

Sanctuary and Ecumenism

#0401

Study Given by W. D. Frazee—April 4, 1972

Those of you who have been in the conference a few years know that we presented the subject of the sanctuary here at Collegedale at the camp meeting in 1969, and I have copies of the digest of those four sermons. Many of you already have them. And some of you who are new, if you would like, I have some extras of those.

Of course, this morning we are studying the sanctuary from the standpoint of a ministerial view of the implications of the doctrine of the sanctuary as it relates to our attitude toward the ecumenical movement and our attitude toward the Pentecostal trend. It's an interesting time to be living in.

As you all know, just a few years ago, the Pentecostal movement leaped over the fences and invaded the conservative state communions like the Lutherans, the Episcopalians, even the Roman Catholics. Interestingly enough, it gives impetuses to the ecumenical spirit, which in some ways has been more noted among the liberal wing of Christianity, so that today we have forces converging in various directions pointing toward the union of churches, which will eventually bring us the image of the beast and the crisis over the mark and the closing events.

Now, in Hebrews, the sixth chapter, we'll note a text. (The chairman indicated that we would have a period of study and then, perhaps, an opportunity for questions and discussions.)

"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 entereth 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 note that Paul presents our hope under the figure of an anchor. But an anchor, of course, is of no value unless it's fixed in something immovable. Paul says our anchor enters where? Within the veil. This, of course, is sanctuary language. It's meaningless without an understanding of the sanctuary, its types, and the anti-type.

Within the veil—how many veils? Well, in the ninth chapter, Paul uses the expression, "the second veil." Obviously, there's a first and a second. And the great

message of Seventh-day Adventists is that Christ, from October 22, 1844, on, has entered within the *second* veil, and our hope must follow Him there.

Now note the comment on this in *Early Writings*:

“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.

Now apparently, there’s a relationship between the experience we have on earth and our understanding of where Jesus is and what He’s doing in Heaven. In the *Present Truth* of March, 1850, in one of the very earliest of Sister White’s messages, we read... (You can read this now in the *Review and Herald Reprints*, Volume 1, page 11. This is a Photostat from the original article.). Think of it, brethren: just 122 years ago, this message came. Now let’s think of its bearing upon the things we see around us in the world and in the church today. Notice how it ties in with the text that we have read and with October 22, 1844:

“My Dear Brethren and Sisters—This is a very important hour with us. Satan has come down with great power, and we must strive hard and press our way to the kingdom. We have a mighty foe to contend with; but an Almighty Friend to protect and strengthen us in the conflict. If we are firmly fixed upon the present truth, and have our hope, like an anchor of the soul, cast within the second veil, the various winds of false doctrine and error cannot move us” *Review and Herald*, March 1, 1850.

Now, this is what I would like to have us study for a little while this morning: the *fact* that this is so and *why* it’s so. If this is so then, friends, the greatest thing we can do to preserve and conserve our flocks is to get them with us, and we with them, with our anchor cast where? Within the second veil. Notice this will save us from all the false winds of doctrine:

“If we are firmly fixed upon the present truth, and have our hope, like an anchor of the soul, cast within the second veil, the various winds of false doctrine and error cannot move us. The excitements and false reformatations of this day do not move us...” *Ibid.*

Although she’s using this word “false reformatations,” we probably would use the word “false revivals.” That’s what she is talking about if you get the context of it.

“The excitements and false reformation of this day do not move us, for we know that the Master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will ‘go with their flocks to seek the Lord; but they shall not find him; he hath withdrawn himself (within the second veil) from them.’ The Lord has shown me that the power which is with them is a mere human influence, and not the power of God” *Ibid.*

Now let’s look at the history of this. Back in 1831, William Miller began to preach from Daniel 8:14 that the 2,300 days would end about the Jewish year 1843. That was later understood to focus in the autumn of 1844, specifically, October 22.

As we all know, the Advent band, tens of thousands strong, largely in New England and in the New York and Ohio area, came up to that day fully expecting that Jesus would come to take His people home. The disappointment was tremendous.

God, in His mercy, turned their eyes to the Heavenly Sanctuary. It’s interesting to note how that was done. We remember the vision in the cornfield out there in western New York, where Hiram Edson, after spending much of the night in prayer with others, in his trip through the cornfield on the way to comfort some of the brethren, was stopped midway. His eyes were directed to the Heavenly Sanctuary, and he saw distinctly that instead of our High Priest coming *out of* the Most Holy on the 10th day of the 7th month, He had that day (the day before) *entered* the Most Holy Place, and that He had a work there to do before He should return. In company with Dr. Hahn and Crosier, Edson studied the sanctuary from Hebrews, Leviticus, Daniel, and Revelation, and wrote out the view—Crosier did. Meanwhile, Ellen Harmon, up in Portland, Maine, had been given, all unbeknownst to these folks in western New York, light from Heaven in her first visions indicating that the midnight cry message which they had had in 1844 was the true light, and that that light guided all the way to the end. And soon she began to have light on the fact that Christ had moved from the Holy to the Most Holy Place.

One of the earliest of Sister White’s visions is now found in *Early Writings*, page 54. It’s called “End of the 2,300 days.” This vision was given in the middle of February 1845.

Those of you who feel impressed to study deeper into the things which we will briefly outline this morning will want to give a very careful study to this short chapter of just three paragraphs. In it, the prophet was shown the transfer of the ministration from the Holy to the Most Holy Place, the 10th day of the 7th month 1844. In this vision, she was shown that when Jesus left the Holy Place and went into the Most Holy Place on the 22nd of October 1844, some of the believers who had been with Him in the Holy Place moved in with Him; others didn’t. Notice the difference in those who moved in with Jesus into the Most Holy Place and those who didn’t:

“He [Jesus] stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost” *Early Writings*, page 55.

From where? From the Most Holy Place.

“In that breath was light, power, and much love, joy, and peace” *Ibid.*

Here is the Holy Ghost coming from the Most Holy Place on those who, by faith, have entered with Jesus within the veil. Now watch the contrast:

“I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it” *Ibid.*, page 56.

They weren’t aware that He had left the Holy Place and gone into the Most Holy Place.

“Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, ‘Father, give us Thy Spirit.’ Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to keep them deceived and to draw back and deceive God’s children” *Ibid.*

Isn’t that interesting? Now think of it, dear friends. We have a lot going on in Christendom today that is called the Holy Ghost. But let me say very simply, friends, the only Holy Spirit that I want is He who comes from the Most Holy Place. And anything else may have light in it and much power, but it comes from the wrong influence. And notice that the separating wall is the shut door, October 22, 1844. This is the division.

[A comment/question is raised regarding the quote.]

“...No sweet love, joy, and peace” *Ibid.*

In other words, it doesn’t make them saintly. It doesn’t keep them from being a part of the mob that tries to put Sabbath-keepers to death pretty soon. It confirms them in law-breaking, not law-keeping.

Now let's go to *Great Controversy*, page 464 and note what's ahead of us, and what I think we are even now entering into in some phases of this paragraph:

"Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches"
Great Controversy, page 464.

She is talking about the fallen churches of Christendom.

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children" *Ibid.*

What do we call that? The Latter Rain and the Loud Cry.

"At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and his Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming" *Ibid.*

This is the true ecumenical movement, the gathering from north, south, east, and west, from Catholics and Protestants, Jews, unbelievers, gathering the honest-hearted into one fold under the wonderful work of the Latter Rain and the Loud Cry. This is the true ecumenical movement. Will it succeed in reaching every honest heart? Will probation close with every honest soul within the Advent movement? This is true.

Now notice the next sentence:

"The enemy of souls desires to hinder this work; and before the time for such as movement shall come, he will endeavor to prevent it by introducing a counterfeit" *Ibid.*

Now, what is Satan's strategy to hinder the work of the Loud Cry in gathering in the honest from the fallen churches? To have *his own* loud cry. That's right. When does he introduce this? Before. What pains God goes to, to give everybody what they want! That's right. He says to the enemy, "All right, you make your first play. Do all you can." After all, friends, God is doing everything He can that the whole universe shall see that He's giving everybody full liberty.

"The enemy of souls desires to hinder this work; and before the time for such as movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches

which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world" *Ibid.*

Well, there we have it. Now, what's the problem? The problem, friends, is this: Babylon knows nothing of what happened October 22, 1844. They rejected that flatly. They are not in on what's happening within the second veil. And as a consequence, Satan has taken over the great religious parties and is maneuvering them through false positions on the nature of man—immortality of the soul, and all that, and through false positions on law and grace, wrapped up with the rejection of the Fourth Commandment.

In other words, their attitude toward the law and their attitude toward the nature of man enable the Devil to just manipulate them like puppets, and he moves them around. His crowning deception is to pour out on Christendom this false revival which garners in multitudes of people into the church under the guise of a great religious interest. This is what prepares the way for the Sunday law and the rejection of God's final loud cry message.

Now, if this were only *outside* the movement, it would still be worth our very careful study, wouldn't it—so that we would know how to relate ourselves to these movements? But, dear friends, we have to face the fact that the walls of the Seventh-day Adventist church are not impervious to these influences.

Notice this striking statement in *Testimonies to Ministers*:

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan" *Testimonies to Ministers*, page 409.

The setting is significant, but I read this sentence again:

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan" *Ibid.*

Will the Latter Rain, as it falls upon God's people, be accepted 100 percent by the membership of our church? So we see that the problem is *within* the movement as well as *outside*. Therefore, it becomes of supreme importance to you and me as shepherds of the flock to know how to discern, detect, the deceiver in his disguise.

The vital point is this matter of the difference between the Holy Place and the Most Holy Place, the significance of what happened October 22, 1844. This is what

gives us birth as a movement. As the cross and Pentecost constitute the birthday of the Christian church (October 22, 1844, is *our* birthday), and both, as you recognize, were days of great disappointment. October 22, 1844, and Abib 14, A. D. 31, stand as probably the two greatest days of disappointment in all the history of the work of God. But it is ever God's purpose to bring light out of darkness, and He has done it on these memorable two occasions.

Turning to *Early Writings*, we have a very significant chapter called "A Firm Platform":

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received'" *Early Writings*, page 258.

Then she says that God has lead us along step by step until He has placed us upon a solid, immovable platform.

Now notice those three steps. The first message goes clear under, and the second message goes clear under, and the third is built on that foundation. So we can get on that platform, and we don't need to be afraid something is going to creak or bend or break. It's solid, immovable—the first, second, and third angels' messages.

In this chapter, the prophet of God, by inspiration, leads our minds back to the time of John the Baptist and Jesus, and gives us some tremendous parallels that will help us to properly evaluate the other things which we've already read this morning.

Notice:

"I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefitted by the teachings of Jesus" *Ibid.*, page 259.

Now, who was sent to prepare the way for Christ's coming? John the Baptist. But notice: those who rejected the testimony of John were not benefitted by the teachings of Jesus:

"Their opposition to the message that foretold His coming placed them where they could not readily receive the

strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the Heavenly Sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation... The Heavenly Sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefitted by the mediation of Christ in the Holy Place" *Ibid*.

Now let's look at this. Here comes John the Baptist. He preaches this message. Some accept; some reject. Then Jesus comes. And those who had accepted John's message furnished the nucleus. Look at Christ's first disciples: Peter and Andrew and James and John and Thomas and Phillip. Who were they before they met Jesus? John's disciples. He was getting them ready. But those who *rejected* John's message could see no light in *Christ's* message. They would have had to back up and admit that they had been wrong all along in rejecting John. And my dear friends, one of the hardest things for the religious mind to do is to admit it's been mistaken. See, this is it.

Now, I want you to notice that when they came up there to the end of Christ's ministry, their rejection of the Savior culminated in crucifying the Son of God. As the result of this double rejection, when Pentecost came 50 days later, what did they do with *that*? They rejected *it*, and they lost all the knowledge they could.

Now, did you notice what it says that that blessing that came on the day of Pentecost would have taught them? The way into the Heavenly Sanctuary. God had tried to give this to them in graphic three-dimension. On the afternoon of the crucifixion, what happened to this veil in the temple at Jerusalem? Torn in twain from the top to the bottom. What did that *mean*? God was through with this sanctuary. It was His intention that with Christ's offering on Calvary, the true people would follow Him on in now to the inauguration of His priestly work in the Holy Place of the Heavenly Sanctuary.

Those who accepted Him as Savior went on with Him, and the Holy Spirit that came on the day of Pentecost taught them the way into the Heavenly Sanctuary. That's what this says:

“The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly...” *Ibid.*

Then the early church, as the result of the cross and the Pentecostal baptism, anchored their faith and hope where? No longer in Jerusalem, but in Heaven; no longer in an *earthly* priesthood, but in *Jesus*, the great High Priest.

Was it quite a change of ministration? Why, it was tremendous! Just think: for hundreds of years, brethren, the Jews had been coming up there and bringing their lambs, and all of a sudden, one day, it's over.

How much did they know about it? Did they go right on? Did they keep shedding the blood of lambs, sprinkling the blood and all that? “The Jews were left in total darkness,” it says.

Now let's get the picture. Here we have the early church with the Pentecostal blessing. Suppose now, this is a little while now after the crucifixion and the resurrection, and John (you remember he had friends and relatives among the high priest's family) suppose John *meets* one of the members of the priesthood and he says, “I understand that something happened there in the temple the other day, and the veil was torn apart.”

“Yes.”

“Well, what are you going to *do* about it?”

“Well, patch up the old one and go on.”

Is that what they did? They paid no attention to that supernatural intervention. They went on as if nothing had happened. And as the result, they ended up beheading James, stoning Stephen, putting Peter and John in jail, and rejecting the true Spirit of God which had been poured out from where? *From the Heavenly Sanctuary*. Finally, the whole city and temple were burnt up in A. D. 70, and the Jews scattered like wrecks on the desert shore. What a tragedy!

And remember: they were the true people of God for two millenniums. They missed their destiny. And note: the reason they rejected the marvels of Pentecost is that they had rejected Christ. And the reason they rejected Christ was that they had rejected John the Baptist's message. And John did no miracle. Their rejecting the plain message of truth at Jordan prepared them to reject the mighty miracles of Christ and the tremendous outpouring of the Holy Spirit on the day of Pentecost. They just rejected the whole thing and charged it to the Devil.

That is the way Christendom of this generation will treat the Loud Cry, my friends. This is precisely what we're up against.

Notice the application here in *Early Writings*:

"I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefitted by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare" *Ibid.*, page 261.

There are the three messages. And this dividing line, this shut door, which was Abib 14 in A. D. 31 is October 22 1844.

Now, notice the parallels in each of these. First, we have a change of ministration. Up to the cross, they came with their sacrifices. Now with Jesus crucified and Christ enthroned in the Holy Place, where is everyone to bring their prayers? To the Heavenly Sanctuary. So we have a change of ministration.

Was there a change of ministration in October 22, 1844? From where? The Holy to the Most Holy, the first apartment to the second.

Now, in each case, the majority of the professed people of God rejected the message which would have taught them the change of ministration. And those who reject the change of ministration fail to receive the blessings that come from that change of ministration. This is our message.

The question that is likely to come to our minds and blunt the edge of all we have studied is this: but aren't there true people of God in all these other churches? Now, we *know* there are, don't we? The Bible teaches us that:

"...Other sheep I have, which are not of this fold..."
John 10:16.

The Spirit of Prophecy tells us that the majority of God's people are in the churches of Babylon. But, brethren, I ask you: what is God's purpose through the three angel's messages to do? To call them out.

Question 1 from the congregation:

“This is a question for consideration here: do we sometimes think in terms of when we say ‘the Advent Movement’ in our mind, that somehow that jumps across and becomes ‘Seventh-day Adventist Church membership’? And we fall into the same trap of being saved by an organization rather than in a final movement of God in which people will be committed to the second advent of Christ and to the Commandments of God without necessarily the opportunity to become, shall I say, established and oriented in our church organization?”

Well, this little sentence that comes at the bottom of the page that we are studying:

“But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant”
Early Writings, page 261.

Whatever that means. But now, the remnant keep the Commandments of God and have the testimony of Jesus Christ, which is the Spirit of prophecy. Will those who leave the fallen churches and unite with this movement understand about the Sabbath and keep it? Oh, yes. Will they understand about the Spirit of Prophecy and follow it? Oh, yes. Will they understand about the sanctuary and enter it? Oh, yes. They will be good Seventh-day Adventists, won’t they? Yes.

Question 2 from the congregation:

“The question that comes to mind—I’m afraid that sometimes our concept of being Seventh-day Adventists limits us so that we can’t comprehend what God is going to be able to do with these people. We are establishment, we are organization-oriented instead of God-oriented.”

Comment from the congregation:

“But if we follow what he’s saying, we won’t be. We will be the right kind.”

Response from questioner:

“Because there will be people—of course, the converse of this is what I’m getting at—there will be people in the Seventh-day Adventist church organization who will not be in the final advent movement of God. So this is why I say our membership concept is where we are running into problems.”

Yes. Very true, Brother. In fact, *Volume 5*, page 136 says that in the crisis, the majority will forsake us. But other statements say that the ranks will not be diminished because their places will be filled by the ones you’re talking about coming in.

Now, just this closing thought: what are the practical implications and applications of what we have studied this morning? How may we detect, discern, the false holy spirit

which operates from a ministration that is past and ignores the ministration of the present? I *suggest* brethren, these thoughts, and I can only introduce it.

It centers around our attitude toward two things that we face in the Most Holy Place: one is the law of God. The ministration of Christ moves into the Most Holy Place for the final generation, for the work of judgment. That brings us to the Ark in the Most Holy Place—enshrined within are the precepts of the Decalogue. This is the standard of judgment. We are all acquainted with this. But now I want you to notice this statement in this chapter on “Modern Revivals” in *Great Controversy*, and this bears careful reading in the light of what we have studied today.

I read this:

“It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among his professed people” *Great Controversy*, page 478.

So one of the great measuring lines, the definite yardstick by which to measure every so-called “revival” is this: what is its attitude toward the law of God in its teaching? And what are the fruits of the revival in the lives of those who seem to be helped? What is their attitude toward the law of God, both vocal and demonstrative?

You remember that in the impending conflict, the prophet calls our attention to the fact that the thing which leads to the eventual rejection of the Ten Commandments by Christendom in general is the Sabbath point. The clergy would like to have the force of the Ten Commandments back of them in what they are trying to do, but the sticker is that fourth Commandment. Well, now that’s *one* thing.

Now the *other* thing is *broader*. It lies in this point of the change of ministration. What are the implications of the fact that Christ, on October 22, 1844, closed the door of the first apartment and opened the door of the Most Holy Place? This, of course, would call for a lot of study. Just let me introduce this thought.

Everything in the court and the Holy Place is preparatory to the work in the Most Holy Place. The Most Holy Place is the place of the finished work. It marks the end. And when the message is, “Unto twenty-three hundred days, then shall the sanctuary be cleansed,” “-E-D” are the last two letters of that. That means it gets done. It doesn’t mean, “then shall the sanctuary remain in a process of cleansing, indefinitely.” No. It means a *finished* work.

This group is acquainted with the theology of Seventh-day Adventists on this, and that is this point: that which defiles the sanctuary, making the cleansing of the sanctuary necessary, is the transfer of confessed sins from the penitent to the sanctuary. Therefore, as long as the stream of confessed sins flows into the sanctuary, so long the Priest must remain on duty to deal with those sins.

This is presented here so clearly and so briefly that I will read it here in *Selected Messages*, Book 1:

“As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world... A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin”
Selected Messages, Book 1, pages 343.

As long as sin continues, the presentation of the atoning sacrifice must continue.

We are the only church in the world that understands and teaches the development of a mature people at a point that we, as Seventh-day Adventists, call the close of probation, followed by a period of test and trial of those people without a Mediator in the Heavenly Sanctuary. This is the crux of our peculiar message.

You see, there are multitudes in Christendom that believe that Christ is coming and that He’s coming soon. But they think He might come any day and catch away His bride. It might happen this minute, while we’re sitting here. Their eyes are not on a finished work, a perfected people. Their thought is that He may come now. He may come next year. He may come in 10 years or who knows when.

But now note, brethren, the tremendous impact of a message which tells all the world “the hour of His judgment is come,” and closes with:

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus”
Revelation 14:12.

God has staked the honor of His throne on developing a people who can stand the test of the judgment and vindicate His character before the onlooking universe. This is the work of the sanctuary—to develop those people.

Now, in that context, may I read again this opening statement from *The Present Truth* of March 1850:

“My Dear Brethren and Sisters—This is a very important hour with us. Satan has come down with great power, and we must strive hard and press our way to the kingdom. We have a mighty foe to contend with; but an Almighty Friend to protect and strengthen us in the conflict. If we are firmly fixed upon the present truth and have our hope, like an anchor of the soul, cast within the second vail, the various winds of false doctrine and error cannot move us. The excitements and false

reformations of this day do not move us, for we know that the Master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will “go with their flocks,” “to seek the Lord; but they shall not find him; he has withdrawn himself (within the second vail) from them.” The Lord has shown me that the power which is with them is a mere human influence and not the power of God” *Review and Herald*, March 1, 1850.

And brethren, as shepherds of the flock, as we confirm our people in what Christ *has done and is doing* since October 22, 1844, as we get their minds on the holy law of God and on the power, the tremendous power, the enabling power, the sufficient power, of the blood of Christ to develop a people that will be safe to leave in a world unattended by a Mediator in the Heavenly Sanctuary, they will not be interested in the false revivals around us.

Oh, there is in this a tremendous challenge, a wonderful encouragement! And people who are heart-to-heart with Christ in that will not be interested in the false revivals of Pentecostalism. They will know their way through as these different trends and tides of the ecumenical movement go back and forth. They are anchored in that third angel's message based upon the second and the first, and upon them, God will shower the Latter Rain from the Most Holy Place as He showered the early rain from the Holy Place on the day of Pentecost.

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