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The Latter Rain

#0526

Study given by W.D. Frazee—February 6, 1963

Now, what is it we're praying for in that song? The Spirit. To do what? To fall upon us. Now, what does that figure suggest—falling? Rain. Is the Holy Spirit likened to rain? Yes. And so, we're studying today what? The latter rain.

The word latter suggests what? Yes, but there was a former. If there were no former, could there be a latter? No. There's the former rain and the latter rain. Which comes first? Which? Yes, it would have to, wouldn't it. That's right.

Now, what's the other name for the former rain? The early rain. The former rain and the latter rain, or the early rain and the latter rain.

Now, where do we get these terms, anyway? Where do they come from? Yes, but where do we get those words—those terms? From the Bible. That's right. Where, in the Bible? Joel, the second chapter. Very well. Where else? Zechariah 10:1. That's good. All right.

Now, in each case, we have the expression the rain—the early rain and the latter rain. What makes us think that this is talking about the Holy Spirit, Lee? That's a good question. All right. I appreciate your frank answer.

Now, let's see. Who's going to help us with this? Sister Stevens, what makes us think that that expression the early rain or the latter rain is talking about the Holy Spirit? I know, but that's talking about the latter rain, but that's the Holy Spirit. Good to see all these leaves turning as we hunt for the proof.

What makes us think that that expression the rain is talking about the Spirit. Does most everybody believe that—that's what it's talking about? [Acts 2:18.] Now, what makes you think that, Wallace? M-hm. And how do you connect that with the latter rain? I think that's helpful. Joel in one place there in the second chapter called it the latter rain, and in the other place he called it my Spirit. All right. That's helpful.

There's another verse that I'd like to have somebody—what have you got, Morgan? M-hm. Of course, you're speaking of Acts 3:19. That doesn't say anything about the latter rain, does it. It just says times of refreshing.

Genevieve? Hosea 6:3. Now, what does that identify the rain—the latter and early rain with? With the Lord. That's right. And of course, the Holy Spirit is one of the godhead. Thank you for that text. That's a very nice text.

“...He shall come unto us as the rain, as the latter and former rain unto the earth” Hosea 6:3.

All right. But there's another one that will help us to get it very clear. [Psalm 72:6.] What does that say? [Probably the same thing, just referring to God: He shall come down like rain upon the mown grass: as showers that water the earth.] That's very nice. God comes to us as the rain.

But I'd like a text that identifies—what does it say, sister? How do you know that's talking about the Holy Spirit? Beg your pardon? You're sure it is, aren't you? Well, I am, too. You're right. But I'd just like a text that would help us prove it. [Joel 2:28.] What does that say? Yes. You gave that a while ago from Acts. That's the same chapter, you see. That's all right. That shows that in one verse he calls it the Spirit and in another verse he calls it the rain that's being poured out.

Well, take a look at Isaiah 44, and see if we get a text here that will help us on that.

“Scripture is the key that unlocks scripture” *Testimonies for the Church, Volume 8, page 157.*

Isaiah 44:3:

“For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring” Isaiah 44:3.

What is the water that God pours? His Spirit. And when we see water pouring out of the sky, we call that what? Rain. That's right. And so, the Spirit which is poured out upon God's people from heaven is likened to rain or water poured upon us.

One other wonderful text—John, the seventh chapter, identifying the gift of the Spirit with water in great floods—the seventh chapter of John, verses 37, 38 and 39:

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified” John 7:37-39.

So these two verses—the one is Isaiah and the one in John—positively identify this water as a symbol of what? The Holy Spirit. And in Isaiah, it's spoken of as water done what? Poured out—poured out. And when water is poured out, we call it what? Rain.

Then, when we go to Joel and read about the latter rain, and in the same chapter, see that that is repeated, the promise is being spoken of as pouring out the Spirit, we have all the witnesses agreeing together. Very well.

Now, Brother Sherman, what is the purpose in the agriculture over there in Palestine—what's the purpose of the early rain or the former rain? M-hm. Yes. And, Mary, what's the purpose of the latter rain? All right.

So, we may say that the early or former rain begins and carries on forward, but that the latter rain does what? Finishes the work. Another word that's used is perfects. Another word that's used is ripens. The word ripen, of course, suggests this figure we're using of the harvest.

Now, let me ask you a question. Is the latter rain necessary to get God's people ready for heaven? Well, let me ask another question. Will there be anybody in heaven that didn't get the latter rain? Necessary for translation, brother says. Do you all agree with that? Yes. It's one thing to be ready to die and it's another thing to be ready to not die, isn't it.

Can anyone be saved without some work of the Spirit in his heart? No. But to be translated, we need that work finished or perfected or ripened. That's right.

Now, going back there to the land of Palestine, what time of year did the early rain fall, Brother Jones? Nancy, what time of year did the early rain come in? Morgan's right. Early rain came in the fall and winter.

What was its purpose with reference to the grain? Now, when you plant grain in the fall, whether it's wheat or barley or whatever, if you didn't get any rain when you sowed it, would you ever have a crop? No. It takes the rain to do what? Make it germinate, and then to hold and grow on.

Morgan, that grain that's sown in the fall—when is that harvested? Yes. Next spring or summer. And is that the way they did it over there in Palestine? When was the harvest time, then, of the grain? All right.

Now, do you remember that most of those feasts that the Lord gave the Jews were connected with the agricultural cycle? You take that—what was the first festival of the year? Passover. What month did it come in? March, April. What month was that? Abib. But what month was that in numbers? First month. That's right.

The Lord said to the Jews as they left Egypt:

“This month shall be unto you the beginning of months...”
Exodus 12:2.

It was Abib. That was the month of the Passover, but the third day of the Passover, what did the priest wave there in the temple? Yes, some heads of grain. What was that? First fruits of what? The harvest. When did the harvest come? After the Passover. And then, 50 days later, they came back and they presented the bread from that harvest, you see, and so the harvest was there between the Passover and Pentecost.

And then, of course, in the fall came the feast of tabernacles and that was a feast of thanksgiving in connection with the fall harvest, which, of course, were the grapes and the fruit and the olives and that sort of thing.

So, they had the spring harvest feasts and they had the fall harvest feasts, but the spring harvest feasts had to do with the harvest of grain. That is the thing we're studying in connection with the early and the latter rain. All right.

Then, what was the month for the latter rain? First month, yes. Came in the spring of the year. All right. Now, are you all clear on that now? Hope you'll have that all very clear because it'll help you to quickly apply these different statements in the Bible and the Spirit of Prophecy having to do with the early and the latter rain.

Now, let me ask you something. When does the early rain or the former rain fall? When you read that expression the early rain or the former rain, what do you think of? All right. Has the early rain fallen? Uh-huh. Sister Dabbs, when did it fall? It falls when one is converted, she says. Do you all agree with that? All right.

Now, does somebody else have another answer that's just as correct as this one but it's a different answer? What is it? It fell at Pentecost. Was that the early rain that fell at Pentecost? That's right.

Now, we've said it's the early rain that begins and it's the latter rain that finishes. Well, back here at Pentecost, what did the early rain begin back there? Yes. That was the great outpouring that began the work of evangelizing the world under the Christian message. Wasn't it?

How many people accepted the message that very day? Three thousand. Two days later, some more thousands came in, and it just kept going and growing and glowing until it filled and lighted the world. A marvelous experience.

Now, that was what? That was the former rain. Now, will there be a work done for the church which will complete the mission of the Gospel in this world? What's that called? The latter rain. All right. The latter rain.

Are we in that time? Are we? Yes, in this dispensational sense, we're definitely in that time of the latter rain. We're not back at Pentecost, are we? Oh, no. You see, here was the former rain, and if we liken the whole Christian dispensation to one cycle of agriculture, this rain that fell at Pentecost began the work, and the Spirit of God continued on through.

But there must come this special work of the Spirit in the closing up to finish the work of the Gospel in the world, and in that sense, the whole work of the threefold message can be thought of as being in the time of the latter rain for it finishes up the reformation and develops a church who are ready for the coming of Jesus.

But now, sister said that the early rain or the former rain falls when one is converted. What's she thinking of? The individual, that's right—the individual. Not only must the church in the whole Christian dispensation have its early rain and its

latter rain, but / must have in *my* life the early rain and the latter rain. Do you see that? Yes.

And it's the early rain that does what? Begins the work of grace in the heart. Whenever I have a desire to do right, is that the Holy Spirit working on my heart? Why, yes.

“...My Spirit shall not always strive with man...” Genesis 6:3.

Well, then, the Spirit is striving with man, and every time God is striving with my soul, I know that's the Holy Spirit working with me. But now, I yield to that and I let the Spirit in. The Spirit begins to work its fruits in my life—love, joy, peace, longsuffering, so forth—is that the work of the early rain? Oh, yes. To what point is that part of the work of the Holy Spirit to carry us? That's the question I want to raise.

In other words, what is it that the early rain does, which the latter rain is never intended to do, and what is it that the latter rain does, which no amount of the early rain can accomplish? Those are the two questions I want you to think of now for a little while.

Let's look at that first. How far is the early rain to carry me, as far as my individual Christian experience is concerned? Can somebody help me on that. All right. Now, that's using it in the symbol.

Sister? Thank you. For the victory over every besetment. Is that correct? The Spirit of God must bring us in the early rain to the place where we have the victory over what? Every besetment.

Now, where did that expression come from? *Early Writings* where? Page 71, that's right.

“I saw that none could share the ‘refreshing’ unless they...”
Early Writings, page 71.

Do what?

“...obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action” *Early Writings*, page 71.

What is it, then, that we are praying for, as we pray for the Holy Spirit day by day to give us victory over sin? What is it we're praying for? The what? The what? Well, now, which is it? Is it the early rain or is it the latter rain? Why, it's the early rain. Certainly.

Of course, it's the latter rain, in the sense that the whole thing down here is in the time of the latter rain as it relates to Pentecost, but as far as our individual experience is concerned, what is it? The early rain.

Now, there may be many people receiving that experience day by day that may not be able to define it and say, This is the early rain and something else, the latter rain. You know, it's something like in our food. There are plenty of people every day that are getting nourishment from bread that don't know that there's amino acids in it and vitamins. Isn't that right? They may not be able to give the names to all the things in it, but they're getting it.

And thank the Lord, there are thousands of Christians receiving spiritual blessings that might not be able to answer a question as to just whether it was the early rain or the latter rain.

Now, that doesn't mean that it's unimportant, but it means that the experience is far more important than being able to give the name to it. Do you see what I mean? That should encourage us in study, but it should encourage us still more in seeking, and God knows what we need, and if we ask for His Holy Spirit, He knows which to give us at the time we need it most. All right.

So, the Holy Spirit is coming day by day in answer to prayer, and is working in the individual life the graces of divine character. It's substituting love for selfishness, patience for irritability, kindness for meanness, joy for gloom, cheer for discouragement, helpfulness for self-seeking. It's doing that day by day. Is it doing that for you? Can you look back and say, Thank God, Jesus has been leading me all the way.

Now, I'd like to change the plane of that a little. Instead of just thinking of it here as going along like this, I'd like to have us think of it as marching up a mountain—a mountain so steep, in fact, that it is climbed by a series of steps.

Now, where does that idea come from?

“God leads His people on, step by step” *Testimonies for the Church, Volume 1*, page 187.

Where is that? Somebody know? That's *Volume 1*, 187—*Volume 1*, 187:

“God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next” *Ibid.*

Is it the Spirit of God that leads me to see a certain step that I need to take? He convicts me of sin. Now, if I'll listen to the Spirit and ask for help, will the same Spirit that prompts me to see the step—will that same Spirit help me to take the step? Oh, yes.

“All [God's] biddings are enablings” *Christ Object Lessons*, page 333.

How many of you here tonight can look back to the time when the Holy Spirit brought to your mind that you ought to keep the seventh-day Sabbath and that that meant a change in your life? How many? Why, yes, many of you can. All right.

Well, what did you do? Who was it that impressed your heart that you ought to be keeping that seventh-day Sabbath? Who did that? The Holy Spirit. Who helped you to do it? The Holy Spirit. You prayed, you asked for help. Did God answer? Yes, He did.

Did you do it by yourself, apart from Him? Oh, if you did, it didn't mean anything. True Sabbath keeping must be the work of the Holy Spirit working in our hearts, giving us power to obey.

Well, you took that step. Is that the last step? Oh, no. It probably wasn't the first step, either. There were other things that God had brought to your mind, perhaps, before that, but that will illustrate it. All right.

Perhaps, you came to the question of tithe, and there was a step. You thought, Oh, I hadn't known that before. One tenth of my income—my increase—is holy to the Lord, just like the seventh day is holy, but Lord, I didn't know that before. I'm sorry. It's there in the book, but oh, I'm so glad your Spirit has brought that to my mind.

Now, Lord, give me your Spirit to give me power to do that. Does God hear that prayer? Why, yes. And so, the Spirit enables us to take another step, and another one, and so on. And thus, the Spirit leads us on day by day.

Might He tell you today something different from what He's telling your brother? I say different, I mean it might be something ahead of what your brother has seen—it might be something behind—but wherever it is, God is leading you on how? Step by step.

But now, there comes a time in the experience when God has something more to do for us than just this early rain experience of victory over sin. There comes a time in the experience when the last sin is pointed out, or could that be possible. Why, no matter how many there are, friends, you could come to the end by and by, couldn't you? Yes, yes. And that is what God wants to do.

And:

“Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive...”
Testimonies for the Church, Volume 1, page 187.

What?

“...the latter rain...” *Ibid.*

That's right—the latter rain—right there. There it is—that latter rain. Now, I don't know how many steps there are up that ladder, and I don't know how far you are, nor how far I am. And, friends, you know, I'm so glad I don't have to know. It might discourage us, or it might, on the other hand, give somebody a false security.

If you knew tonight there were 300 steps between you and the latter rain, you might think, Well, there's no use trying, it's so far, but on the other hand, if you knew there was only three steps, you might think, Well, I'm so close I guess that I don't have to worry about that. If I've gotten this far, I'll surely get those next three.

Do you see why God doesn't say to us—He doesn't pass us out a report card that says, You've come just this far. No. Now, I want to ask you something. Which do you think is the most important step on that series? What? The next one, David says. Do you agree with him? That's the most important step in all the world to you, my brother, my sister.

Wherever you are, if this is where you are—this one right here—that's the most important step in all the world for you. The ones past, you can thank the Lord for, but if you stop with them, you'll never receive the latter rain. On the other hand, these up here—you may not even know what they are. No need to worry about them. Here is the one—this one right here.

And so, as we think on these things on the early and the latter rain, let us remember that through the work of the Holy Spirit day by day Jesus is seeking to help us to grow, grow, grow, grow, grow, grow—grow up to the full stature.

But remember, when we have reached that point where we have the victory over every besetment, then God has something still more wonderful for us. What is it? The latter rain—the latter rain.

Now, what does God tell us to *do* about that in Zechariah 10:1? Pray for it. That's right. Would it make any difference whether we ask or not? What does He say to do?

“Ask ye of the Lord...” Zechariah 10:1.

What?

“...rain...” Zechariah 10:1.

When?

“...in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field” Zechariah 10:1.

Now, we studied in our lesson last week the marvelous results of that latter rain in what experience? The loud cry. As the result of that, who are coming in from the world and the other churches? The people—multitudes of people—a great harvest.

But tonight, I want you to think not so much of those mighty miracles and the ingathering of those thousands of souls. I want you to think of what the latter rain is going to do for *you* and *me* personally. What is it going to do?

What did we have down on the board a while ago? It finishes the work. All right. What else did we have? It perfects. All right. What else? It ripens. Is that what the latter rain does?

Now, I want to ask you something. If you have reached the point where you have taken each one of these steps and you have the victory over every besetment, do you suppose there's still something more that God needs to do for you to perfect you? Apparently so.

Now, I hope you got into this well in your study groups this evening, and I want to go over it for I think it's one of the most important parts of our study. Of course, I can see how, if we're way down here at the beginning of this ladder, we look up there and we think, My, my, my. I don't see how I could ever get there, but if I could, I'd be ready for heaven. No, you wouldn't be ready.

“Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation” *Testimonies for the Church, Volume 1*, page 187.

See. Now, that troubles some people. When they read that in order to receive the latter rain they must obtain the victory over every sin, they quickly translate that to say that you've got to be perfect before you can get the latter rain.

Now, if any of you find a quotation—any statement in the Bible or the Spirit of Prophecy—that says you have to be perfect before you get the latter rain, please share it with me, for I would very much appreciate it. I want to add it to my collection—if there's a statement like that, that says you have to be perfect before you get the latter rain or that you *will* be perfect before you get the latter rain.

But while you might be looking for that, let me refresh your mind with these references, which I trust you looked at this afternoon, that on the other hand, show it takes the latter rain to perfect you.

Did you note this one in *Testimonies to Ministers*, page 509, that speaks of the perfecting latter rain? That's *Testimonies to Ministers*, 509, the perfecting latter rain.

But on 506, we have the statement:

“Unless the early showers have done their work, the latter rain can bring no seed to perfection” *Testimonies to Ministers and Gospel Workers*, page 506.

What does the latter rain do, then? It brings the seed to what? To perfection. And isn't that what it does out in nature? Yes. You can have a crop out there that's just as high as it's ever going to be—green grain—but, oh, although it's as high as

it's ever going to be and the heads are there, the grain is not what? Ripe. And it's the work of the latter rain to do what? To ripen the harvest.

Then, listen. Even after we have reached the point where we have accepted every ray of light and are walking in it, and Jesus sees that we have obtained the victory over every besetment, is there still a work that needs to be done in our hearts in perfecting us? That's right. And this should encourage us, folks. God is going to give us the extra grace to do the extra work when it's needed. Aren't you glad?

Now, don't misunderstand. That doesn't mean that we can come up to the latter rain with our evil tempers and our unsanctified dispositions and our lives full of failure and expect the latter rain to make up the deficiency.

Were we warned of that in today's lesson? Yes. The people who expect the latter rain to make up these deficiencies down here are preparing for what? A great disappointment.

But, on the other hand, even after all this is done, there is still a great work beyond, under the latter rain, and that is not to give us victory over sin—that's what this is for—the early rain. It is to develop in us an experience that stabilizes us forever.

I can illustrate it, perhaps, in this way. I don't mean that this is entirely parallel, but I think it will help you to get the point. When Adam was in the Garden of Eden, was he a sinner? No. Did he live there day after day for some time—we don't know how long—without committing a single sin? Adam and Eve both, yes.

But did they ever during that wonderful experience in the Garden of Eden reach the place the place where they would never sin again? No, no. Do you see, then, that it is possible for a person to go along from day to day without sinning, and yet need some additional work done for him if he's to reach the place where he will never sin again? Does that help you to see what I'm getting at?

Adam's experience, as he went along there in the garden—he was sinless but he wasn't perfected. He was perfect in the sense that there was nothing wicked or sinful about him, but he wasn't ripened like the grain that's ready for the garner. Was he? His character was not yet fixed, developed. He was in the process of developing character.

Now, could he have developed a character until finally he would have reached the place where God could give him immortality without running any risk? Yes. But instead, he fails—he yielded to the tempter—and now for 6,000 years God has been engaged in bringing the race back to the experience.

But listen. One of these days, we must not only get back where Adam was, we must get back to where he *could* have been or where he *would* have been if he'd continued on. I want you to think about that.

And so, remember that after God's people get to the place where they have the victory over every sin, there's still a wonderful development ahead of them, and

for that purpose, the glorious latter rain is given, to prepare the church for the coming of the Son of Man.

Now, there is another purpose. Let's go back to our diagram again. Here's the coming of Jesus. The latter rain, we've seen, prepares us for translation, but what comes before the coming of Jesus? The time of trouble, and particularly, this time of Jacob's trouble within the great time of trouble.

Is that the terrible experience? Does the latter rain have something to do in preparing us for Jacob's trouble? Oh, yes. I think we'll see that more clearly, when we study Jacob's trouble, but for tonight, let us notice that the latter rain coming before the close of probation and coming after the experience of victory over sin prepares us for two things—for Jacob's trouble, which follows, and beyond that, for the coming of Jesus. We shall need all this glory to prepare us for the awful gloom of Jacob's trouble.

Now, you say, how will that be? I don't know all how it'll be, but I can give you this thought, folks. Do you remember when Jesus went to the darkness of Gethsemane and then that awful gloom of the cross—that He had a faith that He hung right on through the dark hours? Do you remember what it says He relied on when there was nothing to hang onto during those dark hours? He relied on the experiences that His Father had hitherto—before given Him, see.

Did He look back to the time when the Spirit of God descended on Him like a dove at the baptism? Did He look back to the glory of the Mount of Transfiguration? Yes. Did He remember that voice that came in the temple shortly before the final crisis, when God spoke again from heaven? Yes, He remembered that, and now the voice was silent. Now, the glory was gone. But Jesus hung on through the darkness because of those precious experiences that He had had with the Father before the darkness.

Dear ones, you and I are going into dark hours in Jacob's trouble, and we shall need to have an experience with God of glory—wonderful glory. And when the Spirit of God comes upon us in mighty power, and when we go out in the fullness of that power and witness, and we see scores and hundreds and thousands accepting the message, when we see the sick healed and miracles wrought of all kinds, when that happens again and again, don't you know that that will do something for us that will settle us and confirm us and we will know forever that God lives and reigns and that we're His children and that this message is true, and the only way to destroy that faith in us would be to destroy us.

Victory over sin is wonderful, friends, but we shall need more than that to take us through what's ahead. We shall need the mighty outpouring of the latter rain. So, ask for what? For:

“...rain in the time of the latter rain...” Zechariah 10:1.

And the church should be pleading with God day by day, Oh, Lord, give us the rain—the early rain that will give us righteousness and victory over sin—and that

latter rain of power that will send us forth to witness, and give us an experience that will confirm our souls forever in the truth of this message.

Now, let me illustrate it on the other side. Did you ever see a person that had had an experience in spiritualism, that had actually seen and talked with those that claim to be the spirits of the dead? How many of you ever talked with somebody that had had an experience like that? All right.

Do you know that most people that have an experience like that never get loose from it. Now, some do, thank the Lord, but most don't. Why? They know because they saw—they had an experience.

Now, when people have enough of those experiences, they get confirmed in error. Another example is in Pentecostal experiences. Did you ever see people that had talked in tongues in the Pentecostal movement—had experiences? Yes. And may I tell you, folks, most of those who have had that experience never get loose from it. Some do.

I've had the experience of praying for people like that and seeing them delivered, but usually, when a person has had some marvelous, miraculous experience in one of those false movements, it does something for him, particularly, if he goes on and on in it and it's repeated. He finally reaches the place where his mind is so sure, because of those marvelous miracles that he's experienced, that nothing can change it. That's being confirmed in error.

Now, what those marvelous experiences in error do for the deceived ones, these marvelous experiences in truth will do for the remnant. Do you see what I mean? And we need them. Oh, folks, don't think that just to get the victory over sin is going to be enough to take us clear on through. No.

We're going to need, in addition to that, beyond that, *all* that God can give us in the mighty, marvelous working of the latter rain in us and through us, to the glory of His name. I want it. Don't you, folks? I want it.

Now, perhaps I can illustrate it still another way. Here is an experience in school that we call the elementary school or the grammar grades. That usually takes eight years. Then, we have an experience here called the high school. That usually takes four years. And then, we have college. That usually takes four years.

Now, you folks that graduated from the eighth grade once upon a time—what did they give you when you finished? They gave you a diploma. Is that right? Well, you were all through, then, weren't you. Well, you were through with *that*, but that meant that you were just ready to what? To begin this other here.

And when you got through with that, what did they give you? A diploma. A diploma? Well, you already have this one. Somebody looking on might have said, Well, I don't think I'll go through that. I've already got one. What's the difference? Two pieces of paper.

But if you got on through that and got that second diploma, and then you went on to college—after you'd been there a while, if you finished your course, what did you get? Well, you got another diploma, didn't you. That's right—that's right.

Now, if you understand it, it makes sense. If you don't understand it, it is nonsense. Isn't it? And so it is, my dear friends, in the work of the Spirit. And I want to tell you something. This work of the early rain is like the elementary school, and I hope we're at least through the kindergarten, friends, and that we'll hasten on to get our diploma, because when we do, God has some wonderful experiences for us in the high school of the latter rain, and on beyond that in the college of Jacob's trouble.

And the three experiences are different, and they must come in that order. You don't take college and then go back and do your elementary work, or high school, so to get ready for Jacob's trouble, we need the latter rain, and to get ready for the latter rain, we need the early rain.

And may I suggest, dear ones, that when we get through college, we can graduate to the university of the hereafter, and do our post-graduate work. Won't that be wonderful? I want a part in it. Don't you? All right. Shall we stand.

Dear Father in heaven, we thank Thee for the early rain and the latter rain in promise and fulfillment. Teach us how to open our hearts to the Spirit's working every day that Thou mayest lead us quickly up the steps and on to the glorious mountaintop experience of glory which awaits the remnant, for Christ's sake, amen.

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