

Earth's Last War 12 of 12

Two Choices—Robes / Rags

#0297

Study Given by W. D. Frazee—March 1960

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus” Revelation 22:20.

He's coming quickly. He's coming very soon. If He should come at this moment, how would it be with you?

But He'll not come at this moment, my friends. He'll not come tonight. There are some things which must come first before He comes. There's a war on that began before this world began, and the issues that Lucifer introduced must be settled. The events between now and the coming of Jesus are peculiarly adapted to settle those issues. That's what they are for. And they're going to be settled for eternity:

“...affliction shall not rise up the second time” Nahum 1:9.

Before Jesus comes, there must be a complete demonstration of both plans of government, God's plan and Satan's plan. The character of the Lamb must be fully revealed in His people. And the character of the dragon must be fully revealed in those who follow him. In the harvest time every plant goes to seed. And that which settles the issues forever in earth's last war, that which settles those issues forever is the complete demonstration of the character of God in human flesh, in the 144,000, on the one hand, and the complete demonstration of Satan's character, in the myriads of the rebel hosts here in this world, as the dragon, beast, and false prophet unite all the world in a great confederacy against God.

We've been tracing, in these eleven preceding lessons on the book of Revelation, earth's last war, the preparation for it, the organizing for it, and all that enters into it as brought to view in these wonderful chapters in this last book of the Bible. It's a thrilling hour to be living in, friends, isn't it?

Those characters who reflect the image of Jesus, must not only be fully developed, they must be bound together in bundles for the garner of God. The third angel is doing that work. On the other hand, those who reflect the image of Satan, must not only be perfectly developed, they, too, must be bound together in bundles. That's what the master of the house told the servants in the harvest time about the tares, wasn't it? They're being bound together in bundles. Yes, all around us the agencies of evil are combining their forces and consolidating. They're strengthening for the last great conflict.

And the people of God in this hour are to press together. They will press together, and present to the enemy a united front. In fact, friends, before the last war can burst upon us in its fullness, all those who follow Satan must be separated from the people of God, and all who follow God, that are now scattered in Babylon, must be called out from the enemy's camp, and be fully united with the remnant people of God.

It's going to be a thrilling sight to see the last souls hurried out of the doomed churches, as Lot was hurried out of Sodom by the angels. And oh, it's going to be a sad spectacle, to see the church, God's church, His remnant church, purged and sifted as those who have, step by step, yielded to worldly demands, and conformed to worldly customs, leave the church in her crisis hour, and unite with the enemy, as Judas left Christ in the hour of Gethsemane.

Let's look at it chronologically, in reverse, for a few moments, before the coming of Jesus must come the time of trouble. We've studied that. Before the time of trouble must come the close of probation. Before the close of probation, must come the Loud Cry and the persecution which results from the Loud Cry. The Loud Cry draws from Babylon every soul that will respond to the divine Shepherd's voice, and the resulting persecution purges out of the remnant church, those whose hearts have been inclined toward the world.

So, if we want the coming of Jesus, we must understand that before the coming of Jesus must come that time of trouble, and we must be willing to go through it. And if we see that, we must expect the time of the close of probation that seals the destiny of all. And if we're looking forward to that, we must expect before that, this time of persecution on the one hand, and the glorious preaching of the message under the power of the Loud Cry, on the other.

But now, I ask, what is it that precedes the Loud Cry? What is it that gives the power to that mighty angel's message? Oh, it is the Latter Rain, the outpouring of the Holy Spirit of God.

And what experience in the church prepares the way for that mighty outpouring of the Spirit from on high? Is there something? If so—watch this point!—we have the key to the putting into motion the sequence of events which eventually results in the revelation of our Lord in glory in the skies.

For, I'll tell you this, my friends: until that experience comes, which prepares for the Latter Rain, the Latter Rain will never come. And until the Latter Rain falls, the Loud Cry will never be given. And until the Loud Cry is given, the last souls will not be gathered in, nor the last sinners purged out of the church. And until that takes place, probation will never close. And until probation closes, the time of trouble will never come. And until the time of trouble comes, Jesus will never come. It's just that clear, my friends.

So, the thing you and I should be interested in, if we join intelligently and

sincerely in this closing prayer of the book of Revelation, “Even so come Lord Jesus,” is that experience, which must come to the church in order that the Latter Rain may be poured out.

In *Early Writings*, pages 269–271, we have a most important chapter and the name of it is “The Shaking.” You’ll remember that this chapter opens with a vision of people praying, seeking God with unusual earnestness, with agonizing cries. As they pray, occasionally a bit of light comes to them, but it’s mainly through darkness that they pray on and seek on. It’s clear, as we learn from other similar statements that they’re praying for victory in their own lives, and they’re praying for power in the church to resist the tide of worldliness. (See for example, the chapter in *Testimonies for the Church, Volume 5*, pages 207–216, entitled “The Seal of God.”)

But back now to *Early Writings*, as these faithful ones continue their earnest cries, angels of God hasten to their assistance, and finally, there comes upon them a glorious outpouring of the Spirit, which is plainly said to be the Latter Rain and the Loud Cry.

In this vision, the interesting thing is that there is a shaking which takes place. There is a separation that goes on. This page makes it clear that it is those who persevere in earnest prayer that receive the heavenly outpouring, while the careless and indifferent who do not prize victory enough to agonize for it, they are finally left in darkness and are lost sight of. Then the messenger of the Lord says:

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people” *Early Writings* page 270.

You’ll notice that the shaking precedes the Latter Rain and the Loud Cry. But there’s something that precedes the shaking. It is the giving of the straight testimony. And there’s something that precedes the straight testimony. It is receiving the counsel of the True Witness to the Laodiceans. Where is that? Oh, that is in the book of Revelation. Where? Revelation 3. Let us turn to that, for this, my friends, is the key. This is where this important sequence starts.

We’re all acquainted with automobiles. We know that there are various things that must be done to get a car in motion and get it going down the highway. But my friends, there is something upon which everything else depends and for which everything else waits. There’s a little key that must be inserted in the proper place and turned. And with that, begins the sequence of events which eventually gets us going down the highway 60 miles an hour. Is that right? Without that, friends, all the rest is mere talk and dream.

So this message of the True Witness to the Laodiceans is the key, which, if it is inserted into the heart of the receiver, and allowed to do its work in connecting man with God, our weakness with His strength, oh, my friends, it can start something into motion that will bring glory to our Savior's name and final defeat to the hosts of darkness.

So let us look at this third chapter of Revelation:

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee...” Revelation 3:14–18:

Oh, here is the counsel of the True Witness. Listen, the destiny of the church hangs on that counsel. What it is? What is the advice of Jesus to His remnant church?

“...I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne” Revelation 3:18–21.

Do you see, friends, that there are two choices offered in this message, this counsel? The choice is one of robes or rags. We may listen to the message from Heaven, and laying aside our own ways, our own ideas, our own righteousness, be robed with Jesus' life. Or else we'll be left to be exposed in the shame of our own nakedness, for our filthy rags will never cover us in the day when the searchlight of the judgment is turned upon us, friends.

Now, you notice the result of each of those two choices. If we accept the robe, we will share the throne:

“To him that overcometh will I grant to sit with me in my throne...” Revelation 3:21.

Think of it, friends. We're invited not only to enter Heaven, but to enter the throne room and sit on the throne with Jesus. Such an intimate fellowship is offered to us. But the only alternative if we do not listen to His counsel and respond fully to His entreaty is to be spewed out of His mouth, as lukewarm water, insipid and distasteful.

And let me tell you, my dear friends, every member of the remnant church is challenged with those two choices. To each one, the message comes: to open the door and let Jesus in; to let the heavenly Merchantman bring to us the gold which makes us truly rich; the faith and love which Heaven values; to bring us the eye salve which will clear away the blindness and give us a clear vision to know what is right and what is wrong; to robe us with that precious Life which is His own character revealed in humanity. Oh friends, I want that experience. Don't you? I want that experience.

Now, do you see, as we have studied together from lesson to lesson, before God can ever use His church to fully bless the world as He wants to, sin must be purged out of the church? Clad in the armor of Christ's righteousness, fully and completely, the church goes forth to her final conflict. No longer will the sinners in Zion hold back the church from conquest. Conquering and to conquer, she will go forth in the glory of apostolic simplicity and apostolic purity.

Oh, I long for that. Don't you? But listen, before God can use you to have a part in that experience, and help bring the church to that experience, sin must be purged out of your heart. This battle must be fought out in the church, before it can ever be fought out with the world, finally, my friends. And it must be fought out in the individual heart and life before it can be fought out within the remnant church.

Understand what I'm talking about? I'm talking about conflict with sin, my friends, the battle with unrighteousness. If you and I will let Jesus in the heart, then sin can be purged away.

What can wash away my sin?
Nothing but the blood of Jesus;
What can make me pure within?
Nothing but the blood of Jesus.

Now friends, let us not think, for it would be misleading to suggest it, that the work that we're studying about tonight, the work of grace in the heart, is something that can be accomplished by one decision, made once for all and never renewed. It is not an instantaneous work. Oh, no. Justification may be. When the soul comes to Jesus and gives up sin, God forgives us and counts us as if we were already just like Him. Aren't you glad?

But ah, my friends, that is only the beginning of the work. The process of sanctification must go on until sin is completely eradicated from the mind and soul; until we think the thoughts of God after Him; until we love as God loves and believe

what God believes. This is a process.

It's a process of education in studying the Bible and the Spirit of Prophecy. It's a process that comes as we intercede. That's the picture of the prayer conflict in that chapter in *Early Writings*, pages 269–270. That's what the remnant are agonizing about. That's the picture of the earnest seeking brought to view in *Testimonies for the Church, Volume 5*, page 207–216, in that chapter on the sealing—pleading with God for victory in our own lives, and pleading that God will bring about in the church, the true revival and the final reformation which will come in a burst of glory in the Loud Cry.

Notice this, friends, watch this point for it is most important: It is those who reject the message of the True Witness or neglect it, who are spewed out of the mouth of the Lord. But those in Laodicea who accept the message, to them Jesus comes in; to them, He is a heavenly Guest, and a Merchantman bringing goodly riches. And Laodicea closes (Mark the picture in Revelation 3!), not in defeat, but sitting on the throne with Christ.

For as in the book of Revelation, all the books of the Bible meet and end, let me tell you, friends, that this picture of Jesus knocking at the door in Laodicea, is borrowed from that beautiful picture of love in the Song of Solomon. Christ, the bridegroom, is knocking at the door of the bride. Listen:

“...it is the voice of my beloved that knocketh, saying,
Open to me...” Song of Solomon 5:2.

Oh, my dear friends, let our heart respond to the knock of Jesus. It is no enemy that comes. It is no ordinary Friend. It is the Lover of our souls:

“...it is the voice of my beloved that knocketh, saying,
Open to me...” Song of Solomon 5:2.

And we can never get ready for Him by leaving Him waiting on the doorstep. We can never improve ourselves while we busy ourselves within apart from Him. In our weakness, in our need, in our ragged, naked, filthy, poor, blind condition, thank God we can open the door and let Him in.

Ah friends, what does He want? He wants you. He wants me. As the lover wants only the beloved, so Jesus is looking for you and me. And the thing that will make Him happy, happy through eternity, is for us to so link ourselves in choice with Him that He can do all He wants to do, that He can develop a church which is without spot or wrinkle or any such thing, and present that church to His Father pure and glorious. Oh, what a happy day that will be, friends.

Shall we bow our heads in prayer?

Our Father in Heaven, we thank Thee for the vision of Thy love. And we thank Thee that as we hear Thy gentle knock and Thy sweet voice, our hearts

respond, and we say, "Come in dear Lord. Come in to abide, to cleanse us and to clothe us, to enrich us, to take from us all of our own opinions and ideas and ways and waywardness, and to reveal through us Thine own way of life."

We choose this moment to believe what God says, to do what God commands, and to receive all that Thou hast promised through Thy sacrifice. Through Thy intercession accomplish in us and in Thy church the completed work. We ask it in Christ's name, amen.

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