

Peter 9 of 10

Tarry

#0383

Study Given by W. D. Frazee—August 16, 1969

When we look at Peter the night that Jesus was betrayed, and look at him a few weeks later as he stands before the multitude there on the Day of Pentecost, and preaches that wonderful sermon, and then a little later as he stands before the same men that heard him curse and swear, and gives his witness boldly, without flinching; we naturally say, Peter is a different man.

Well, He is, isn't he? And this is true. But unless we are careful and read the record carefully, we are liable to think Peter got something wonderful on the Day of Pentecost that changed him from a vacillating, undependable fellow, to a man who could be depended on.

Now, it is true that Peter received a great blessing on the Day of Pentecost, as the Holy Spirit was poured out in mighty power. But it's also true, my dear friends, that the thing that changed Peter from a sinner to a saint, from a man to whom Jesus said "When you are converted strengthen your brethren," to the man who was converted and strengthened his brethren, was not the outpouring of the Spirit on the Day of Pentecost. It was what happened *before* Pentecost that made Pentecost possible.

Now, there are thousands of people today that are looking forward to the Latter Rain and the Loud Cry as a time of marvelous experience. All this is true. But what I want to study with you this morning is this: Unless we get before the Latter Rain what Peter got before Pentecost, we will never get in the Latter Rain what Peter got on Pentecost. It's the experiences that precede Pentecost that we need to note especially.

We think of Peter there in the upper room, and He got a blessing there. There's no question about it. Jesus said to His disciples after He washed their feet, "You are all clean, but one." And that was Judas. And when Judas went out, Jesus said, "Now is the Son of Man glorified and God is glorified in them." For the moment, they were united in love for Jesus and love for one another. And yet, dear friends, when Jesus urged them to pray with Him in Gethsemane already they had lost something. And they lost some more as they slept in the garden while Jesus prayed.

And then as the mob came, you remember that Peter led the fight to save the Savior, to rescue the Redeemer. Then he led the *flight* of all the disciples. They ran down the road, Peter at the head fleeing from Jesus. Yes, Peter had lost all he'd gotten in the upper room for the moment.

Then you remember, of course, the denial in the courtyard. But as we studied, Jesus had said, "Peter, I am praying for you. I love you." And he went out to the garden of Gethsemane and wept bitterly.

This was the beginning of a new experience for Peter. For the first time, Peter realized he, Peter, could not be counted on; that he was not dependable; that he didn't know himself. And if anything was ever done for him or with him or through him, God would have to work a miracle. There on his face, he poured out his soul to God in true repentance.

This was the thing that Peter needed. We're told that as a result of that experience, God forgave him, but that Peter never forgave himself. That doesn't mean that Peter went with his head hanging down all the rest of his life, ashamed to meet anybody. Oh, no. But it does mean that from that moment Peter *always* knew that if he were left to himself, he would deny his Lord. He learned something in Gethsemane. This is not something that came to him on the Day of Pentecost. It came to him in Gethsemane, a heart-breaking sorrow for sin.

Well, He had the various experiences that we've studied, beginning with the resurrection through to Christ's ascension. But I want to notice this morning some experiences in the ten days.

Let's turn to Luke 24:49, one of Jesus' parting admonitions to Peter and the rest of the disciples, as He left them on His way to Heaven:

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" Luke 24:49.

What were they to do? Tarry. What does tarry mean? Wait.

Turn over to Acts 1, and we will read it again. Again and again, Jesus repeated this instruction that they were to wait in Jerusalem until the Spirit came.

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" Acts 1:4–5.

What does baptized mean? Immersed, dipped, buried. They were to receive such an outpouring of the Holy Spirit as would literally immerse them. They were to be *lost* in the Spirit of God. But before He could come, they must what? Tarry. They must *wait*, wait in Jerusalem. As the eighth verse says, God had a work that would take them to the ends of the earth, but first, they must what? Tarry, wait.

Peter had been an impulsive man, and even in his converted life he was a vigorous man, ready to do. But now he must learn to what? Wait, tarry. Why? Because without the outpouring of the Spirit, all their work would be in vain. Notice as I read from *Desire of Ages*:

“No amount of education, no advantages, however great, can make one a channel of light without the cooperation of the Spirit of God” *The Desire of Ages*, page 672.

How much education will it take? No amount can do it.

“Oh, if I could take this or that course, or if I could sit at the feet of this teacher or that teacher, wouldn’t that do it?”

No, no.

Here’s another quote, similar, *Volume 8*, page 22. Now, I stress this because, dear friends, we in the remnant church are to be praying now for the Latter Rain as they prayed for the outpouring of the Spirit at Pentecost. And unless we sense that without it we can never do effective and effectual witnessing, unless we sense that, we’ll not pray with the earnestness that this demands.

“Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but, without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ” *Testimonies for the Church, Volume 8*, page 21.

Think of it, friends. We may be as wise as Solomon, we may be as strong as Samson, we may be as eloquent as Paul, but unless the Holy Spirit is in our hearts and working with our witness, no heart will be touched, no sinner won to Christ.

This is something, friends, that unless we understand it, we’ll miss something in our education. An infidel can take a group of infidels and teach them how to build a house, can’t he? It’s done every day. An infidel can take a group of infidels and teach them how to do all manner of things. But when it comes to soul-winning, when it comes to reaching the heart, the Holy Spirit is the only One Who can do this.

In our helplessness, we must cry out to God. A man cannot sincerely kneel down by a building that he’s working on and say, “Oh Lord, unless You help us we will never get this house up.” Now, of course, it’s true in a sense—in God we move and have our being, and every breath we draw is His gift. But people can build a house without God. It’s true, except the Lord build the house, they labor in vain who build it. We need the Lord to do it right. And we need the Lord in order to get the character lessons that come in building. But I think you see what I’m trying to get at, don’t you?

Men can have a measure of success in the temporal things of this life, even though the Holy Spirit is not abiding in their hearts. And unless we’re careful, we’re liable to think that working for God is something more of the same. In other words, we think if we can learn enough out of books or learn enough by association with other people, and practice and practice and practice, that finally we will be able to speak in a persuasive way.

A course that has become famous across America is one for business and professional people entitled *How to Win Friends and Influence People*. And I'm sorry to tell you that, that sort of philosophy has had its influence in the church. People are supposing that if they will learn certain techniques, master certain skills, and learn how to speak persuasively, that this will make them soul-winners. But what do I read here?

"Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but, without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ" *Ibid.*

And Dale Carnegie doesn't know anything about this, friends. And he can never *teach* us this road.

"On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the universe" *Ibid.*, pages 21–22.

The disciples had been with Jesus for over three years. They had had the advantage of the tutorship of the Master of teachers. And yet they weren't ready. Jesus said they weren't ready. He said, "You stay right here in Jerusalem *until* you receive this heavenly outpouring, until from on high the gift of the Spirit is yours. *Then* speak. *Then* go. *Then* witness." And they did exactly that.

Now let's look a little further here in Acts 1. Let's see what they did:

"Then returned they" Acts 1:12.

From the ascension, from watching Jesus going to Heaven.

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John..." Acts 1:12–13.

And all the rest. This room became their prayer center.

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" Acts 1:14.

Read through the chapter. You will find Peter leading out in arranging certain things that had to be taken care of. But the *great* subject of study and prayer those ten days was this promised gift, the outpouring of the Holy Spirit. And when the Day

of Pentecost was fully come, Acts 2:1, what condition were they in? What does it say?

“They were all with one accord in one place” Acts 2:1.

Now let me ask you something and don’t miss this. Did the outpouring of the Spirit on the Day of Pentecost *make* them of one accord in one place? No, it *found* them in that condition. Right here is the vital point. The outpouring of the Spirit on the Day of Pentecost did not *make* them of one accord; it *found* them of one accord.

It was what happened to them in the upper room with Jesus the night of the betrayal, and in Gethsemane and around the cross, and those days after the resurrection. And now, especially these ten days of supplication and intercession, confession and repentance. It took all that to bring them to the place where they were all of one mind and of one soul.

Now, the outpouring of the Spirit, doubtless, helped to *keep* them that way. But my point is, the Spirit would never have come in Pentecostal power unless they had reached that point. And there are blessings that God waits to give the remnant church that can never be ours until we reach that point.

We have been given a good deal of instruction on this point, and if we listen to it, we can have wonderful blessings today, as they did back then.

“On the Day of Pentecost the Infinite One revealed Himself in power to the church. By His Holy Spirit He descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled... They grasped the imparted gift. And what followed? Thousands were converted in a day. The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief”
Testimonies for the Church, Volume 7, page 31.

Why has that been written, friends? Why was it put down there? Why, so you and I can have the same experience today. For I read here in Volume 8, after speaking of the Day of Pentecost:

“So mightily can God work when men give themselves up to the control of His Spirit.

“To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the Day of Pentecost heard the word of salvation. At this very hour, His Spirit and His grace are for all who need them and will take Him at His Word.

“Notice that it was *after* the disciples had come into perfect unity, when they were no longer striving for the

highest place, that the Spirit was poured out” *Testimonies for the Church, Volume 8, page 20.*

See, the servant of God calls our attention to this essential detail: The outpouring of the Spirit was *after* they had come to that place of perfect unity. Now, don’t misunderstand. They had to have a degree of the Spirit in order to reach that point.

We speak of those two different manifestations today as the early rain and the Latter Rain. The work of the early rain is to bring us to the place of victory over sin, of unity with Christ and one another. The Latter Rain awaits our development to that point of victory and unity.

So *Early Writings* says:

“I saw that none could share the ‘refreshing’ unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action” *Early Writings, page 70.*

So, this morning, dear friends, like Peter and his brethren, we are called to tarry until, to tarry *until*.

Now, they didn’t spend every minute of those 10 days on their knees. There were various things that they had to do. You can gather that as you read the Bible record and the Spirit of Prophecy comment. But through those days of preparation, one object was ever before them. One request was again and again on their lips: “Oh, Father, in Jesus’ name we pray, pour out the Spirit upon us. And dear Lord, whatever there is in our hearts and lives that’s hindering it, point it out and help us to get it out of the way.”

It seems to me, as in imagination, I listen in to the conversation in that upper room, I can hear James and John get up and say: “Brethren, we have something on our hearts we need to say. You know, a few weeks ago, we got our mother with us, and we went to Jesus and asked for the highest place in the kingdom. You men all know that. This morning we’re confessing that that was a selfish thing. We’re repudiating that. And we’re not asking for the highest place in the kingdom. We just want to be *one* with the rest of you. Forgive us, brethren, for our selfishness in trying to get ahead of the rest of you. Forgive us.”

And do you know, as they did that, and the tears of repentance mingled with the tears of forgiveness, I can see James and John and the others just throwing their arms around one another. It was a love feast.

But all the disciples had something to confess, didn’t they? They had all, in their hearts, and sometimes quite outwardly, given evidence that they were seeking for the highest place. But that was all put away.

And from that time on, we do not see one of those disciples who had been with Jesus, and who are in that upper room, seeking for the highest place. For them,

there was just one subject of interest: how to be like Jesus, how to reveal to others the tender love that He had revealed to them. So, under the influence of Jesus, those disciples were welded together.

Oh brethren and sisters, certainly, this is the time when we need a uniting message, not a divisive message. What do you say?

I want to read you something from *Early Writings*. You know we've been studying the sanctuary, and how much we need the blessing of the study of the sanctuary. On page 63 of *Early Writings*, we are told that:

"Such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus are the *principal subjects* on which the messengers should dwell" *Ibid.*, page 63.

On the same page we are given this caution. Listen:

"I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage" *Ibid.*

Do you see, friends, it's important to study present truth. It's important to deal with the things that pertain to this present hour. But in doing it, we need to be careful; this says—careful to dwell upon subjects that are calculated to unite the flock and sanctify the soul. The true teaching of the true sanctuary work will *unite* the church, my friends. It won't divide it and scatter it.

Somebody says, "Well, won't people rise up against the straight testimony?"

Yes, friends. But oh, that God may help us to understand that. I haven't time to go into that this morning. My point is this: in the upper room, Peter and the other disciples tarried until their hearts were of one accord, until they were just like *one* person in their love for Jesus, their love for one another, and then, and not until then, the mighty power of Pentecost was revealed.

Are we going to see things like that again? Oh, yes. Double. All that happened back then is going to be repeated on a wider scale, in a grander way. But now Jesus is saying to you and me, as He did to Peter, "Feel your need for the Spirit, plead for it with all your hearts, get close to God and to your brethren so that nothing will hinder the wonderful work."

It's something like a valve. Here's a *great* lake of water up here. There's a *great* pipeline that comes from it, but the valve down here is closed. We open that valve, and what happens? It rushes out a mighty torrent.

The Spirit longs to come, my friends. God does not need to be persuaded. But you and I need to have the valve opened. We need to remove everything that holds back the blessing. Shall we enter in? God help us to do it.

Heavenly Father, this morning we thank Thee for the wonderful promise of the gift of Thy Spirit. We choose, like Peter and his brethren, to tarry until this preliminary work is done in our hearts, we're drawn together with Thee and Thy church, and prepared for the repetition of Pentecost on a grander scale. God grant it. For Jesus' sake, amen.

Now I want to hear from you. What is your heart saying in regard to these things that we've studied this morning?

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