerxes was in the seventh year of his reign, you’ll read it in Ezra 7, and it was given in the year 457 B. C. This marks the beginning both of the 2,300 years, the 70 weeks, or 490 years, and the 69 weeks or 483 years.

As William Miller studied these, he noted that this 483 year period was to reach to the Messiah, the Prince. Messiah means anointed, you’ll find that in John 1:41 reading the margin. Messiah is the Hebrew word. Christ is the Greek word. Anointed is the English word. They all mean exactly the same thing—anointed.

It’s interesting that when Jesus was about 30 years of age, as Luke tells us in the third chapter of his Gospel, He came to John the Baptist, the last of the old prophets immediately preceding the Messiah’s coming and asked to be baptized. There in the River Jordan, He entered upon His public ministry by setting Himself aside, taking the steps that you and I must take in baptism and beginning His work of preaching the Gospel. As He came from the River Jordan, He knelt upon the bank and poured out His heart in prayer for the anointing of the Holy Spirit. Luke records it and so does Matthew and Mark that the heavens were opened and the Spirit of God descended like a dove and lighted upon Him. And with that heavenly anointing came the voice of the Father, “This is My beloved Son in which I am well pleased.” Heaven had been opened through the gift of Christ to this world. While He had grown up in Nazareth, as human beings grow up, He was the Son of God in harmony with the prophecies of the Old Testament, and here at the age of 30 He was anointed for His mission, and receiving the Spirit of God, entered upon His work.

It’s interesting that Christ Himself recognized this fulfillment of prophecy, for in Mark 1:14–16 we read that as He began His work in Galilee, He preached saying:

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

He recognized that He had come on time in harmony with Daniel’s prophecy, for that autumn when He was baptized by John in the River Jordan, it was what we

call the year 27 A. D., exactly 483 years from 457 B. C. when that decree to restore and rebuild Jerusalem had been issued.

Notice the mathematical accuracy of Bible prophecy. Here, 500 years before Christ was born, Daniel writes down in his book that it will be just so long from a certain event, yet future in Daniel's time, the decree to restore and rebuild Jerusalem, just so many years from that until Messiah, the anointed, begins His work.

What happened? Daniel died and his book lay there. Presently, Artaxerxes issued that decree in 457 B. C., and the first stake is set. Nearly 500 years go by, and there at the River Jordan Jesus is baptized and receives the anointing. Acts 10:38 mentions it, God anointed Him with the Holy Ghost and with power, and He began His work. When? Right on time. What a tremendous evidence of two things: Of the foreknowledge represented in the divine inspiration of Bible prophecy, and second, The messiahship of Christ. He came on time, not too soon and not too late. Right on time. God's clock keeps perfect time.

That's only the beginning of it, as William Miller and those who were studying these prophecies passed on down the ninth chapter of Daniel; they noticed that the next event was the cutting off of Messiah. What was to happen? The Bible says there that after His anointing, He was to be:

“...cut off, but not for Himself... and in the midst of the week He shall cause the sacrifice and the oblation to cease” Daniel 9:26–27.

Exactly three and a half years after His anointing, Christ was crucified. All the Gospels tell of this—Matthew, Mark, Luke and John. John shows that Christ attended four of the Passovers during His ministry. Those were the Passovers of 28 A. D., 29 A. D., 30 A. D., and 31 A. D. At the fourth and last of these, He was crucified. Three and a half years from His baptism in the fall of 27 A. D. brings us to the spring of 31 A. D., and exactly on time, three and a half years after His anointing, Christ was crucified; He was cut off, not for Himself but as atonement for others.

Notice also that it says, “He would cause the sacrifice and the oblation to cease.” How did He do this? All the sacrifices of the ancient tabernacle were typical. It is not possible that animal offerings would really expiate sin. Sin is too terrible a thing for the blood of some animal to wash it away. But from Adam and Able near the Garden gate, on down through Abraham and Isaac and Jacob, Moses and Samuel and David and all the rest, there was a recognition of the fact that these animal sacrifices were typical, and pointed forward to the One who would come and give His life as a sacrifice for sin.

But when the great sacrifice, the true sacrifice, the real sacrifice was made, there was no more need for these typical animal sacrifices. So when Jesus hung upon the cross and expired at 3:00 o'clock in the afternoon, that dark Friday, the veil of this temple in Jerusalem was rent in twain from the top to the bottom, signifying that God was through with earthly temples and earthly sacrifices. So in fulfillment of Daniel's prophecy, written down 500 years before, Christ did two things that Friday

afternoon: He was cut off, but not for Himself, and He caused the sacrifice and oblation to cease.

May I call your attention to the precise accuracy of Bible prophecy? Think of it: Christ's enemies thought they were putting an end to His work by crucifying Him. The fact is that they set the seal to all His claims. He was proved to be exactly what He claimed to be—the Messiah. For Daniel's prophecy written 500 years before said the Messiah would be cut off three and a half years after His anointing, and so it came to pass. There remained three and a half years during which the Gospel was preached, especially in Jerusalem.

Then in 34 A. D., the times of the Gentiles to hear the message of God especially began, and Paul and others began to spread the Gospel message all through the then-known world. A number of years later, he wrote to the Colossians that the Gospel had already been preached to every creature under Heaven.

Now we come on to a very interesting part of the prophecy. When we cut off 70 weeks, 490 years, from 2,300, which was the long prophecy of which this was a part, we have 1,810 years left. Twenty-three hundred less 490 equals 1,810. Eighteen hundred ten years added to 34 A. D. bring us to 1844. That's where William Miller found his message. And when he first began to study this and finally all worked out, he was gripped with the thought that here was a prophecy of something yet future.

William Miller believed what the Christian world at that time believed—that the sanctuary was this earth or some part of it. Through the Roman apostasy, the great truth of Christ's sanctuary in Heaven had been lost sight of. For hundreds of years men had been taught to look to a human priesthood and a human service here on earth—a human confessional. And so, even though the Protestant reformation had brought great light, the eyes of many had not yet caught the view of Christ's priestly work in the sanctuary above, and its relation to Daniel's prophecy.

So, when William Miller studied this prophecy out, he thought the cleansing of the sanctuary meant the cleansing of the earth by fire at the coming of Jesus—when Christ will put an end to all these persecuting powers. He will come to redeem His people and put down the reign of sin. This is why they expected Christ to come on October 22, 1844, which was Yom Kippur, the Day of Atonement, the day of cleansing of the sanctuary at that year. That's why they expected it in that particular year.

I've gone over this, of course, very briefly. Those in our audience to whom these things are all new, if you would like something special to read on this and will let me or Pastor Boykin or Pastor Smedley or any of the rest of us here on the staff know, we'll be glad to place in your hands historical and prophetic studies which you can study slowly and at leisure, these things that I've gone over briefly.

They are just as certain as the rock of Gibraltar—as certain as the truth of God, for it is the truth of God. This movement is based upon the fulfillment of mathematical prophecy. It's not some cunningly devised fable. It fits together like the wheels of a well-designed watch, and it keeps time, thank God.

I have on traced briefly why they were expecting Jesus to come, and thousands of them were. Miller had been joined by preachers of many different denominations in proclaiming these prophecies of Daniel and the Revelation. So, tens of thousands were expecting Christ to come that day. He didn't come. What was the matter?

Those who were expecting the Lord and were disappointed that day, over the next few months and years fell into one of three classes. Many of them just gave up the whole thing. They said there was nothing to it; we were mistaken. Some of them gave up religion entirely. Some of just went back to where they'd been before. There were others that said the date must be wrong, so they began to set other dates and other dates and other dates. That went on for a long time. They were disappointed, of course, every time. This was the only date that really held water as far as Bible prophecy was concerned.

There was nothing wrong with the date. The third group—very small at first—said, as they rechecked their figures, "There's not a pin to move." The decree of Artaxerxes was in 457 B. C.; there's no way to move that. The anointing of Jesus was in 27 A. D.; there's no way to move that. His crucifixion was in 31 A. D.; there's no way to move that. So the last end must be just as fixed as all the rest, for if you move one part of it, you have to move it all. So they said, "There must be something wrong with our understanding of the *event* to take place."

And so it proved. In the providence of God, they were led to a renewed study of the sanctuary—what it is, and what the cleansing of the sanctuary involves. They found that according to the book of Hebrews, the sanctuary is in Heaven, not on earth. Nowhere in the Word of God from Genesis to Revelation is this world called the sanctuary. How could they be mistaken? They had received popular errors. It's a good thing to check out what we believe, and know that we're going by the Bible and not popular opinion.

Back in the days Jesus was on earth, when He told them that the day of God was at hand, they thought that meant He was going to reign as king at Jerusalem. He had no thought of that. He tried to make plain to His disciples that He had come to suffer as the sacrificial lamb, to give His life a ransom for many. But they were so full of the idea that the Messiah must reign as a king in Jerusalem, that what He said rolled off as water off a duck's back. They were just as disappointed when He died on the cross as though He had never said anything to them about it. And their disappointment was repeated in the disappointment in 1844 and for the same reason. The time of prophecy was correct in each occasion—31 A. D. and 34 A. D. In each case, they were disappointed because of popular religious ideas that they had imbibed which led to their misunderstanding of the plain word of God.

Jesus talked to His disciples after His resurrection and explained the truth to them. He pointed them to the prophecies on the way to Emmaus, and in the upper room, and under the baptism of the Holy Spirit at Pentecost, the early church was full of the knowledge of the Old Testament prophecies, and they saw that Christ was now at the right hand of the throne of God carrying on His mediatorial work in the sanctuary there. A similar revelation was given to those who had been disappointed in 1844, and once again, their eyes were directed toward the Heavenly Sanctuary.

But this time to the Most Holy Place, for as Christ entered upon His work in after the cross, He began in the first apartment. Naturally, the first comes before the second, doesn't it? And they discovered as they studied the ancient Levitical system that the work of the second apartment was the work of the cleansing of the sanctuary. So they began to understand what Daniel's prophecy really meant.

"Unto two thousand three hundred days, then the sanctuary shall be cleansed" Daniel 8:14.

Let's review just briefly, the truth on this:

1. The sanctuary is in Heaven (Hebrews 8:1–5). That's just as plain and crystal clear as can be.
2. It has two apartments. How do we know? Because the one that was made down here in this world was made as the example and shadow of heavenly things. Hebrews 9:1–5 shows us that there were two rooms in the ancient one, the first where the candlestick was, and the second where the Ark is with the law of God. The priest in this ancient service served unto the example and shadow of heavenly things (Hebrews 8:4–5). The purpose of this then was a miniature representation of things in Heaven.

You and I can't go there, but we can look at the model. We can examine the miniature; we can study the shadow, and thereby learn something of the great true service of our Great High Priest in the temple above.

Why are there two great rooms? Because there are two great jobs to be done. It's all concerned with this great problem which has involved all Heaven for 6,000 years—the problem of getting sin out of the way so that God and His people can be reunited. Are you interested in that? All Heaven is.

Someone says, "Why does it take so long?"

Why indeed. I'll tell you why it takes so long—God respects the power of choice in the creatures He has made. That's true of each individual, that's true of every nation, that's true of the race. He's giving everybody time to make up their mind. Oh, that God may help us to move quickly. And God has sought through this sanctuary service, to reveal to us the cost of eradicating sin from the universe.

Let's go back in our imagination to this ancient service which was typical, shadowing, and see what happened. We stand here in the court surrounding the sanctuary. The court represented things here on this earth. What do we see? We see this altar of sacrifice. We see worshippers approaching that altar with a lamb, a bullock, a goat. What are they doing? They come and they confess their sins upon that substitute. Then the sacrifice is slain, and the priest ministers that blood of the sacrifice either on the brazen horns of the brazen altar or the golden horns of the golden altar. If the blood is carried in and sprinkled on the golden horns of the golden altar, that represents the transfer of that man's sins from himself through the sacrifice into the sanctuary. If the blood is sprinkled on the brazen horns, the priest

must eat a small portion of the flesh of the sacrifice. And in so doing, *he* carries the sin into the sanctuary as the sin-bearer.

In this double way, God sought to teach His people the cost of sin. The Messiah must die for me. Then He must carry my sins to the Heavenly Sanctuary in order that those sins may be expiated, washed away, and blotted out. So when Christ died upon the cross, while He finished the work of the sacrifice here on this earth, He did that to begin His work as our Intercessor, our Priest, our Mediator at the throne of God. This is the work upon which He entered when He ascended. This is why Paul wrote the epistle to the Hebrews—a wonderful commentary on the ancient Levitical service with its types and shadows pointing out the work of Jesus there as our sin barer.

“...by His own blood He entered in once into the holy place, having obtained eternal redemption [for us]” Hebrews 9:12.

He went there as our intercessor.

Now back to the type. As we have seen, these sacrifices slain in the court were ministered by blood sprinkled on the altar in the court, and blood sprinkled on the altar in the Holy Place. Thus the sins were transferred from the penitent to the sanctuary. The work of their removal became necessary at the end of the sanctuary year. This was the service of the Day of Atonement. This was the cleansing of the sanctuary. It's spelled out in detail in Leviticus 16. There we see the priest on this special day of the year, the 10th day of the 7th month, Jewish time—the fall of the year; take these two goats at the door of the tabernacle, cast lots upon them. One lot for the Lord the other for the scapegoat. The Lord's goat is slain, and its blood is carried by the high priest surrounded by the clouds of fragrant incense into the Most Holy Place, and there on the mercy seat, the high priest sprinkles the blood of that sacrifice seven times—seven a complete number—representing a complete atonement. This was for the cleansing of the sanctuary, mind you. That's what the Bible says. The sins that had been carried in through the year were now to be taken out.

And so, when the blood had been sprinkled on the mercy seat, the high priest, having made the atonement for Israel, carried those sins out and placed them upon the scapegoat, and he was led off into the desert, never more to come into the camp of Israel. This marked the end of the Day of Atonement, the tenth day of the seventh month.

Paul says that what the high priest did once a year, Jesus would do only once (Hebrews 9:22–28). Christ doesn't go through this cycle again and again, as the ancient Jewish priest did. He died just once. Day by day those lambs were sacrificed; over and over again the blood was shed. In the true service, only one sacrifice—the sacrifice of the cross. This is central, this is basic. As the blood was ministered back there in the Holy Place first and then the Most Holy Place, so Christ, as our High Priest, entered by His own blood. After His resurrection, He ascended on high there to plead His blood in behalf of His people.

O, I'm so thankful for this sanctuary service revealing Christ not only as our Sacrifice, but as our Intercessor. Not only as our atonement on the cross, but as the One who bears our prayers, our confessions at the Father's throne and stands for us in the presence of God. It takes both, friends. We must see Jesus as the One dying for us on the cross. We must see Him as the One who ever lives to make intercession for us (Hebrews 7:25). This is shown in the Old Testament types by the work of the Lamb who dies for us, the work of the Priest who lives for us. It takes both to represent Jesus.

Now as we have seen, Christ carries on a ministry first in this holy place which He did until 1844. Then in 1844, He goes into the Most Holy Place to cleanse the sanctuary. That is the end of the sanctuary service. When that's over, He's coming, dear friend.

How long will that take? Let me tell you something very interesting: The Bible prophecies stopped in 1844, as far as time is concerned. All the Bible prophecies that have to do with prophetic time do not go beyond 1844. Do you know why? Because this is the *end*, and the precise amount of time it takes is not a matter of the calendar. It's a matter of how fast you and I will let Jesus finish His work in our hearts and lives. The sanctuary can never be cleansed in Heaven until your heart and mine are cleansed here on earth. There's a verse in the Bible, Revelation 22:11–12, that says, "he that is filthy, let him be filthy still."

When the sanctuary is closed, nobody will get cleaned up after that. Any cleaning up that's done will have to be now. This is why Jesus is waiting.

I illustrate it sometimes this way: Suppose it's Friday afternoon and everybody's getting ready for Sabbath. Just now mother is mopping the kitchen floor. She's almost through. In comes Mary from school, and her feet are muddy. Will there come a time when that stream of iniquity will stop, and He can blot out the records and come and take His people home knowing they're *safe* for eternity?

Some people think the way that will happen is that He will suddenly appear someday and take us all there and of course we'll never have any more problems. I want to ask you something, let's be reasonable, think about this; do you think a person that has the tobacco habit, that a trip to Heaven will cure him of that? Do you think a person that finds his fun in the comedians of this world with their coarse, rude, lewd jokes, a trip to Heaven is going to make him pure-minded? Do you think the man that covets his neighbor's wife, full of lustful thoughts, that a trip to Heaven, is that the way that he's going to get cleansed of all that?

Is that the program? If it is, God would have the spaceship down here right tonight and we could all get in and go. Wouldn't He? But oh, it isn't done that way. It's through beholding the sacrifice of Jesus on the cross, and beholding what sin has cost and is costing Him in the Heavenly Sanctuary, this is what changes the hearts of those who look. It's here in this world that this change is to take place so that we love what God loves and hate what God hates. Do you see? That's why He's still there, and that's why He's going to stay there until He gets a people in whose hearts His law is written fully. Who love righteousness and hate iniquity. When this is

done, He can sprinkle the blood on the mercy seat in the final blotting out of sins, and come and take His people home, and we'll be home, safe home, dear friends.

Are you with Him in that? The Bible says that it's by beholding that we become changed. Let me ask you something: Did God ever change anything in your life? Did He ever change your ideas and your habits on any point; may I see your hands? Do you think He can finish what He started?

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" Philippians 1:6.

If God can give a man victory over tobacco, if God can give a man victory over alcohol, if God can give a man victory overeating, if He can give a man victory over and temper, He can finish the work and give him victory over every sin. Is the Gospel the power of God unto salvation? To whom? Everyone that believes. So it is written:

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

If we have the faith of Jesus, we can keep the commandments of God. Somebody says, "I've tried but I fall." Listen, did any of you ever fall when you were learning to walk? Somebody says, "No, I never did." No, I differ with you, you've just forgotten. What did you do? Some daddy or mamma or aunt or uncle or somebody encouraged you to do what? Get up and go on again.

Listen, he that says he abides in Him ought himself also so to *walk* even as He walked. Christ came down here and took our humanity and showed us what divine power operating in human flesh could do. If you and I will let Jesus show us what sin has cost so we hate it, and show us what He's like so we'll love Him, we'll get to the place where we'd rather die than break His heart by breaking His law. Let's let Him do it, what do you say?

So, my dear friend, this is the message of October 22, 1844. Thank God the time was correct. Jesus came on October 22, 1844, not to this earth where people were expecting Him, but to the Most Holy Place where He promised to be. Thank God, one by one, various people began to, shall I say, catch up with Him. They discovered, as I've gone over with you tonight, where He was, how to get in touch with Him, and how to enter in with Him into this final work of getting rid of sin.

That's what the great message of Revelation 14 is all about. That's what the message of this movement is all about. That's why we have a health message, because it takes a clean bloodstream, to get a clear mind so you can think God's thoughts. That's why we're interested in getting rid of alcohol and tobacco. It isn't just to avoid lung cancer and heart attack—that's a good enough reason—but the real reason is to get a clear-thinking *brain* so that we can understand the prophecies and understand the atonement of Jesus Christ, and learn to love what God loves,

and hate what God hates, and so with every phase of this message. I thank God for His wonderful truth. What do you say?

[Testimony service]

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