

Harvest of Revelation 14

#0562

Study given by W.D. Frazee—August 14, 1964

Our text this morning is found in the book of Revelation the fourteenth chapter, beginning with the fourteenth verse. In this closing study, that we have together, at this time, I would like to have us look at the climax, of the great three fold message, represented in the harvest. The purpose of the three angels messages, is to develop a people, who will welcome Jesus with joy, at His appearing. They are represented in the Scripture, which we shall read, “as golden grain, for the garner of God.” But as we shall note, there is another harvest, which ripens at the same time. The wicked, ripen up, as well as the righteous. Let us read, Revelation fourteen, beginning with the fourteenth verse. John says...

“...I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripen. And the angel thrust in his sickle into the earth, and gathered the vine of the earth; and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs” Revelation 14:14-20.

You see, the two harvests. As I have been looking over the fields, in this area, in recent days, I see that the time of harvest is come. Yesterday, and this morning, the fields next to the little house where we have been staying, has been reaped. The sickle, the modern sickle, of modern machinery, has been busy harvesting the grain. What a beautiful sight it makes, the fields of grain, already for the harvest. And this, inspiration says, is to represent the people of God, as they come to the time of the appearing of Jesus. The wicked are represented by grapes, fully ripe, they are put into the winepress.

You know, in ancient times, and in some parts of the world, still over there in the east, when the grapes were gathered, they were dumped into a great winepress. A stone vat, and the people of the village would get in there, with their bare feet, and tramp those grapes. And from a hole in the side, the grape juice would come running out. And so we have the words, "Mine eyes have seen the glory of the coming of the Lord, He is tramping out the vintage, where the grapes of wrath are stored." Jesus is coming for two purposes, friends. To gather the golden grain and take it home to the garner of God. To gather the harvest of the wicked and they will be cast into the great winepress. And oh, what will it mean, to have the life crushed out, in that great winepress, of the wrath of God!

Now, you notice, in the picture that is presented here, there is no third class, and there will be none. There are those that comfort themselves with the thought, that there is going to be some intermediate group. But such teaching is foreign to the Bible. I would like to have you note, the simple, but vital implications, of the Scripture, which we have read this morning. Let me state those implications very simply. Soon every person in this world will be just like Jesus or just like Satan! May I repeat that? Soon, every soul in this world will be either just like Jesus, or just like Satan. Now let us develop that thought a little.

What is this grain that is gathered for the garner of God? You will remember in the thirteenth chapter of Matthew, Jesus uses a similar figure and He says...

"...the harvest.."

Is what?

"...the end of the world..." Matthew 13:39.

"The harvest is the end of the world" Matthew 13:39.

That is Matthew the 13th chapter and the 39th verse. Now notice the 38th verse:

"...the good seed are the children of the kingdom..." Matthew 13:38.

What is the good seed? "The children of the kingdom." Now how do you get seed? There is only one way to get seed, and that is to plant seed, correct? No other way. With all this modern science and research, and scientific work that is carried on, nobody has ever yet, made a seed, in the laboratory. Do you think they ever will? Some people are wondering "What in the world are they going to do with their faith in God, when science creates life in the test tube"? Well, don't worry about it dear friends. Don't worry about it. Let me tell you clearly, that only the Creator can impart life. That is what the Bible teaches:

..".with thee is the fountain of life" Psalms 36:9.

My point is: every seed that has come here in this world, at every harvest time, has been, because somebody did what? Planted seed. By the way, what kind of seed do you get? Is the Bible correct when it says:

..".Whatsoever a man soweth, that shall he also reap"
Galatians 6:7.

We sow wheat, we get wheat; we sow corn, we get corn. Yes! Now what is the seed, which planted, develops the good seed, to the children of the kingdom? Ah, when we turn to Galatians the third chapter, we see what the seed is, who the seed is, the seed is Jesus. Galatians the third chapter, makes that clear, the 16th verse:

..".Thy seed, which is Christ" Galatians 3:7.

That was the promise to Abraham.

"...In thy seed shall all the families of the earth be blessed"
Genesis 22:18.

So Christ is the seed, He was the seed that was promised in Eden. The seed of the women which would bruise the serpent's head. Jesus Himself said that:

..".Except a corn of wheat..."

That is a grain of wheat.

"...fall into the ground and die, it abideth alone" John 12:24.

But if it dies, it brings forth what? "Much fruit." So Christ was the heavenly Seed, the good Seed, which was brought from heaven, and planted here in this world. He died, that from Him, there might spring an abundant harvest of ripe grain. Mark the point. Fully like the original seed. And so it is written in the 29th verse of Galatians 3:

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" Galatians 3:29.

You see, we are the seed, but first the good seed must be received into our hearts, and then we become like the seed which is planted. This is our only hope friends, of having a part in this harvest. We must become fully like Jesus, by receiving Him into the heart. The wicked of course, we are told, are the children of the Devil, and they become like the original planter of wickedness.

Now I would like to notice a little of what Jesus is like, what it means to receive this seed, into our hearts, and to become like Him. Let me say again, in a very simple way, what this involves. It involves love, in fact love includes it all.

"He that loveth not knoweth not God; for God is love"
1 John 4:8.

Now you would think that everybody would like love, and would like to enter into the experience of love. It seems strange that there should be any controversy

over it. It seems strange that there should be any difficulty, any strife, over the question, doesn't it? You'd think everybody would vote, as we say, "with both hands" for love. But ah, dear friends, there is a mystery here. How is love revealed? Well, Jesus tells us how it is revealed. John the 14th chapter, and the 15th verse:

"If ye love me..."

Do what?

"...keep my commandments" John 14:15.

If ye love me, keep my commandments! Do you know why love is made manifest in the keeping of the commandments? Well, let's turn over to Romans the 15th chapter, and notice these interesting verses in the beginning of this chapter. Romans 15, the first verse beginning:

"We then that are strong ought to bear the infirmities of the weak..."

And not what?

"...and not to please ourselves" Romans 15:1.

Why not? Because, my dear friends, love is the desire to please somebody else, that is what love is. Now we all know a little bit about human love, and we all have experienced it to some extent. Do you know anybody that loves you? Does anybody love you, did anybody ever love you? How did you know it? You think back, friends, it is simple as this, they tried to please you. They tried to please you. And may I ask another question? Is this not true? The more they loved you the more earnest were their efforts to please you? The more they were willing to spend?

I suppose some of us have gotten a birthday card or a Christmas card, or some other greeting. Did you every look around on the back page of that card and look down at the bottom? Some of you smile, you know what I am asking about. Yes, well. Ah, yes friends, love delights to please. And the more one loves, the more one is willing to spend, not just some nickels or dollars, but life itself.

"We...ought...not to please ourselves. Let everyone of us please his neighbor for his good to edification. For even Christ pleased not himself" Romans 15:1-3.

Well I wonder whom Jesus did please? Oh, He pleased His Father didn't He? Yes, He pleased His Father. Do you please your Father? This is what love is—a desire, a purpose, an intense desire an all-embracing purpose to please, to please. And that is the basis of obedience.

"If ye love me, keep my commandments" John 14:15.

"...This is the love of God, that we keep his commandments"
1 John 5:3.

And yet, somehow dear friends, as I say, there is a mystery about it. For 6,000 years the universe has been troubled by another philosophy. And that is this, in varying degrees, in varying manifestations, the thought is, that the way to really have some fun, is to please yourself, break the law, go contrary to regulation. Instead of doing what you are supposed to do, do something else that some “friend” (quotes around friend) suggests would be wonderful.

This all, as far as this world is concerned, began there in the Garden of Eden, in the third chapter (of Genesis). When Eve, wandering near the forbidden tree, (was it the forbidden tree, was it really? Yes) wandering near the forbidden tree, heard a voice, seeming to be the echo, of her own thoughts:

“...Yea, hath God said, Ye shall not eat of every tree of the Garden?” Genesis 3:1.

[Elder Frazee paraphrases Satan] “Oh, you thought God loved you, didn’t you? But I love you, better than God loves you. Because there are some things that God won’t let you do, but I will.” There are some things that God says, “you shall not do” but don’t you be afraid. Come with me, and I will show you something wonderful. Something wonderful”

And when that suggestion was received and acted upon, what began? Sin began, and that is where sin always begins. That was the seed of doubt, the seed of disobedience, and of course, the seed of sorrow and death. Now let me ask you something. If Eden was lost over that little thing (we call it a little thing) of simply disobeying God, when He said “don’t do this!” If Eden was lost, over that apparent little thing, tell me, can God take you and me back into Eden, until we’ve learned the lesson, not to do that? No, no, He can’t do that, and be just. And so, God is going to produce people, who will be eternally safe in Eden, who will succeed in this world, where Adam failed. Now Jesus, 2,000 years ago, came in our flesh, took our humanity, with all its liabilities. And I want you to notice, what happened to Him, in Hebrews the fifth chapter. I say happened, I mean the experience, that He entered into. Hebrews 5:8.

“Though he were a Son, yet learned he obedience...”
Hebrews 5:8.

He learned obedience. Jesus succeeded where Adam failed. Now it is interesting the rest of the verse...

“...yet learned he obedience by the things which he suffered”
Hebrews 5:8.

Of course, I would like to learn it without any suffering, wouldn’t you? Do you know a way, to learn obedience, without suffering? Oh, I know the way, just have our parents never ask us to do anything except what we want to do. And that will prepare us to expect that God will never ask us to do anything, except what we feel like doing. That’s the way to learn obedience, or is it? Well, that wouldn’t be obedience, friends. That wouldn’t be pleasing our parents, or pleasing God, it would

be pleasing what? Ourselves, and that is selfishness, and selfishness is just not love, dear friends. Love and selfishness are eternity apart, and the two philosophies in the world today, stripped of all technicalities, and big long words, is simply this. What is the successful life, the happy life, the satisfied life? Is it the life of love, or selflessness?

Some people, in following the life of selfishness, drink liquor, and use tobacco, but you and I wouldn't do that! It just could be, we are just too selfish, to do something, that we know, would give us some cancer, or hardening of the liver, right? And if that's the thing that keeps us from smoking and drinking, then friends, we are not yet ready for Heaven are we? Oh, no, no. It is a wonderful thing, to reach the point, where we love to obey. Why, because we want to please the one we are obeying. God intended that every child should learn that lesson in the home. He intended that every child should learn it in the early years of life. Samuel did, and God wants your child, dear parent, to learn it early. Obedience. In fact, we are told that before the child is old enough to reason, he may be taught to obey.

In fact, it goes further, it says, he must be taught to obey. This idea that obedience is always to be the result of a mind that comprehends all the reasons involved, is a mistake. There is a greater reason for obedience, it is this. I love my earthly parent, I want to please them, I will do that which pleases them. I love my heavenly Father, I will obey Him, I want to please Him, I will do that which pleases Him. Notice this comment on the Fifth Commandment in the book, *Patriarchs and Prophets*, page 308:

“And he who rejects the rightful authority of his parents is rejecting the authority of God. The Fifth Commandment requires children to not only yield respect, submission, and obedience to their parents, but also to give them love and tenderness” *Patriarchs and Prophets*, page 308.

All that, is in the Fifth Commandment. Now let us look at that list. What authority is it, that the parent exercises, the authority of Whom? God. That's right, the authority of God. And when I rebel against that, I am rebelling against Whom? God, when I evade that authority, I am evading Whose authority? God. When I set aside that authority, Whose authority am I setting aside? God's.

Now I know this is dreadfully impassionate, I know as far as the custom of the times are concerned, it went out long ago, perhaps with the horse and buggy, perhaps it was before. But at least it is not current in the jet age. I understand that, in fact the Bible foretells that in 2 Timothy 3:

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves”
2 Timothy 3:1-2.

Selfishness gone to seed. And in the long list of fearful crimes characterizing this modern age, we find there in the middle, disobedience to parents. Yes, friends, God foresaw our age and foretold its characteristic marks. But these are the grapes of wrath, that are soon to be cast into the winepress of the wrath of God. Here and

there over this world, there will be homes like Abraham's. God says I know him, that he will "beg", that he will "persuade", that he will "entreat", that he will "bribe", am I quoting it right? What does it say? Oh, no, he wouldn't do that, he had never learned about modern psychology, had he? He had never grasped the idea, that if you command a child to do something, that is the very thing he doesn't want to do.

My wife was nursing in a wealthy home. There was a little boy in the home, a little fellow. His mother wanted him to go to bed. Do you know how she contrived to get the little fellow to take his clothes off, to go to bed? Quite a scientific mind the mother had. She said to the little fellow at bedtime, "Don't you dare take you clothes off and go to bed." And from the bedroom came the answering word, "Mommy, I am taking my clothes off"! "Don't you dare do that, don't you dare do that"! And thus with threatening, the drama proceeded, until finally the little one was safely in bed. Quite smart, wasn't she, training for the lake of fire, my friends. Training for hell, grapes of wrath, ripening fast, even in childhood. Grapes to be cast into the great winepress, and trodden without the city.

Ah, friends, obedience is not popular in home, or school, or church today. People resent being told what to do. Of course, I might add that one of the reasons. One of the reasons is that parents are not always loving and kind in maintaining authority. Teachers are not always like Jesus, when they try to enforce obedience. But whether in the home, or in the school, or the church, we must all learn obedience. And if it be, by the things which we suffer, ah, friends, how wonderful it is to have love enough, to suffer what we need to learn, to learn obedience.

In the book *Patriarchs and Prophets*, speaking of Abraham it says:

"Parents should never lose sight of their own responsibility for the future happiness of their children. Isaac's deference to his father's judgment..." *Patriarchs and Prophets*, page 175.

This is speaking about when he was 40 years old and his father arranged the selection of his wife you will remember. It says:

"...Was the result of the training that had taught him to love a life of obedience" *Patriarchs and Prophets*, page 176.

I have been pondering over that line friends, it is a most interesting thing. How could a young man ever learn to love a life of obedience? It is something if they put up with it, till they get to be 16, or 18, or later than 21. If they can tolerate it, if they can endure it, if they can stick it out, grin and bear it. But it says, Isaac learned "to love a life of obedience."

Ah, my dear friends, that is what it means to be the seed, which is to be garnered for Heaven. To learn to love a life of obedience in the home, in the school, in the church, in the universe. To love to find out what law is, because we want to be in harmony with it. To love to find out what is wanted, because that is what we want to do, is to please. Now of course, the higher authority always takes precedence over the lower. In other words, when God says, "don't worship images", and Nebuchadnezzar says, "bow down", we do what? We stand up, but mark it, that isn't

because of rebellion; it is because of the opposite of rebellion. It isn't because, here is a chance to do what I want to do. I am so glad that Nebuchadnezzar said to bow down, because now I can do just what he said not to. No, no.

I feel sorry sometimes, for young people and older ones, who grab onto something that they see—they think they see that is wrong in the church or in the school or in the home and in righteous decisions—and stand up to resist it. We need to examine our motives, dear friends. We need to be cleansed of every rebellious attitude. We need to learn to love obedience, to love to please. And God is going to have a group of people pretty soon, and when they are ready, He is coming and gathering them for the garner of God. I want to be among them, don't you?

But let me tell you something, friends. What the great delusion is. It is this—that selfishness is not so bad, if it doesn't go too far; that disobedience is not so wicked, if it is only in little things; that apostasy is not so terrible, if it only is allowed to come in gradually. This is the great delusion! But listen, that is exactly the point over which sin entered in the Garden of Eden. It was what men would call a little thing, that Adam and Eve disobeyed on, am I correct?

Ah, friends, listen. Did you ever see a sled or a toboggan, about ready, to start down a steep hill? I carry a little mark here in my chin that I got at the bottom of the slide, as the sled, hitting something at the bottom, bounced up like that. Tell me friends, where is the place to stop a sled if you don't want to go down to the bottom? Where? At the top, at the top. And if you don't want to go all the way with Satan, don't even start with him.

In order that the universe might be thoroughly convinced of this, Jesus came to Bethlehem and Nazareth and lived the life. And then He went to Calvary and died the death. He lived the life to prove that the life of obedience could be carried on in this world in our place. He died the death to show us the result of disobedience. In two ways the cross shows us the results of disobedience. First, it shows us, my dear friends, what sin will do to God. When Satan was allowed to get his hands on Jesus, what did he do? He murdered Him, and he took the most cruel way that he could invent, to do it. And that is the kind of murderer disobedience will make of you, if you let it.

I wonder, friends, if you had a tumor on the brain and the strange effect of it was, that it made you quite happy, and yet you knew that if you kept it, it was going to kill you, and before it killed you, would make you a murderer of your best friends, would you keep the tumor, or would you have it operated and taken out? Come, think it through. There is something mysterious about the malignancy that we call sin. It gives to those who have it, some temporary thrills. But ah, friends, they are all deceiving and unreal. Just as happiness, caused by pressure on some point in the brain, by a growing tumor would be unreal. But if you keep that tumor it will kill you, and it will cause you to murder your Best Friend.

Let's have it taken out, what do you say? The cross is the place where we see the result of sin. We see sin, murdering Jesus. But ah, friends, there is another way that the cross teaches us, the fearful cost of sin. It wasn't just the crucifixion, it wasn't just the cruel torture, that men, urged on by demons, brought upon Christ,

that shows us the result of sin. Sin itself, in a mysterious way, that we cannot understand, but believe. Sin, our sin, your sin, my sin, was laid upon the soul of Jesus, and that sin broke His heart, it crushed out His life. And inspiration tells us, that all that sacrifice would have been necessary if the only sin that had ever been committed was the sin of Adam and Eve, there in Eden. That sin, that one sin alone, was so terrible, that it would have cost the death of the son of God, simply to open the way back for our first parents.

“...by one man sin entered into the world, and death by sin”
Romans 5:12.

Oh, thank God friends, that Jesus was willing to pay the price! But tell me, shall we tamper with that which is so costly, so deadly? Shall we seek to mix love and selfishness? Obedience and self-pleasing! Or shall we, kneeling at the cross, seek God, till we hate what He hates and love what He loves. Till we delight to do His will, till the seed that was put into the ground and died, springs up and bears in our hearts, an abundant harvest.

There are two or three questions I would like to ask you as we close this service this morning. I might invite a general response to re-consecration. And I presume that many, perhaps all, would take part. Friends, I pray that God may help us, and in this call and in our response, to be very specific, this morning. I wonder if there is anyone here this morning, some child or young person, that as you hear this message this morning, you see that to get ready for Heaven means an entire change, as far as being different from this world is concerned. You see that it means to accept authority, to learn to love obedience.

It doesn't seem too long ago that I was in my teens, and may I tell you friends. This is one of the greatest battles, probably the greatest battle that I ever experienced in my teens. I didn't naturally love obedience, I could tell you a good many personal experiences. But oh, friends, if I am ever saved in the kingdom of God, it would be because along the way, God in His great love, has tried to teach me these things which we have shared together this morning.

And my heart goes out to any young person who is fighting this battle over learning to love obedience, whether it be in the home, or school, the institution, the church, or any government. Whatever the battlefield may be, my dear young friends, put your hand in the hand of Jesus, and learn with that young Man at Nazareth, to be subject. There is a great blessing ahead if you will do that. It doesn't mean to crush out your individuality; it means to develop it, that all eternity won't be long enough, to be sorry for, but rather to be glad for. So is there some child or youth this morning that says. And oh, if there could be just one here this morning who would get this lesson and accept it. I would rather have it than the formal response of ten thousand people. Is there some boy some girl some young man some young woman that says, “Yes, I see, this is the root of the whole matter. I must learn to love obedience, and while my natural heart doesn't, I kneel at Calvary's cross, and ask Jesus to do that miracle for me.” If there is some child or youth like that, will you just stand where you are, with bowed head, in response and submission and dedication? Jesus will see you, and oh, how glad He will be. Don't you worry.

“...Yet learned he obedience by the things which he suffered”
Hebrews 5:8.

He stood for us alone, in the judgment time. He asks us to stand for Him. He stands for us today at the mercy seat, He asks us to stand for Him. Oh, what a joy, when somebody turns his back on lawlessness, and accepts obedience as the way of life. Do you suppose there is somebody here that Jesus is speaking through right now? Oh, I know there is. For the One who knows, tells me, that in every congregation there are souls that are hesitant—almost persuaded—to be wholly for God.

That is why I give this plea, this invitation. I can't, I will, I do, yield all to Jesus. I can, I will, I do, give up my selfish way, for the One who gave His all for me. I can, I will, I do, put my life in the hands of Jesus. All right, is there somebody here that Jesus is calling this morning, to make a decision, who says, “I will by Jesus life, I will. I will turn my back on disobedience and I'll take the way of the cross, the way of full surrender.”

You see, I can only speak to ears, but I know the Holy Spirit speaks to hearts. Is there someone here, whatever your age may be, young or old, that recognizes, in the message that God has brought to your heart this morning, a call, that if answered, means a change in your life. I am not speaking of a general re-consecration. We all need to do that, but there may be somebody here this morning, that has seen, as the Holy Spirit has spoken to your heart, that you must have quite a different attitude toward authority: in the home or the school or the church or in the government of God. If there is somebody here this morning, whose heart God has awakened on this matter, do you choose to make this decision—to turn from disobedience, from lawlessness, and to put your life in the hands of Jesus that He may cause you to love obedience? Then I invite you to stand right where you are that we may pray for you and that God will work the miracle in your heart, that you have love for obedience instead of evading it. Is there somebody that Jesus is calling? Oh, if He does, then you stand and by standing say, “Yes I can. I will. I do yield all.”

All right sister, all right Richard, as you remain standing a moment, is there somebody else, who believes that God has put His Spirit, on the plagued spot on your life this morning, and you say “Lord I give it up. I am going to quit seeking to please myself, I am going to please You, and those that God has put over me, whether in the home or in the school, or the church, or wherever. I am going to turn my back on disobedience and repent. I will give my heart to Jesus and I will do it now.”

I will follow Thee, my Savior,
Wheresoe'er my lot may be;
Where Thou goest I will follow,
Yes, my Lord, I'll follow Thee.

Refrain:

I will follow Thee, my Savior,
Thou didst shed Thy blood for me;

And though all men should forsake Thee,
By Thy grace I'll follow Thee.

Though the road be rough and stormy,
Trackless as the foaming sea,
Thou hast trod this way before me,
And I gladly follow Thee.

Though 'tis lone and dark and dreary,
Cheerless though my path may be,
If Thy voice I hear before me,
Fearlessly I'll follow Thee.

Though I meet with tribulation,
Sorely tempted though I be,
I remember Thou wast tempted,
And rejoice to follow Thee.

Though Thou leadest through afflictions,
Poor, forsaken though I be,
Thou wast destitute, afflicted,
And I only follow Thee.

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