

# Sanctuary (Oak Haven 1969) 10 of 10

## *Pentecost Is Coming Again*

#0502

Study Given by W. D. Frazee—August 1969

Let's turn to Acts the second chapter and get a preview. People who understand the Word of God, who believe the prophecies, have a wonderful advantage; they know what's coming ahead. Here's a prophecy that I love:

"And it shall come to pass in the last days, saith God,  
I will pour out of My Spirit upon all flesh" Acts 2:17.

Now, this prophecy was fulfilled in part on the day of Pentecost. But there were a number of things that this prophecy tells about that didn't happen on the day of Pentecost at all. For instance, in the 19<sup>th</sup> and 20<sup>th</sup> verses:

"I will shew wonders in heaven above, and signs in the  
earth beneath; blood, and fire, and vapour of smoke: the  
sun shall be turned into darkness, and the moon into  
blood, before the great and notable day of the Lord  
come" Acts 2:19–20.

Did that happen on the day of Pentecost? No, that happened down here in the last days. Now it's true that the day of Pentecost, what happened there was a part of the last days. You might wonder why that could be. But if you'll just think of a dial of a clock, we think of the day beginning around 6 in the morning. We come on around: 6, 7, 8, 9, 10, 11, 12. What's that? That's noon. Now we come on around: 1, 2 in the afternoon. Is that getting toward the last hours of the day? Yes. That's when the day of Pentecost was—2 o'clock in the afternoon. If you think of all human history—from Creation to the Second Advent—6,000 years, 2 o'clock in the afternoon is Pentecost. Everything from the death of Jesus on to His coming again is included, in a sense, in the biblical statement "the last days." But, don't forget this, dear friends, the last days must take in the *last* of the last days. Must it not? Yes. We can see how, thinking of Pentecost as 2 o'clock in the afternoon, we'd say it's near the end. But it would be a strange thing for a prophecy of what's going to happen in the last days to happen at 2 o'clock in the afternoon and never happen again. That *would* be strange, wouldn't it?

The prophecy was fulfilled then, but it's to be fulfilled on a grander scale and a more wonderful way in the closing hours of human history.

"And it shall come to pass in the last day, saith God, I  
will pour out of My Spirit upon all flesh" Acts 2:17.

Now, let's go back to Joel 2, for this is what Peter's quoting from, and you'll see that the prophecy of Joel itself calls for two outpourings as a part of the fulfillment of this prophecy.

“Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the Latter Rain in the first month” Joel 2:23.

What two rains are spoken of here? The former rain and the Latter Rain. Which do you think would come first? Former. If it didn't come first it wouldn't be the *former* rain, would it? Which comes last? The Latter Rain. If it didn't come last, it wouldn't be the Latter Rain, would it? No.

Now, this figure of the Spirit being poured out like rain comes to us from the agricultural experiences of the people of God there in the land of Palestine. In the fall and early winter, the former rain fell. And it caused the seed to germinate and brought it to lawn. But in the spring of the year, another rain came—the Latter Rain—and it brought the harvest; it finished up the work. And so, these rains are taken to represent the work of the Holy Spirit in its operation, connection with the work of the church. The rain that fell at Pentecost was the early rain, or the former rain. It started off the work of the Christian church in the Gospel dispensation. But at the close of the work of the church, there comes another wonderful outpouring of the Spirit. This is the Latter Rain.

Now, in a sense, the entire work of the Advent movement is a fulfillment of this latter rain prophecy. As far as the Christian dispensation is concerned, the apostolic church was at the beginning, the Advent movement at the close. And in between stretches the great, long, dark night of the Middle Ages. And so, we may think of the early rain as coming at Pentecost, the Latter Rain is being fulfilled in the Advent movement.

But, in the Advent movement itself, again, there is a breakdown. There is a work that *begins* the Advent movement in 1844 and immediately thereafter, and carries it on. There is a work which relates to the culmination of this movement, and that we usually speak of as the Latter Rain.

So, all of these thoughts should be in our minds as we study the prophecies tonight. I want to study with you these three great outpourings of the Spirit: the outpouring on the day of Pentecost in connection with the early church, the outpouring in 1844 and afterward in connection with the beginning of the Advent movement, the outpouring of the Latter Rain immediately ahead of us, ripening earth's harvest and preparing the church for the coming of the Son of man.

Now, the reason that I want to study the two *former* rains with you is that, as we study them, we will get a picture of what we may expect in the Latter Rain. After all, rain is rain, isn't it? It may vary in intensity; we may get one inch of rain or a half-inch or several inches. But rain is rain. And the rain we're dealing with is the rain of the Spirit. It accomplishes different things depending upon the stage of development of the harvest. When the seed has just been sown, the rain causes it to germinate. When the grain has been brought near the completion of its cycle, then rain causes it to head up, get ready for the sickle. But I repeat, rain is rain.

Now let's see what we can learn from these three experiences, all of which are the special outpourings of the Spirit. First, at Pentecost; second, the beginning of the Advent movement in 1844; and third, the coming Latter Rain which finishes the work. Let me just say briefly, in order to get certain things before us, that each one of these outpourings of the Spirit has a direct connection with the sanctuary above. Each one of these outpourings of the Spirit, I repeat, is directly linked with the sanctuary above.

The second point I want you to notice is that in each one of these outpourings, the prophetic gift figures largely. So that instead of studying the work of the Spirit over here by itself, and studying the sanctuary as a separate subject, and studying the gift of prophecy as still another subject, I would like to suggest that we would do well to study them all three together; they belong together. The Holy Spirit, in these wonderful outpourings, is leading the minds of people to the Heavenly Sanctuary. And there's a reason for that. The members of the Godhead work together, my friends. That's why the Bible says that the Three are One. In fact, on the very first page of the Bible, the creation of the world, we hear the Father and the Son saying, "Let Us make man in Our image." And we also see the Spirit referred to: "The Spirit of God moved upon the face of the waters." The Father, the Son, and the Holy Spirit *all* had a part in the work of Creation. It's equally true in redemption. The Father, the Son, and the Holy Spirit are *all* concerned with our salvation. They're all involved in our salvation. And the sanctuary is the place where the plan of salvation is being worked out, being carried out.

Now, let's look at this experience on the day of Pentecost. Go back to the second chapter of the book of Acts. Did that have anything to do with the sanctuary, and was the gift of prophecy manifested? The answer to both of these questions is yes. Take the last question first. Did the gift of prophecy have anything to do with it? Let's read it right there in Acts 2:

"And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy" Acts 2:17–18.

Peter said it was fulfilled then. Well, if it was, what gift was especially manifest? The gift of prophecy, and that's exactly what happened. Was Peter speaking by inspiration? Yes. And, as we read through the book of Acts, we see again and again the work of prophets—visions and dreams. You remember, sometime later, Peter was given a vision that led him to go to the Gentiles. Cornelius was given a vision that led him to *call* for Peter. So the gift of prophecy opened up the Gentile world and prepared the church to enter in the open door. We can think of many other examples.

There are those who make much of the work of the gift of tongues on the day of Pentecost. Without question, the gift of tongues was manifested. You'll read that in the fourth verse. They were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance. And you read on, you'll find the *reason* for it. There were people there from many different nations; they needed to hear the gospel in different languages. But my point is this—and don't miss this point—the important thing was not that they spoke in different languages, the important thing was what they said.

Never forget that. They were giving not merely a message in various languages, they were giving an *inspired* message in various languages. And the thing that made Pentecost powerful was the active exercise of the prophetic gift by Peter and his brethren as they stood there, speaking under the inspiration of the Holy Ghost. This was the power of the early church. God had fulfilled His word; earth and Heaven were linked together through this wonderful gift of prophecy in which Heaven communicated with men directly.

This leads me to the other point of the connection with the sanctuary. You notice that, in this Pentecostal sermon, Peter is pointing his hearers upward. In the 32<sup>nd</sup> verse:

“This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear” Acts 2:32–33.

What was the “this” that Jesus was shedding forth from Heaven? The gift of the Holy Ghost. You remember that, before Jesus left the world, He called His disciples together, and He told them to pray there in Jerusalem until the Holy Ghost descended. He said, “I go to My Father,” and when I get there, “I will pray the Father, and He shall give you another Comforter”—the Holy Ghost. When the Holy Spirit was poured out, it proved that Jesus had arrived, made His request, and received the answer.

Let me illustrate. Suppose somebody should come here to Oak Haven, and he should say, “I’m going to Washington, D. C., and I believe I can get you \$10,000 for your work here.” That would interest us, wouldn’t it? Yes. And suppose that, after he got to Washington, we get a letter and in it is a check for \$10,000. What do we know? We know that the man got to Washington. Is that right? The gift is the evidence of it.

And so this outpouring of the Spirit on the day of Pentecost was the evidence that Christ had arrived at Headquarters—that He had presented His credentials and been accepted and that He had received of the Father the promise of the Holy Spirit. But what was it that He went to Heaven to do? In my previous studies with you on the sanctuary, we had shown that after Jesus died upon the cross and rose again, He went to Heaven, and what for? Paul tells us Hebrews 9:11–12 that He went into the Holy Place by His own blood. Hebrews 9:24–26 tells us He went there to appear for us in the presence of God. In what capacity? As our High Priest. He died for us as the Lamb. He went to Heaven for us as our Intercessor, our Priest.

I want to read you a wonderful comment on this in the book Acts of the Apostles. Page 38. This is just summing up what I presented to you from these verses.

“Christ’s ascension to Heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed

glorified... The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise, He had sent the Holy Spirit from Heaven to His followers as a token that He had as, Priest and King, received all authority in Heaven and on earth, and was the Anointed One over His people" *Acts of the Apostles*, page 38.

He had gotten through; He'd been accepted; He'd been anointed as Priest and King, and had entered upon His mediatorial work. And the first thing He did was to pour out from the Heavenly Sanctuary that wonderful gift of the Holy Spirit. And so Peter said to those who were listening, You wonder what this manifestation is here on earth. Why? Our Lord that you crucified is risen, He's gone to Heaven. The Father has accepted Him. He's enthroned there. And He has received the promise of the Holy Ghost and shed it forth on us. (See Acts 14:33)

"Therefore, let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ" Acts 14:36.

That word "Lord" conveys the idea of ruler. The word "Christ" comes from the Greek word which means anointed. The word Messiah, Hebrew; Christ, Greek; and anointed, English, mean the same thing. So, Peter is telling them that God has made this Jesus that you crucified, both Ruler and the Anointed. He was anointed at His baptism to enter upon His work here on earth as the Messiah. He was anointed in the Heavenly Sanctuary at His ascension to enter upon His work as our High Priest and to carry on the work for our salvation there.

As He poured out this gift of the Spirit, as we've already seen, the special gift that Peter mentions is the gift of prophecy. You can read it all the way through the book of Acts.

One other statement on this from the book *Early Writings*:

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. Where had all the people been looking, as far as the temple was concerned? Where had they been looking? To Jerusalem. That was the *place* to look; God had established that temple. But what happened to the veil of the temple when Jesus died upon the cross? Why it was rent in twain, torn in two, from the top to the bottom? That showed God was through with it. Was there to be no temple then? Oh yes, there was a temple—the Temple in Heaven. No longer were men to bring sacrifices and come to an earthly priesthood, to an earthly sanctuary. The Great Sacrifice had been offered; Jesus had entered the Heavenly Sanctuary, and thither the hopes of His people ascended.

"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" Hebrews 6:19.

So you see how closely in the early church the Holy Spirit and the sanctuary in Heaven and the gift of prophecy were linked together. Do you see that? This is important. Now let's come down to 1844.

"Unto two thousand three hundred days, then shall the sanctuary be cleansed" Daniel 8:14.

And, as those of you who have studied that prophecy know, that prophecy was fulfilled on October 22, 1844. Now watch. Back there, when Jesus died upon Calvary, that put an end to the work in the earthly sanctuary and opened up the veil to begin the work in the Heavenly Sanctuary. That called for a special outpouring of the Spirit to direct the eyes of God's people on earth to that change of ministration in a similar way. When October 22, 1844 came, the work in the Holy Place ceased; the work in the Most Holy Place began.

Turn to Revelation the third chapter, and I want you to see an important Scripture which is fulfilled at this time.

"To the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold I have set before thee an open door, and no man can shut it" Revelation 3:7-8.

Now here we see Jesus set forth as someone with keys. He shuts, and nobody opens; He opens, and nobody can shut. On the 22<sup>nd</sup> day of October 1844, in fulfillment of this prophecy, Jesus rose up and shut the door of the Holy Place, the first apartment of the sanctuary. But He did more than shut the first apartment. What else did He do? He opened the second apartment. And so He says, "I have set before thee an open door, and no man can shut it." If you'd like to read something good on that, read the chapter "In the Holy of Holies" in this book *The Great Controversy*. It explains it. But I call your attention to this. As Jesus sent His angels and His Spirit from Heaven on the day of Pentecost to carry the minds of His disciples from the earthly sanctuary to the heavenly, so in the early Advent movement, He sent His angel and His Spirit to carry the minds of His people from His work in the Holy Place to the work in the Most Holy Place.

Go with me up to Ft. Gibson, New York, near Lake Canandaigua. In your imagination, sit with me in the home of Hiram Edson, the leader of the Advent people in that community, on the 22<sup>nd</sup> day of October. They're gathered together, expecting Jesus to come that day. The hours go by, and He doesn't come. They stay up till midnight; He doesn't come. And as the morning begins to dawn, and there are sorrow and disappointment, Hiram Edson says, "Brethren, let's go out to the barn. We've had prayer out there many a time." So, out to Hiram Edson's old barn, they went. There, the brethren knelt down in the gray of that October morning, and poured out their hearts to God, pleading for light and help. And although they did not know the answer, they had the assurance, by faith, that God was hearing and answering their prayers. After breakfast, Hiram Edson said to the young man who was there with him, "Let's go out and visit some of the brethren and seek to comfort them."

So, they started out, cutting through the fields, each busy with his thoughts, little conversation. Finally, the younger brother, passing over a fence, noticed that Hiram Edson wasn't with him. Turning around and looking back, he saw him standing in the middle of the field, looking up into the sky. He said, "Brother Edson, aren't you coming?" He said, "He is answering our morning prayer." Presently, he came up to the young man, and he said, "I was stopped there in the middle of the field, as though a hand were laid upon me. I saw Heaven opened, and I saw distinctly and clearly that yesterday, instead of our Great High Priest finishing His work and coming to this earth, He had yesterday, in fulfillment of the type, entered the Most Holy Place. And that He was there to do a work for us." So, with that, they went and began to study, especially the book of Hebrews.

When they got back to the house, they opened the Bible, and it seemed to open to Hebrews 8 and 9. They began to study and found in the Bible the same thing that Hiram Edson had been shown in this vision, that Jesus had gone in to cleanse the Heavenly Sanctuary—that the great antitypical Day of Atonement had come. A few weeks later, up in Portland, Maine, a prophetic vision was given a young woman by the name of Ellen Harmon. *She* was with the little band of disappointed believers; they were seeking to pray and find God's answer. God poured out His Spirit from the Most Holy Place as He had poured it out from the Holy Place at the beginning of the Christian church. And she too was directed in those early visions to the change of ministration of Jesus in the Heavenly Sanctuary. Read it in this wonderful book *Early Writings*.

And, as the result, the eyes of God's people in this world were turned to the Most Holy Place of the Heavenly Sanctuary. This was in fulfillment of Revelation 11:19. Look at it and read it.

"And the temple of God was opened in Heaven, and  
there was seen in His temple the Ark of His testament"  
Revelation 11:19.

Now notice, it doesn't say it was *open*, o-p-e-n, it was *opened*, o-p-e-n-e-d. Somebody opened it, this Temple in Heaven. This is what Jesus did. The temple of God was *opened* in Heaven. Which room? I'll tell you how to tell which room: look at the furniture. This time, when the temple was opened, there was seen in His temple what? The Ark of His testament. Which room is that? That's the Most Holy. And in the type, in the ancient sanctuary on earth, the only time that room was ever opened was on the Day of Atonement, for the service of the cleansing of the sanctuary.

And so you see, this Scripture, dealing with the heavenly temple, points without question to the 22<sup>nd</sup> day of October 1844, when Jesus entered in to cleanse the Heavenly Sanctuary. But now notice, there's something else to see here. The temple of God was opened in Heaven, and there was seen in His temple the Ark of His testament.

John doesn't say, "I saw it." Doubtless, he did. But he saw as he looked at this whole thing, he saw that *when* the temple was opened in Heaven, when the Most Holy Place was opened, the Ark was *seen*. It was brought to the attention of the people of God. What's in the Ark? The covenant. What's the covenant? The Ten Commandments. Deuteronomy 4:13. And so, this wonderful Advent message, with its emphasis on the soon coming of Jesus, the seventh-day Sabbath in the heart of the law,

the truth of the Heavenly Sanctuary, all these precious truths brought together in the third angel's message was given to us. My point is, friend, that just as back there in the Pentecostal time, the Holy Spirit that descended on the Day of Pentecost carried the minds of the disciples to the change of ministration. No longer did they look to find God in that temple at Jerusalem. They looked to find Him in that Holy Place of the temple above. And so, likewise, in 1844, no longer were people to look to the Holy Place where Christ had been ministering for 1800 years, they were to look to the Most Holy Place where He'd gone in for the final work. Read this wonderful chapter in *Early Writings*, page 54–55, called "The End of the 2,300 days." Also read "The Open and Shut Door" on page 42–43. Wonderful chapters on this.

Now let's go to Acts the 3<sup>rd</sup> chapter and the 19<sup>th</sup> verse, and we'll read the prophecy of the final outpouring of the Spirit just before the coming of Jesus. And I want you to see how this, too, is linked with the Heavenly Sanctuary.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you"  
Acts 3:19.

Let's notice the last point first. Peter is telling us that Jesus is coming back to this world. Do you believe that? Is Jesus coming back to this world? Yes. He's up in Heaven now. Before He comes, it says there's coming "times of refreshing." This refreshing is the Latter Rain that we read about in our opening verses tonight. As rain refreshes the dry earth, and refreshes the growing crops, especially when there's need for rain, what's more refreshing than a shower of rain. So, the Latter Rain is going to refresh the people of God. The time of the Latter Rain is spoken of as the "times of refreshing." But now notice where this refreshing comes from. What does it say? From the presence of the Lord. And where is He, since 1844? He's in the Most Holy Place. Now with this agrees the fact that, at this time, the sins are going to be blotted out. But where are the sins blotted out? Which apartment? The Most Holy Place. At what stage of the sanctuary work does the blotting out of sins take place? It's the last stage, isn't it? It's the last act. And so you get the picture—Jesus went in the Most Holy Place in 1844 to begin the work of the Investigate Judgment, preparatory to blotting out of sins. The last act in the Most Holy Place is this work of blotting out of sin. And, in connection with it, God has promised the greatest outpouring of the Spirit this world has ever witnessed, my friend. What can we do about it? He says to get ready.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you" Acts 3:19.

Repent now, be converted now. We can't wait, friends, to the time of blotting out of sins and then do our work of repenting and being converted. The blotting out of sins is the culmination. Just as with the rain we're talking about. If the Latter Rain doesn't come upon a crop that has already had the early rain, it wouldn't do a bit of good. The early rain must germinate the seed and bring it up to a certain point. Then the Latter Rain can come and finish the work. And so, my dear friends, you and I need to receive



that rain that was poured out at Pentecost. We need to receive that rain that was poured out in 1844 in the beginning of this movement. We need to receive in our hearts and lives the work of the Holy Spirit in the Bible and in the Spirit of Prophecy and working in our own lives to bring us in harmony with the law of God. And if we will enter into these experiences, then when the Latter Rain comes, in all its glorious fullness, we'll be prepared.

I'll tell you why I've gone over this with you tonight, friends. I'm sure there are several reasons the Lord wants it studied, but I'll tell you one of the big reasons. You remember that I studied with you that Jesus warned us again and again about being what? Deceived. False Christs and false prophets He said would come, claiming to speak in His name. And I showed you the other night tests by which we could discern the true and the false. Tonight, I'm giving you additional help on this point. The true Holy Spirit, whether it comes at Pentecost, or in 1844, or in this closing hour, the true Holy Spirit directs the minds of God's children to the work of Jesus in the Heavenly Sanctuary. I'm afraid of any so-called Holy Spirit that doesn't lead the minds of men to that heavenly temple. I'm afraid of any miraculous manifestation, I care not how wonderful it may be, that does not point the minds of the children of God to what Jesus is doing in Heaven.

I read you a sentence the other night that the prophet of God wrote back in 1850. I give you the reference from the Review reprints, *Volume 1*, page 11:

"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.

That agrees with the text that I read the other night from Hebrews:

"...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" Hebrews 6:19-20.

Now friends, if you and I will fix our minds on what Jesus has done and is doing in the Heavenly Sanctuary, we will be *anchored* within the veil. And no matter how many miracles the Devil's agents may work, it won't affect us, not a bit.

But on the other hand, if we're not acquainted with that work, if we pay no attention to it, if we listen to the various voices here in this world, if we open our hearts to receive this idea and that idea, then we will be fooled, we will be deceived, we will be deluded as sure as can be, my friend. Oh, I urge then, in Jesus' name, be acquainted with what Jesus is doing *now*. Be acquainted with what He's doing *now*. Those Jews might have said to Peter, "You're talking about our looking up to Jesus up there in Heaven, in the Heavenly Sanctuary. Didn't God tell us to build this temple here in

Jerusalem? Didn't He establish these offerings of lambs, and bullocks, and goats? Didn't He tell us to put this furniture in these different rooms and carry on these various works?" And what would Peter have had to say? He'd have to say "Yes" to all of them. But Peter might have said, "Dear folks, you're behind times. The God who told you to build a temple on earth made that for an example and shadow of heavenly things. And when Jesus died on Calvary, that veil was torn in two, and God is *through* with this earthly sanctuary. Fix your mind on the Heavenly Sanctuary. Get in step with the army of God as it moves on and forward."

So, today, my dear friend, it is not enough for us to think of what has been done in past ages. We are living in the antitypical Day of Atonement, we are living in the closing hours of Christ's work in Heaven for us, the Judgment is in session, the books are being examined, and Jesus is about to close His work forever. This is the end. If we will fix our eyes upon that wonderful scene and fill our hearts with what is going on there in Heaven, everything else in this world will have little influence with us. And I repeat: it won't make any difference how many miracles they work.

And so, tonight, I thank God, dear friends, that the temple is open. The Most Holy Place is open. The Holy Spirit has been poured out. It's coming in the closing hour with still greater power for those who prepare for it. Let us build on the foundation that has been established and get ready for what's ahead. What do you say?

Will your anchor hold in the storm of life  
When the clouds unfold their winds of strife?  
We have an anchor that keeps the soul  
Steadfast and sure while the billows roll.  
~Will Your Anchor Hold?

[Elder Frazee and audience sings hymn, "Will Your Anchor Hold?"]

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