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## *Hope Like an Anchor*

#0500

Study Given by W. D. Frazee—August 1969

God is anxious for you and me to be *certain*. He doesn't want us to waver; He doesn't want us to be lost, of course. And He's so happy when we can be absolutely certain. These verses point us to the path of certainty:

“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 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 6:17–20.

Now, you notice that He has given us two immutable things in which it was impossible for God to lie. Those are spoken of in the preceding verses. They are the promise of God and the oath of God. God made some promises to Abraham, and then, after the manner of men, He confirmed the promise with an oath. And those two things are things in which it is impossible for God to lie. God's promise is enough without any oath. But in order that we might have a strong consolation, on top of His promise, God swore by Himself, giving these wonderful promises of salvation.

Because of this, He says in the 18<sup>th</sup> verse that you and I can have encouragement, “strong consolation.” We “who have fled for refuge to lay hold upon the hope set before us.”

You remember, in the ancient Mosaic arrangement, there were three cities of refuge provided on each side of the River Jordan. And the man who is in danger of being slain must do what? He must flee; he must run. Run where? To the city of refuge. Interestingly enough, those cities of refuge were cities where the priests and Levites lived. In the city of refuge, we have a type of Jesus. He's the great place of refuge. We've been singing,

The Lord's our Rock, in Him we hide,  
A shelter in the time of storm;  
Secure whatever may betide,  
A Shelter in the time of storm.

And so we “have a strong consolation, who have fled for refuge to lay hold upon the hope set before us” Hebrews 6:18. Back there, refuge was for the man who did what? He had to flee. The refuge was there waiting for him. And so, dear

friends, if you and I are going to find the help that Jesus has for us, we need to run. Run where? To Him. And where is He? Paul says He's within the veil.

“Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil” Hebrews 6:19.

What is an anchor for? To keep a boat from being driven before the storm. Is there a storm ahead of us, dear friends? Yes, a terrible storm. But, thank God, “We have an anchor that keeps the soul steadfast and sure while the billows roll.”

Now, I invite your earnest attention tonight as we study the anchor that God has provided for us. If the enemy is like He often is, he will try to divert our minds in one way or another. But God has given every one of you a will, a decision, and it's your privilege to bring your mind back and keep it on the point. Let nothing divert you; let nothing that may happen inside or outside this chapel or in the wanderings of your own mind, let nothing hinder you from getting this lesson tonight. Because when the storm breaks, when the hurricane roars, it's too late then to find out where to put the anchor. The anchor must be put in *now*.

In the book *Early Writings*, I read:

“These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan” *Early Writings*, page 256.

What's the anchor on this particular page? The three angels' messages. And those who understand and receive them will be kept from being swept away by the many delusions of Satan. Are there delusions of Satan today? Will there be some more tomorrow? Yes. But there is an anchor that keeps the soul. It's Jesus *in* the three angel's messages. This is what will hold us. “Those who understand and receive these messages will be kept from being swept away by the many delusions of Satan.”

I have a great longing in my heart tonight that every soul here shall be anchored. You can be anchored; you don't have to be swept away; you don't have to be driven hither and yon, back and forth. No. You can be anchored. That is a picture of stability—being immovable. Oh, that God may make us that way. How are these messages an anchor? How do they keep us from being moved about? This is what we want to study. The people out in the world are being subjected to many different influences today. All kinds of ideas are afloat. And they blow into the church, these winds of human ideas. But if you and I are anchored within the veil, we are safe.

I want to read to you another comment from the Spirit of Prophecy. This is something that Sister White wrote in *The Old Present Truth* of March 1850. You can find it now in the reprints of the Review articles.

“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 doctrines and error cannot move us" *Review and Herald*, March 1, 1850.

Isn't this wonderful, friends? Then the way to be established, settled, immovable, is to have our hope, our anchor, cast where? Within the second veil.

A friend of mine was holding some meetings on the sanctuary some time ago in one of our churches. And he heard one man saying to another one evening, "Well, I don't see that it makes so much difference whether Jesus is in the Holy Place or the Most Holy Place. What difference does it make?" Now, what difference *does* it make? Or does it make any? If it doesn't, then the Seventh-day Adventist message to the world is without foundation. Because the thing that makes us Seventh-day Adventists is this point: that on the 22<sup>nd</sup> day of October 1844, the 2,300-year period came to an end, and Jesus closed the door of the Holy Place and went into the Most Holy Place, and that He gave us that message to give to the world. So, if it doesn't make any difference, then it's much ado about nothing, isn't it? What difference does it make whether Jesus is in the Holy Place or the Most Holy Place?

In some of our earlier studies here, we've noted the work that Jesus did in the Holy Place from the time He ascended until October 22, 1844. That work in the Holy Place has to do especially with the *forgiveness* of sin. But the work of the Most Holy is the work of *blotting out* of sin. The work of the Holy Place is to get the sins *in* to the sanctuary; the work of the Most Holy Place is to get them *out*. The work of the Holy Place is to *begin* the work of salvation in our lives; the work of the Most Holy Place is to *finish* it. Do all those things make any difference? Oh, yes they do, my friends. They make a great deal of difference.

When I say that—and don't miss this—I don't want to leave the impression that the experience that Jesus is calling for today was never available before. I've covered that in an earlier study. Enoch and Elijah are proof that God could bring men to the place where their lives were in full harmony with the law of God right here on this planet, even before Jesus died on the cross. Is that right? But all that work of salvation down through the ages was done in anticipation of what Jesus would do on the cross, in the Holy Place, and in the Most Holy Place. It takes all three. On the cross, He dies for us; in the Holy Place, our sins (the sins of God's people through the ages) were transferred in anticipation of the final work of the Day of Atonement, but within the second veil, Jesus is engaged in the work of Investigate Judgment, preparatory to doing what with our sins? Blotting them out. And this is the hope that we have, especially in this hour, that God is going to finish the work that He has begun, and present a people in whose lives the law of God is fully demonstrated. Do you believe He can do that? Well, this is part of what's involved in having our hope like an anchor cast within the second veil. We believe that Jesus is finishing His work, not just beginning it. We believe He's going to complete His work in Heaven and on earth.

Perhaps I can illustrate it this way. Some of you may have traveled on a trans-continental train where they have a diner attached. And you may have heard the man come through the train, the Pullmans, or the coaches, saying, "First, call to dinner!" If you want to eat, what can you do? You can go to the dining car. But you don't have to go then. You can sit there. But pretty soon, he comes through, and he says, "Second, call to dinner!" What can you do? Well, you can eat, or you can sit there. Finally, he comes through, and he says, "Last call to dinner!" Now if you're going to eat, what are you going to do? You've got to go. If you don't go now, what about it? It's too late.

And this, my friends, is the urgency of the third angel's message. This is not the first call, but it is the *last* call. This is not the first opportunity men have had. Ever since the gates of Eden, God has been sending this message, offering men hope and life and victory. He's been offering them a life like Jesus. And some have rejected it; some have accepted and come partway; some, thank God, have gone all the way. But down here today, it is not enough, my dear friend, to *begin* the Christian life. The thief on the cross began, and he died within a few hours of his acceptance. Will he be saved? Yes. But, my dear friends, he'll have a lot to learn when Jesus comes. Don't you think so? Yes. God is going to take a group of people down here today and so prepare them through the work of the sanctuary that they can stand without a mediator through the time of trouble, that they can live a life in harmony with the law of God when the Priest is no longer in the sanctuary. This is where our hope must reach.

Now, what is hope? Let's go over to Romans. I want you to see something interesting about hope in Romans, the eighth chapter:

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" Romans 8:24–25.

Now, our hope is cast where? Within the second veil. Can we see up there? No. We can't see with these eyes. No. What is it that we're hoping for within the second veil? We're hoping that our sins will be blotted out. We're hoping that our names will be retained in the Book of Life. We're hoping that Jesus will sprinkle to blood for us and make us like Himself. Tell me, friends, do you see many people like that today? And people will bring that up in a critical way. They'll say, "Well, who do you know that's perfect? Who do you know that fully keeps all the commandments? My dear friends, this says that it's our *hope* that reaches there. But what does this say? "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

As John tells us in 1 John 3:2:

"It doth not yet appear what we shall be" 1 John 3:2.

Here's a man who's sick; he's being treated by the physician. He has *hope* that he's going to get well. But we see him, and we notice that he still has some symptoms. And we say to him, "Are you being treated?"

“Yes.”

“Are you well?”

“I’m *getting* well.”

“I notice you still have symptoms. Do you think you’re going to *get* well?”

“Oh, yes.”

“What makes you think so?”

“I have hope. I have faith.”

Do we have hope and faith in our Great Physician? Do we believe He’s going to finish what He started? Or is this *treatment* going to continue indefinitely, forever? Is the treatment of the sanctuary finally going to accomplish its work? Yes.

All this is an anchor of the soul and keeps us from the various delusions that are in the world today. That’s what we read here, didn’t we? Let me read that again.

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 doctrines and error cannot move us” *Review and Herald*, March 1, 1850.

Let me tell you something, friend. The great delusions that affect the world and creep into the church may be divided into two great classes. Now don’t miss this. They either lower the standard or else they make false pretensions of how this work is going to be done by some sudden, miraculous act.

Let me study that with you a little: this matter of lowering the standards. If Jesus is in the Most Holy Place and is standing there before the Ark, where the law is, and His work is to bring a group of people to the place where their sins can be blotted out, and He can close the sanctuary, then suppose somebody comes along and says, “Oh well, nobody is ever perfect. Nobody ever was perfect, but Jesus. And people sin every day. And they’re going to keep on sinning more or less until Jesus comes.”

Is that the truth, friend? No, that’s a delusion. Now, it has some elements of truth in it. It is true that a lot of people sin every day. And it is true that down through the ages, again and again, men have failed. But if that’s all we fix our eyes on is what men have done back through the ages, and what we see people doing around us today, then our hope—don’t miss this—is not reaching within the second veil. All the hope we have is within the *first* veil; we hope we’ll be forgiven when we sin; we hope we’ll be covered when we fail. But if our hope reaches within the second veil, we see blood sprinkled not just on the golden altar to cover sin, but on the mercy seat of the Most Holy Place to get *rid* of sin. Does your hope reach there? Do you believe that God is going to bring you to the place where Heaven will count you as one of those that keep the commandments of God and the faith of Jesus? Do you believe that? It’s your *privilege* to, friend. But now if you see it, either in yourself or in others, that’s not

hope, that's sight. We read in here in Romans: "What a man seeth, why doth he yet hope for?"

Now friends, there are two kinds of hope. One is a hope based on the promise of God, and one is just hope. Did you ever see some children in the middle of December who were hoping that Santa Claus would come and bring them something? They hope they're going to get this or that or the other. Maybe they're hoping for a bicycle, or hoping for a camera, or hoping for a new dress, or this or that. If their father has *promised* them something, then their hope is *based* on something *dependable* probably. But if it's just an idea in their mind, that hope is not very certain, is it?

You remember in our opening text, we read that our hope is based on the promise and the oath of God. By Himself, He has sworn, and the honor of the throne of God is at stake. If probation were to close, and Jesus were to return to this earth without a people that keep the commandments of God, the *promise* of God would be dishonored, and the *oath* of God would be dishonored. *God* is going to do this. Some people are going to enter in. And we don't need to try to figure out all about how it's going to be done either, friend. That's one of the delusions—trying to get it all figured out, just how God is going to get it done.

An illustration of that is people trying to figure out how Creation was done. Are there people that try to explain how Creation was done? And when they get all through, have they really explained it? Why, no. How does Paul say we understand Creation? Through faith, Hebrews the 11<sup>th</sup> chapter, verses 1–3. Through *faith* we understand that the worlds were framed by the Word of God. And it is through faith that we know that you and I are going to be made like Jesus and are going to be presented faultless before the presence of His glory with exceeding joy.

When I hear some of the theories that men advance about just how that's going to be done, do you know what it reminds me of? It reminds me, friend, of somebody trying to explain about a country that he's never been to. I couldn't tell you very much about life in Australia. Oh, I've read a bit about it. But you could ask me a thousand questions, and I couldn't explain why. I've never been there; I've never lived there. And these people who come out with their subtle theories, their precise answers on this question of how perfection is to be achieved and just how a people who are to be prepared who will be ready at the close of probation, my dear friend, they have never been there. They have never been there. They have some guesses; they have some reasonings; they conclude certain things.

I say to you, friends, we need to have our hope in a "Thus saith the Lord" and leave with God the details that He hasn't made fully clear about just *how* it's going to get done. The point is: He says if we'll come to the sanctuary and let Him sprinkle the blood and write His law in our hearts, He guarantees to get it done. As I studied with you in a previous study, we need to give God time every day to write this law in our minds and hearts.

Now, I mention to you that there are two great kinds of delusions. One of them has to do with lowering the standard. The popular churches are full of those ideas. The idea that some of them say you don't have to keep the law of God at all.

Some of them say that nobody could keep the law, and that's why Jesus came and kept it, so we wouldn't have to. Isn't that a strange thing? A blasphemous thing, if you stop to think about it—that God required men to keep a law that was impossible (that's what Satan said). And then when they couldn't do it, His Son came down here and did it so we wouldn't have to. Isn't that something? Never let any idea or any variation of that affect you in the least. If your hope is cast like an anchor within the second veil, none of that will move you in the least. But on the other hand are these delusions that say, "Yes, you must keep the law of God, Yes, you must be perfect, and we can tell you how to do it." There are those who talk about an instantaneous work of sanctification. There are people who say, "I've been saved and sanctified and have the Holy Ghost, and I can't sin." Instead of claiming *less* than God has promised, they're claiming *more* than He's promised. The Bible presents sanctification as a gradual process and a daily work. As long as we're in this world, there will be another step for us to take.

Oh, my friends, between these extremes on one side and the other, the remnant people of God are walking a narrow path cast up high above the world with the light of the midnight cry at the beginning of the path and the open gates of the glorious city of God, with the glory shining from the mercy seat, ahead of them. Where are you?

It is where we look that determines [tape skips]. Is that right? I can't see my brother in back of me right now. Why not? I'm not *looking* at him. If I turn around and look, I can see him all right. We see what we look at. And if we're going to gather hope and faith from Jesus within the veil, we must do what? We must look at Him. On the other hand—and don't miss this—if we fill our minds with the things of this world, we will be distracted, diverted, deluded.

I want to read you a statement from *Great Controversy*, page 389 (Oh, I wish everybody would get this). Listen:

"Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain cutting truths of the Word of God"  
*Great Controversy*, page 389.

What's the matter with people? They're intoxicated. What does that mean? They're drunk. What is that word *before* intoxicated? *Hopelessly* intoxicated. Do you know why it's hopeless? Because the very nature of alcoholic intoxication is that when a man has had a drink or two, he wants another one. And as long as he keeps drinking, he can never sober up. This is the problem with people today—to get them to stop drinking the wine of Babylon long enough to sober up. If this is true, friends, what do you think about the remnant people of God drinking a little bit of the wine of Babylon now and then? What do you think about it? Think it's a good thing? It's dangerous, isn't it?

Oh friends, there are some places I wouldn't trust myself to go. There are some radio and TV programs, even religious ones, I wouldn't trust myself to look at or listen to. There are some books, religious books, I wouldn't trust myself to read. No, I wouldn't.

You say, “Well, Brother Frazee, haven’t you been studying these things for years?”

Yes, but I want to tell you something. Just because a man has been sober for 40 years is no evidence that whiskey won’t make him drunk, is it? Is it? How foolish a man would be to say, “Oh, well, I guess I can take a little drink. I haven’t been drunk for years.” No. The only way to keep sober is to refrain from drinking a single thing that has alcohol in it. Oh, that God may impress these things on our hearts.

I want to read you something interesting. An experience happened right here in Michigan. Any of you ever hear about Canright? He used to preach right over here and other places around here. Quite a worker, a brilliant man in many ways, he preached this message. But finally, he got his mind full of doubts, and he left this message three or four times; he was out and in. In Book 2 of *Selected Messages*, you’ll read a letter that Sister White wrote to him from Battle Creek October 15, 1880:

“Dear Brother, I was made sad to hear of your decision...  
It is a time when God is testing and proving His people.  
Everything that can be shaken will be shaken. Only those  
will stand whose souls are riveted to the eternal Rock”  
*Selected Messages*, Book 2, page 162.

But now going on further with this same testimony on page 166, here’s the thing I don’t want you to miss:

“I do not ask an explanation of your course. Brother Stone wished to read your letter to me. I refused to hear it. The breath of doubt, of complaint and unbelief, is contagious; if I make my mind a channel for the filthy stream, the turbid, defiling water proceeding from Satan’s fountain, some suggestion may linger in my mind, polluting it” *Ibid.*, page 166.

Oh, think of it, friends. The prophet of God wouldn’t read his letter in which he made his explanations of why he was leaving our people. And why *wouldn’t* she read it? She didn’t want her mind poisoned. And when I read that, I said to myself, “If the prophet of God that had all those wonderful visions, if she wouldn’t allow *her* mind to run that risk, what about *my* poor little head?” And yet there are people today who think they can read anything. In fact, some go further than that; they think it’s their *duty* to read anything and everything that comes along. No, friend. Not for me. I can’t afford to. My hope is anchored within the second veil. I want a clearer view of what Jesus is doing there. And I don’t want anything that would blur that image, either on the right hand or the left. I don’t want any argument coming along and making an impression on my mind that will lower the standard that God requires, as I see it in my mind.

On the other hand, I don’t want to listen to any theories, fine-spun theories, of psychology and religion all mixed up together—science and the Bible all mixed up together—any such theory that will make me think that someday, somewhere, sometime, some sudden, miraculous work is going to seize hold of me, and after



that, I'll be okay and saved. I know, friends, that my hope is in today, today, today, every day, letting Jesus do the work in my soul. That's my only hope. So, I've got to stay in there with Him within the second veil.

All over the country today, there are books and papers and mimeograph sheets that contain not merely one fly in a bowl of soup, but *swarms* of flies. And yet people will read that stuff which contains criticism of the church and the brethren. And then they will have the audacity to come and say, "Now, what is wrong with this?" And if one or two things might be pointed out, they'd say, "Yes, I know, but that's not very much." Listen, friends. Do you have to drink a whole gallon of milk to tell whether it's sour or not? Do you? Why, no. And as I heard someone say not too long ago, "You don't have to skin an animal to tell whether it's a skunk or not, either." There are some things that you can just smell them. They smell of criticism, of fault-finding, of tearing down confidence in the message of God, the movement of God, the church of God, the organization that God has set up. Oh, I want you all to be anchored within the veil. And I tell you this, if you'll look where Jesus is, if you'll fix your eyes on the holy law and on the sprinkled blood, if you will study *Great Controversy* and *Early Writings* along with the Bible, on your knees, you can be saved from these delusions. But if you read what Babylon is writing about how to have a religious experience, or if you read these theories that proclaim some other way, you have only yourself to blame if you get befuddled, mixed up, all confused.

Back to Sister White's letter:

"The breath of doubt, of complaint and unbelief, is contagious" *Ibid.*

What does that mean? It's catching.

"If I make my mind a channel for the filthy stream, the turbid, defiling water proceeding from Satan's fountain, some suggestion may linger in my mind, polluting it" *Ibid.*

"If his suggestions [Satan's] have had such power on you as to lead you to sell your birthright for a mess of pottage—the friendship of the Lord's enemies—I want not to hear anything of your doubts" *Ibid.*

There it is, friends. So, I don't propose to read everything people write. I propose to fill my mind with inspired truth, for I know that's where the anchor is.

What did I read there in *Early Writings*? These messages, the three angels' messages, are what? An anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan.

You see, friends, we've been getting some blessings as we've had these studies. But really, the real blessing from these meetings is going to be evident in the days to come. If you and I will get in the habit of every day coming to the sanctuary, this is good.

Suppose that we were in a great famine. And suppose that we were able to bring some food here and pass out some samples. But if that's all that happened, what would be the result? In a few weeks, people would be just as starved as they were before. And if it kept on, they'd all die of starvation, wouldn't they? But oh, if we could learn how to get food *every day* and get in the habit of eating good food every day, that will build us up and keep us alive, won't it? This is my hope, friend, that you and I will get so filled and thrilled with these precious truths of the sanctuary and what Jesus is doing there, and get so impressed with the importance of studying the Bible for ourselves on these points, and the Spirit of Prophecy for ourselves, then day by day the things of Heaven will grow clearer, and the things of this world will fade away more and more.

Who would like to speak tonight? I'd like to hear from you. Did you get something? While it's fresh in your mind, stand up and tell us what you got and what you intend to do about it.

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W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)