

# The Last Act

#0159B

Study Given by W. D. Frazee—December 28, 1968

Let's begin tonight with the same text that we had to begin with last night. Does someone remember what that opening text was? 1 Corinthians, fourth chapter, and the ninth verse, last part:

"...for we are made..." 1 Corinthians 4:9.

A what? A spectacle. And the margin says a what? The theater. To the world, both to angels and to men. The whole universe is watching with inexpressible interest to see the closing scenes in this great drama.

Now, I think last night we established the fact that history is the unrolling of a scroll, the script of which has been written in the counsels of God. And that while God grants to all men free choice as to whether they shall stand with God or stand with Satan, He keeps to himself the choice as to what place we shall fill and when in human history we shall perform our part in this great drama.

We noted last night that Moses was born at a particular time when he was needed to deliver Israel. On the one hand, his great opponent, the pharaoh that was ruling at the time of the exodus, was a man of a stubborn, wicked, defiant, rebellious disposition.

God didn't make him that way, but when he and the Devil together made him that way, when pharaoh and Satan, cooperating together, produced such a monster, God said, "We'll use him right there on the throne. Instead of having him meet an untimely end, we'll let him continue right on and act his rebellious part to the bitter end."

Isn't that the way God has dealt with Satan these 6,000 years? Certainly, he forfeited his right to life long ago, but God continues to give him life in order that he may fully demonstrate what he *is* to demonstrate.

Last night, we also noted the wonderful providences in connection with the life and death of Jesus. Again and again, you remember in His earthly ministry, He said, Mine hour is not yet come, but when Gethsemane and Calvary came, His hour had come. He knew that this was all a part of the prearranged plan, and so He met the mob, He endured the persecution, the scourging, the unjust accusation, and the terrible anguish of the betrayal and the denial. Oh friends, Jesus knew that He was carrying out the divine plan.

Now, this evening, I want to call attention to two great experiences that are yet ahead of us. One is the final act in the drama, and then, beyond that, the grand

finale. As to the last act in the drama, I read this significant statement in *Volume 8* of the *Testimonies*, page 27:

“The world is a theater; the actors, its inhabitants, are preparing to act their part in the last great drama. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy... The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise” *Testimonies for the Church, Volume 8*, page 27.

Now, these events, connected with the enactment of the National Sunday Law, the Latter Rain, the Loud Cry, the terrible persecution, the close of probation, the time of trouble, the personal appearing of Satan as Christ—all these scenes, my friends, are the last act in the drama. And you and I are called, not only to witness this act, but we are to be actors in it. Oh friends, it's a wonderful time, a wonderful time.

Take another statement here. This one is from *Volume 7* of the *Testimonies*, page 141:

“This earth has almost reached the place where God will permit the destroyer to work his will upon it. The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth” *Testimonies for the Church, Volume 7*, page 141.

So, ahead of us, is this wonderful and final act in the age-long drama. The book of Revelation was written to give us light, particularly upon this closing hour of human history. Here, again and again, first under one symbol and then another, the powers of earth are represented in war with the Lamb. The dragon, the beast, the false prophet, marshal their forces in a final onslaught against the church of Christ who keep the commandments of God and have the testimony of Jesus Christ. All the world will be confederated under the banner of the papacy, with Satan behind the scenes marshaling the forces. But, finally, Satan will come out in the open, appearing as Christ.

You remember, *Great Controversy* says that this is the crowning act in the great drama of deception. This is found in *Great Controversy* in this chapter on the time of trouble—this personal appearing of Satan as Christ—and what a wonderful influence this will have in cementing the powers of earth together for a short time in their warfare against God and His government.

Page 624 of *Great Controversy* contains the sentence I just quoted:

“As the crowning act in the great drama of deception, Satan himself will personate Christ” *Great Controversy*, page 624.

You know, friends, it’s going to be a thrilling thing when that time comes to have such an experience with God that we will stand with the little remnant who keep all His commandments, including the Sabbath, and who dare to brand as antichrist this one who claims to be Jesus Himself. Won’t that be a thrilling time, a dramatic hour? All the world lined up on one side—the dragon, the beast and the false prophet, with all the millions of earth—and here, a little remnant, who keep God’s commandments and stand up for Him in the face of all that opposition.

You know, one of the books of the Bible was put in there, especially to represent in type the experiences of that hour. This is the book of Esther. This is one of the most dramatic books in the Bible. You remember the different scenes. Haman is there, the villain, the arch-villain. He’s the representative of Satan. He’s the prime minister of the government of Medo-Persia, with Ahasuerus, the king, at the head.

In the providence of God, Mordecai is there, but Haman cannot endure the thought that this man will not bow down to him, and so he lays a plot to destroy, not merely Haman, but who? All the people of God. Who’s behind that? The Devil. But watch. In the providence of God, Esther is there, and in the crisis hour, Mordecai sends her the message, Who knows but *you* have come to the kingdom for such a time as this.

The providence of God gave her that opportunity. But now, watch the drama as it unfolds. You remember, taking her life in her hands, she went in to the king to make her appeal for her people, but wisely—and here again is the drama of it—she does not ask the king the first time nor the second time she sees him. He’s invited to the banquet. And again, there’s a banquet.

In the meantime, Haman plots the death of Mordecai and erects a great gallows. But that night, the king can’t sleep. He calls for the chronicles to be brought, and as they are read, he finds it written there that Mordecai is the man that once saved his life. He said, Has anything been done for him? No. Let’s have something done for him.

Again, watch the drama. Just then, Haman is in the court, waiting to talk to the king. He’s waiting to ask that Mordecai shall be hanged upon these gallows. But oh, as the king, just at that wonderful moment, is wondering what to do to honor Mordecai, Haman is brought in, and addressing his prime minister, he says, What shall be done to the man that the king delights to honor? And Haman, just imagine,

swelling with pride and arrogance and conceit, he thought, Who would the king delight to honor more than myself?

And so he dreamed the selfish dream. He said, "Why, this is what should be done for the man that the king delights to honor. Let the king's horse be brought, and let this man be arrayed in the king's garments and taken through the streets while one of the king's greatest ministers goes before him and says, 'Thus shall it be done unto the man whom the king delights to honor.'" Ahasuerus said, Haman, do this immediately for Mordecai, who's in the king's gate.

Oh. Drama? And the thing is, friends, it isn't fictitious, it isn't make-believe, it's real, every bit of it, every bit of it. And then, you remember how it goes on. The next day at the banquet, Esther revealed the plot of Haman, and Ahasuerus, in anger, turned everything over to Esther and Mordecai to deliver the Jews, and Haman was hanged on the gallows that he'd prepared to hang Mordecai on.

Not one of the Jews was slain, but many of the enemies of God's people were slain, and all this is a type of what's ahead. For we are told that the religious world today see in the little company keeping the Sabbath a Mordecai in the gate. Once again, a death decree will be passed against all the people of God. Once again, right at the crisis hour, when it seems that nothing can avert the peril, God will interfere and the swords that were prepared to slay God's people will be used to destroy their enemies. The gallows erected for Mordecai will be the place of execution for Haman.

Drama? Oh, my friends, why will people get excited over things that never happened and weep their eyes away over stories that are just fiction, when here, both in the past and in the future, we have the great drama of history, the great drama of the ages, and everything working out to finally bring the triumph of truth and the destruction of iniquity. Aren't you glad to be living in this hour, my friends—*this* hour? *This* is the hour.

Well, you know how it's going to terminate, as Armageddon leaves this world a great place of carnage and slaughter, and finally, Jesus appears and takes His ransomed people home, and for a thousand years, the Devil has this world to roam around over in darkness and misery.

And then, come now to Revelation 20, for I want to bring us to the grand finale of the whole drama. In fact, my dear friends, as I've been thinking about it, in a sense, all the rest of these thousands of years is rehearsal, rehearsal. Revelation, the 20<sup>th</sup> chapter.

You remember that this chapter presents the binding of Satan at the beginning of the millennium, and then the saints are in heaven with Christ for a thousand years. And at the end of the thousand years, Christ descends upon the Mount of Olives, the great plain is prepared, the Holy City comes down through Orion and settles upon that beautiful plain, and the wicked are raised all over this world. The teeming multitudes, who went to the grave in rebellion against God, are summoned to meet God in judgment, and Satan goes out to deceive them.

Verses 7 and 8 says:

“...to gather them together to battle: the number of whom is as the sand of the sea” *Revelation 20:8*.

Now, think of the drama of that moment, when all the people who have ever lived upon this earth will be alive at one time, and they'll be in two camps—the camp of the saints and the beloved city, with Jesus, and outside, all these millions and billions and trillions of the lost, under Satan, the great general of rebellion.

Now, watch. The 11<sup>th</sup> verse:

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” *Revelation 20:11–12*.

In this wonderful book, *Great Controversy*, and, oh, I'm glad so many are reading it now and spreading it to friends and neighbors. The Lord's messenger said she was more anxious for this book to be circulated than any of the books that the Lord had given her. Why? Because it unmask the plots and plans of Satan and reveals the glorious purposes of God for His remnant people.

Oh friends, I thank God for this book, and in this closing chapter, “The Controversy Ended,” these wonderful scenes of Revelation 20 are magnified, and we are given a picture of the unrolling of the scroll in that final time of judgment.

You see, God is going to give us at that time a picture of the great drama of the ages, from beginning to end. There on the great screen of the sky, God will cause to be enacted the full drama, from the beginning of sin in heaven down through the creation of this world, the fall of Adam and Eve, the introduction of the plan of salvation, the preaching of Enoch and Noah, the terrible deluge, the call of Abraham, the journeys of the patriarchs, the oppression of the pharaohs, the mighty exodus movement. Won't it be thrilling to see all that? Not, oh, my friends—not in some cheap, sacrilegious Hollywood movie—oh, no. God save us from all such. This is a reenactment by God Himself of exactly what happened.

And on down through history, we're going to see the complete drama, act after act, scene after scene, coming on down to the time of Jesus. We'll see that lowly birth in Bethlehem. We'll see the Savior as He grows up in Nazareth. We'll see His life of patient toil, His baptism in Jordan, His temptation in the wilderness, His ministry in Capernaum and Judea and Perea.

We'll see Him open the blind eyes and raise the dead. We'll hear Him preach the Gospel. Once again, our ears will hear those sermons that fell from His lips, and then we shall see Him as He comes to those final scenes. We'll witness the agony in Gethsemane, we'll hear that prayer:

“...O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt” Matthew 26:39.

We'll see the sleeping disciples. We'll hear the Savior as He gently awakes them and pleads with them to join with Him in prayer. We'll see the coming of the mob, the betrayal by Judas. We'll see Jesus as He's hurried to the high priest's palace and taken through trial after trial. We'll see the denial of Peter. We'll see the examination by Pilate and Herod, the scourging of the Savior, the mocking by the priests and the rabble and the soldiers. We'll see Him as He's led out to Calvary and stretched there upon the cross. All this we shall see with our eyes.

And listen, as I read this wonderful sentence in *Great Controversy*, page 667:

“Each actor recalls the part which he performed” *Great Controversy*, page 667.

“Each actor recalls the part which he performed. Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, timeserving Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, ‘His blood be on us, and on our children!’—all behold the enormity of their guilt” *Great Controversy*, page 667.

They see it all.

“Each actor recalls the part which he performed” *Ibid.*

But, my friends, those scenes are not all dark. They're not all written in iniquity and rebellion. Listen:

“Amid the ransomed throng are the apostles of Christ, the heroic Paul, the ardent Peter, the loved and loving John, and their truehearted brethren, and with them the vast host of martyrs...” *Ibid.*

Oh, how their hearts will thrill as there, on that great screen, these scenes are reenacted. Won't it be wonderful, friends, and won't it thrill our hearts as scene after scene is reenacted, and we come down to the final scenes, and there you are and there I am—every one of us, friends. We, each, will see our part in the great drama. We'll see the whole scene.

Oh, how thrilling it will be then to have stood for God now. How wonderful it will be to be with Him within the city. Everybody's going to see it. The millions of the saved inside the city; the billions and the trillions of the lost outside the city, the number of whom is as the sand of the sea—all of them, my friend, righteous and wicked alike, will see the great drama from beginning to end. This is the grand finale.

And do you know what's going to happen at the close of that? Everybody in this world, righteous and wicked alike, will bow down and acknowledge that God is right, and Satan is wrong. Even Satan himself will. From those multitudes within and without the city, the great chorus ascends:

“...just and true are thy ways, thou King of saints”  
*Revelation 15:3.*

But, ah, friends, while the wicked acknowledge the justice of God and the wisdom of God, their hearts are not changed. Their characters are fixed, frozen in the mold of rebellion. And, as Satan rushes in and tries to stir them up once again to make the attack on the city, while they realize that they are lost, they simply plunge into a great scene of strife among themselves in rebellion against Satan and one another until no two are together. Each one is heaping reproach, hatred, upon those about him and trying to tear other people to pieces. Oh, what a terrible scene it will be, my friends.

And, in a sense, in mercy as well as in justice, the consuming fire of God falls upon them, and in the lake of fire they are destroyed—sin and Satan and all his followers, root and branch—and then God makes the world new.

And, friends, oh, may I say it, and it isn't some fairy tale—then, we shall live happily together forever afterward. Won't it be a wonderful thing? This is the grand finale of the great drama of the ages. And on and on through eternal ages, we shall praise the one who, for love's sake, left the throne and took the manger and the cross, who left the glory and took the shame, who left the life and took the death, who left everything and took our wickedness, our shame, our iniquity, upon His innocent soul until it broke His heart. Oh friends, we shall praise Him always.

You know, through eternal ages, there's going to be one reminder of all these scenes. In the hands of Jesus, upon His brow, in His feet, and in His side, will forever remain the scars that tell the story of His humiliation and His amazing sacrifice. Says the prophet, as he saw Him in vision, He had bright beams coming out of His side and *there* was the hiding of His power.

Oh friends, won't it be wonderful a million, million years from now to look into that dear face, to see those hands extended, to remember always that He who loved us so much as to give His life has redeemed us and brought us out of the snare and trap of the enemy, and is going to keep us through eternal ages. Never again will sin rear its ugly head. Affliction shall not rise up the second time.

The lessons that the great drama of the ages has taught, these lessons will preserve the people of God and even the worlds unfallen and the angel host forever and forever. Love's self-sacrifice has conquered. The whole universe has learned that in the law of God lies security and peace for every creature and, thus, through eternal ages, one anthem of praise will rise from every part of this universe, Glory and honor to Him that sitteth upon the throne and to the Lamb forever and ever.

“The great controversy is ended. Sin and sinners are no more.  
The entire universe is clean” *Great Controversy*, page 678.

And from one part of this universe to the other, the song of harmony ascends that God is love. Ah friends, we shall all be there in that closing scene on one side or the other. Shall we send Jesus the word tonight that we want Him to so take the talents and faculties that He has given us and develop them, that here in this life and through eternal ages we shall witness on His side? How many of us would like to send Him that word? Thank the Lord, friends.

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