

Have Fled For Refuge

#0680

Study by W.D. Frazee—November 1, 1963

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; Which hope we have as an anchor of the soul, both sure and stedfast, and which enters into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” Hebrews 6:18-20.

We are refugees. We have fled for refuge to lay hold upon the hope set before us. That hope we have as an anchor of the soul, both sure and stedfast. It enters within the veil where Jesus is. I am glad we know where He is and what He is doing.

I want to study with you fleeing for refuge. I got to thinking about this a few days ago. Dr. Harry Webber and I were climbing a mountain together. As we walked we talked. I wouldn't have missed the walk up the mountain for anything, and I was especially thankful for the things I learned. It is nice to be with different people and learn different things.

Dr. Webber has had many experiences over the years here in this country, Arabia, Ethiopia, and other parts of the world field. The experience he told me about while we were walking up that mountain took place not long ago up at Cornell University. I suppose many of us have heard of Dr. Clide McKay up there, the nutrition professor. He wrote several very interesting and wonderful articles in the *Review and Herald* a few years ago on the work of Ellen G. White viewed from the standpoint of a nutrition authority.

But this experience Dr. Webber told me about was not in Dr. McKay's department. It didn't have to do with nutrition. It was in another department. The experiment had to do with animal psychology. You might wonder why they would be studying animal psychology. They were trying to see how animal minds work, hoping they might pick up some ideas about how human minds work.

They took two lambs, twins. When the weaning period was over they put these two lambs in two different rooms. They had windows in these rooms so the professors could observe the lambs and how they would act under various circumstances. The lambs could not see the professors. They was unobserved as far as they knew.

They fixed an apparatus so they could give the lambs a little shock when they wanted to. Not a shock so bad it would injure it, but a shock enough to startle, like an electric fence.

I don't know what you would do, but when they gave the first lamb a shock it ran. I suppose that was a natural thing to do. But they observed that the lamb would not go back to the place where it had been shocked. Something happened to him at that place, and he would not go back there.

Why not? Well, he might get shocked again. So he kept away from there. Presently they gave the lamb another shock. Again the lamb ran, and would not go back to either the first place he had been shocked or the second place he had been shocked.

They kept shocking the lamb, and presently the lamb had no place to run. The poor lamb would just stand there as he was shocked. He was afraid to run and afraid not to run. The lamb got into a very fearful state of mind.

As I thought about it I thought of this statement, dealing with our generation:

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken” Luke 21:26.

The word perplexity comes from a word that means like a trapped animal that knows no where to run. That is the way the people of this world are. That is why so many are breaking under the strain.

The other twin lamb was with its mother. When he got shocked, he did just what the first lamb did. He ran. But he ran to something. He ran to his mother. The second time the lamb was shocked, again he ran to his mother.

I don't know what the mother said to the lamb. I couldn't have interpreted it for you had I been there, for I don't understand the language of sheep and lambs. But I know what the results was. The lamb didn't get into any disordered state of mind. By and by he got so used to those shocks that he went on with what he was doing.

I suppose the rest of you could give this study from there on, couldn't you. Some of you might take from this experiment the study of how important parents, or someone who can act like a father or mother, can be for children who need help. That would be a good lesson. The Lord made little lambs so they needed a mother they could run to and get comfort when they get into trouble. There are other lessons too.

As Dr. Webber finished telling me that story I stopped right there and gave the text for that story. Here it is:

“As one whom his mother comforts, so will I comfort you;
and ye shall be comforted in Jerusalem” Isaiah 66:13.

Isn't that nice? God wants to be to us just what that mother sheep was to that shocked lamb. Comfort. Courage.

As I said, I don't know what the mother sheep said, but she must have said something like, Never mind. Come over here and cuddle up to me. After she had done that a number of times the little lamb didn't care if it was shocked. He had learned by experience that as long as his mother was around there was nothing to worry about.

Isn't God trying to help you and me to understand and realize and believe that as long as He is around there is nothing for us to worry about? I say as long as He is around. As long as we are around where He is.

You can now see the force of our opening text: That “we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” That is what the lamb did. He ran.

When did he run? How long did it take him to decide to go? Imagine him standing first on one foot and then on the other and thinking, I wonder if I had better go over to mother or not.

Let me read something from *Christ's Object Lessons*:

“The Lord says, ‘Call upon Me in the day of trouble.’
Psalms 50:15. He invites us to present to Him our
perplexities and necessities, and our need of divine help.
He bids us be instant in prayer. As soon as difficulties
arise, we are to offer to Him our sincere, earnest
petitions” *Christ's Object Lessons*, page 172.

When are we to pray? As soon as the difficulty arises. Do you know how fast the electricity that shocked the lamb travels? One hundred eighty thousand miles a second. That's moving fast. God wants our response to be immediate. Prompt. As soon as difficulties arise, we are to offer to Him our sincere earnest petitions. Come to Me. Flee to Me. I will help you. I am right here. I will hear you.

David had to learn this lesson, and how often he repeated it. It is a good thing to repeat it, for expression deepens impression.

“For in the time of trouble He shall hide me in His
pavilion: in the secret of His tabernacle shall He hide me;
He shall set me up upon a rock” Psalm 27:5.

When? In the time of trouble. He wants to put His covering over us.

“Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues” Psalm 31:20.

The thing that hurts thousands of people is what people say about them. They get a worse shock than the lamb did. And by the time they get a shock from one direction and the other, unless they know where to run, they begin to get into a very troubled and fearful state of mind.

Did you ever get troubled over what someone said about you? Or what someone said someone said about you? Or what someone said that someone said that someone said about you? What is the thing to do? Jesus says to come running to Him with all that, and He will hide you secretly in His pavilion from the strife of tongues.

Do you mean that Jesus can hide me from the strife of tongues? That's right. That doesn't say He is going to make all the people quit saying things about me. It doesn't say that. But He is going to hide me. Isn't that nice? Let me read it to you:

“The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sinbearer, in the light proceeding from the throne of God.

“Who shall lay anything to the charge of God's elect?”
Ministry of Healing, page 90.

There is a pavilion to hide you from the strife of tongues. And just as the second lamb got to the place where running again and again to his mother, he got such confidence that even if a shock came he could go on with what he was doing. So if you and I will run to Jesus whenever we get shocked at what people say about us, the time will come when we can go right on with our work, because we are hiding in the secret place. We are hiding in the pavilion.

Somebody says, But Brother Frazee, you don't know what lies they are telling about me.

Well, just rejoice that they are lies. Be very thankful about that. I mean that. There is a verse that says that:

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” Matthew 5:11-12.

Isn't that a wonderful comfort, friends? If people are saying evil things about you that are not so, run to the hiding place. Flee to Jesus. Let Him shut you in that pavilion. He will hide you secretly from the strife of tongues.

Unless you learn to do that, friends, the Devil will find out how to shock you. And believe me, he will keep the shocks running to the place where you won't know what to do. You will be like that first lamb. You will have no place to run, nobody to trust, nothing. It is a sad state of mind to be in.

Why not run to Jesus. "As one whom his mother comforts, so will I comfort you." Let's do it, friends. Let's leave with Him what other people say about us.

Of course, I think the things that are hardest are the things that people say about us that are so. But God has made provision for that too. The "blood of Jesus Christ His Son cleanses us from all sin" 1 John 1:7.

It is that particularly which *Ministry of Healing* is talking about. The setting is dealing with the woman who was taken in adultery John tells about. The priests and rulers literally dragged her into the presence of Christ in the temple court. They wanted Him to say she was to be stoned. But very lovingly and skillfully He handled things. Presently all her accusers were gone. She was kneeling there, she face down in abject terror. What was going to happen to her anyway?

Jesus spoke to her. He said, "Go and sin no more." With tears of love and gratitude she got up and went on her way to live a successful, victorious life.

Jesus is waiting to lift every soul just as He lifted that poor woman. So even if the things people say about us are so, even if we have failed and failed again, Jesus says, Never mind. Come to me. I have some words of comfort for you. "As one whom his mother comforts, so will I comfort you."

Does mother just comfort children when they are good, or does she comfort them when they have been naughty? Both. And I am so glad that our loving Father is just as ready to comfort us when the things people say about us are true as He is when they are not true.

Jesus stands there by us and throws His robe of righteousness clear around us like the father threw his robe around the prodigal son. And as we feel that robe of righteousness thrown about us, thank God friends, we don't need to worry about the past. We may sorrow over our failures, but we don't have to be depressed and dejected by them.

One thing about trials that again and again is most difficult is that they come unannounced. Sometimes when people do things we say, Oh my, if they had only told me they were going to do so and so. Well, that is part of the trial. They didn't tell us. But I have found this wonderful encouragement:

"We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun" *Steps to Christ*, page 99.

Isn't that nice? Yes. You know how it is with the sunflower. In the morning where are they all looking? To the sun. And it is our privilege to keep looking to the

Son of Righteousness, and to keep so near Him that in every unexpected trial we turn to Him like that lamb turned to its mother.

Our spiritual reflexes are to be working well. We are to have the habit established so that as soon as the difficulty arises we at once run to Jesus. Looking to God should not be a case of last resort. It shouldn't be after we have done everything we can possibly think of and everybody else can think of, and then we finally turn to God. No, no. As soon as difficulty arises we are to turn to Him with all our hearts.

Look again at Hebrews. There is something more there it would be a shame to miss.

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” Hebrews 6:18-20.

What I want us to notice now is that part of the Scripture that shows us where we are to flee. We flee to Jesus, and where is He? Within the veil.

When Paul wrote this, what veil was Jesus within? The first veil. Where is He now? The second veil. Can we reach a little further? Ah yes, within the second veil Jesus is at the mercy seat. He wants us to enter in with Him by faith.

“True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil and let our faith take hold of the promised blessing and claim it as ours”
Early Writings, page 72.

I wonder what that means? It would not be in there unless it means something, would it?

Was there a time when those who understood God's plan of salvation worshipped toward Jerusalem? Daniel did. He thought it so important that when he was over in Babylon many miles away, three times a day he turned toward Jerusalem and prayed. He opened his windows toward Jerusalem.

Why did he do that? Because that is where the sanctuary was. It is true it was in ruins then, but that was the place God had selected to put His name. Daniel honored that by praying toward Jerusalem.

Do we pray toward Jerusalem now? Do we look to see which way the windows open when we pray? Why not? Because over nineteen hundred years ago

God was through with old Jerusalem. And the place to worship after Jesus died at Jerusalem, and arose and went to heaven, was the New Jerusalem.

Is there a temple there just like in old Jerusalem? Oh yes. When Jesus went there, did the faith of His disciples follow Him? Did they pray to Him there in the sanctuary? Yes. And that is why they got such a blessing on the Day of Pentecost.

So, for eighteen hundred years Jesus continued there in the sanctuary in the holy place as He ministered for His children, presenting their prayers at the altar of God.

You and I know there came a time of change, of transfer. On October 22, 1844, a hundred nineteen years ago, Jesus closed the door to the holy place, and sent word that from now on you will not find Him in the holy place, but you will find Him in the most holy place. He had moved.

Did you ever get an envelope with the notation on it stamped by the post office to advise your correspondences of your change of address? The post office may forward your mail for awhile, but pretty soon they will begin to put that on there. They are telling you to tell your friends where you really are, and have them write to you direct.

That is what the third angel's message is about. The third angel's message is heaven's effort to let everybody know where to send their prayers. There has been a change of address on the part of Jesus. He is not in the holy place anymore. He is in the most holy place.

If you want to see how important that is, study the wonderful chapter in *Early Writings*, beginning on page 54, titled, *The End of the Twenty-Three Hundred Days*. It is a short chapter full of meaning. Notice as you read how vital it is that we pray to Jesus in the most holy place instead of the place He has left. See what happens to those who pay no attention to the change.

So tonight as we enter into this strong consolation to those who have fled for refuge to lay hold of the hope set before them, let's be sure we flee far enough to get help. What do you say?

Let's go into the sanctuary with Jesus, and let's not stop until by faith we get to where He is at the mercy seat. There is the ark, the holy law, the angels. The judgment is going on. Christ is engaged in cleansing the heavenly sanctuary. He wants to cleanse our hearts from every stain of sin. Every guilty thing in our lives must be taken away.

And it is as we enter into that longing with Him for that experience that we receive the consolation Paul is talking about. As we flee from trouble and trial, let us remember that to enter in with Jesus and get help means to share with Him the longing for a completed work, a perfected people in whom the image of Jesus is reflected fully.

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