

Have Fled for Refuge

#0680

Study Given by W. D. Frazee—November 1, 1963

I want you to notice that line:

“...Who have fled for refuge to lay hold upon the hope set before us” Hebrews 6:18.

“What more can He say than to you He hath said,
Who unto the Savior for refuge have fled.”
Seventh-day Adventist Hymnal, #255, first stanza (partial).

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say, than to you He hath said,
Who unto the Savior for refuge have fled?”

In ev’ry condition—in sickness, in health,
In poverty’s vale or abounding in wealth,
At home or abroad, on the land or the sea,
As your days may demand, shall your strength ever be.

E’en down to old age, all My people shall prove,
My sov’reign, eternal, unchangeable love,
And when hoary hair shall their temples adorn,
Like lambs they shall still in My bosom be borne.

The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I’ll never, no never, no never forsake.”
“How Firm a Foundation,” by Robert Keen, stanzas 1, 2, 6 and 7.

“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 then are refugees. We have:

“...Fled for refuge to lay hold upon the hope set before us” Hebrews 6:18.

And that hope, as Paul says:

“...We have as an anchor of the soul, both sure and stedfast...” Hebrews 6:19.

It enters in within the veil where Jesus is. I'm glad we know where He is and what He's doing, aren't you?

But I want to study with you tonight, especially about that line:

“We have fled for refuge...” Hebrews 6:18.

I'll tell you what got me to thinking about this. A few days ago, Dr. Harry Webber and I were climbing a mountain together. And as we walked, we talked. I wouldn't have missed the walk for anything up the mountain, but I was especially thankful for the things I learned.

You know, it's nice to be with different people and learn different things, isn't it? Dr. Webber, of course, has had many experiences over the years here in this country, Afghanistan, Arabia, Ethiopia, other parts of the world field.

But this little experience that he told me about is an experiment that took place not long ago up at Cornell University. Now, I suppose many of us have heard of Dr. Clive McKay up there, the nutrition professor. He wrote several very interesting and wonderful articles in the *Review* a few years ago on the work of Ellen G. White and her writings, viewed from the standpoint of a nutrition authority.

But this experiment that Dr. Webber told me about was not in Dr. McKay's department. It didn't have to do with nutrition. It was in another department. And the experiment had to do with animal psychology.

Now, you might wonder what they would be studying animal psychology for. But of course, the psychologists were trying to see how animals' minds work, hoping that they might pick up some ideas about how human minds work.

And among other experiments, they conducted this one. They took two lambs, twins, and when the weaning period was over, they put these two lambs in two different rooms, like pens. But they had in these rooms windows so that the professors could observe these lambs, how they would act under various circumstances.

But the windows were arranged with glass so that the professor could see the lamb, but the lamb couldn't see the professor, you understand. The lamb was unobserved, as far as he knew. He was just there by himself. But the professors were watching with the deepest interest and taking notes to see what the lamb would do.

Well, each of these lambs, they rigged up an apparatus so they could give the lamb a little shock when they wanted to. Not something bad that would really injure him, but you know, a shock like the cattle get when they get their nose or some other part of their anatomy on one of these wires that goes around the pasture, just enough to startle him.

And in order that the wire that administered the shock might not get in the road of the lamb as he ran around over the pen in this room, they fixed it up on a swivel in the ceiling so that the lamb had the freedom of the room. He could run all around just the same as if that wire wasn't on his leg. But when they got ready to give him the shock, why of course, they just put a little electricity in the wire and promptly, the lamb felt it.

Well now, I don't know what you'd do if you got a shock, but I'll tell you what the lamb did. He ran. And I suppose that was a very natural thing to do. But here was the interesting thing. They observed that that lamb would not go back to the place where he had been shocked. Something had happened to him right there in that corner of the room, and would he go back there? No. Why not? Well, he might get shocked again. And so, he kept away from there.

But presently, they gave him another shock. He was off in some other part of the pen, and he ran again. And again, they observed he would not go back to either the first place he had been shocked or the second place he had been shocked.

Well, they kept up with that, and presently do you know where the lamb was? No place to run, no place to run. And the poor lamb just stood there when he'd get shocked. He was afraid to run, afraid not to run, and he got into a very fearful state of mind.

And you know, when he was telling me that and as I thought about it, I thought of Jesus' statement in Luke 21:26 dealing with our generation:

"Men's hearts..." Luke 21:26.

What?

"...failing them for fear, and for looking after those things which are coming on the earth..." Luke 21:26.

"...Distress of nations, with perplexity..." Luke 21:25.

Do you know that word that's translated as "perplexity" there in Luke comes from a word that means like a trapped animal that knows nowhere to run? That's the way the people of this world are, and that's why so many are breaking under the strain.

But now, that's only half the story about the lambs. This lamb I was telling you about, he had a twin, you remember, and they had him in another room, same kind of room, same kind of apparatus rigged up, same kind of shocks.

But this second lamb was with the mother. And when he got shocked, just like the first lamb, his brother, do you know what he did? He did just what the first one did. He ran. But he ran *to* something, not just *away* from something. Where do you suppose he ran? He ran to his mother, of course, like any good lamb would do if he had a chance. And of course, the second time he was shocked, again he ran to his mother.

And I don't know what the mother said to the lamb. I couldn't have interpreted it for you if I'd been there, for I don't understand sheep and lamb language. But I know what the result was, friends. He didn't get into any disordered state of mind. And by and by, he got so used to those shocks that he just went on with what he was doing when he got a shock. That's right.

Now, I suppose that several of you could give the rest of the study tonight from there on, couldn't you? Some of you might take off from this on a study of how important parents, or somebody that can act like a father and mother, can be for children that need help. That would be a good lesson, wouldn't it? The Lord made little lambs, so they need a mother that they can run to and get some comfort when they get into trouble. Well, there are some other lessons, too.

As the doctor and I were walking up the mountain and he finished telling me that story, I stopped right there on the mountainside, and I said, "Doctor, you know the text for that story?"

Here it is, Isaiah 66:13. See if you think I put the right text with the story. Oh, I think this is wonderful, friends:

"As one whom his mother comforteth, so will I comfort you..." Isaiah 66:13.

What do you say? Isn't that nice? Why, God wants to be to us just what that mother sheep was to that shocked lamb, comfort, comfort, courage.

As I say, I don't know what the mother sheep said, but she must have said something like this, "Well, never mind; just come over here and cuddle up to me."

And after she'd done that a number of times, that lamb, he didn't care if they shocked. He had learned by experience that, as *he* would tell us the story, as long as his mother was around, there was nothing to worry about.

Oh friend, isn't God trying to help you and me to understand and to realize and to believe that as long as He's around, there's nothing for us to worry about? I say, "as long as He's around," as long as *we're* around where He is.

Now, do you see the force of that text that we read in the opening?

"That... we might have a strong consolation, who have..."
Hebrews 6:18.

Done what?

“...fled for refuge to lay hold upon the hope set before us”
Hebrews 6:18.

That’s what the lamb did. He ran.

Now, when did he run, friends? When did he run? How long did it take him to decide to go? Can you see him? Can you imagine him standing there first on one foot and then on the other and think, “Well, I wonder if I’d better go over there to mother or not. I wonder.”

Let me read you something from *Christ’s Object Lessons*, page 172:

“The Lord says, ‘Call upon Me in the day of trouble’...”
Christ Object Lessons, page 172.

That’s Psalm 50:15, by the way.

“...‘Call upon Me in the day of trouble.’ He invites us to present to Him our perplexities and necessities, and our need of divine help. He bids us be instant in prayer” *Ibid.*

Now, watch:

“As soon as difficulties arise, we are to offer to Him our sincere, earnest petitions” *Ibid.*

When are we to pray?

“As soon as difficulties arise...” *Ibid.*

God wants our response to be immediate, prompt.

“As soon as difficulties arise, we are to offer to Him our sincere, earnest petitions” *Ibid.*

He says, “Come to Me; flee to Me. I’ll help you; I’m right here. Run, come. Cry, I’ll hear you; I’ll help you, right now.”

Let’s go over to the 27th Psalm, the 5th verse. David had to learn this lesson and how often he repeated it. It’s a good thing to repeat it, for expression deepens impression.

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

What’ll He do with us? He’ll hide us. When? In the time of trouble.

“...He shall hide me in His pavilion...” Psalm 27:5.

He wants to put His covering over us.

Another one, the 31st Psalm, 20th verse, just over the page:

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

You know, the thing that’s hurting thousands of people every day is what people say about them. They get a worse shock than the lamb did. And by the time they’ve gotten shocked, first from one direction, then the other, unless they know where to run, friends, they begin to get in a very troubled and fearful state of mind, just like that first lamb did.

Did you ever get troubled over what somebody said about you? Or what somebody said somebody said about you? Or what somebody said somebody said that somebody said about you? Yes. What’s the thing to do?

Why, Jesus says, “Come running to Me with all that, and I’ll hide you secretly in My pavilion from the strife of tongues” [a paraphrase of Psalm 31:20].

Do you mean that Jesus can hide me from the strife of tongues? That’s right, that’s right. Now, that doesn’t say He’s going to make all the people quit saying things about me. It doesn’t say that. But He’s going to hide *me*, hide *me*, in His pavilion. Isn’t that nice?

Let me read it to you here in *Ministry of Healing*, page 90, a wonderful comment on this:

“The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer in the light proceeding from the throne of God...‘Who shall lay anything to the charge of God’s elect? It is God that justifieth’”
Ministry of Healing, page 90.

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

But somebody says, “But Brother Frazee, you don’t know what lies they’re telling about me.”

Well, just rejoice that they're lies, friends. Just be very thankful about that. I mean that. There's a verse that says that.

Let's turn to the 5th chapter of Matthew, 11th verse:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you..." Matthew 5:11.

What?

"...falsely, for My sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" Matthew 5:11-12.

Isn't that wonderful comfort, friends? So, if people are saying evil things about you that aren't so, run to the hiding place, flee to Jesus. Let Him shut you in that pavilion. He'll hide you secretly from the strife of tongues.

Unless you learn to do that, friends, the Devil will find out how to shock you. And believe me, he'll keep the shocks running to the place where you won't know what to do. You'll be like that first lamb; you just won't know what to do. No place to run, nobody to trust, nothing. It's a sad state of mind to be in. Why not run to Jesus?

He says:

"As one whom his mother comforteth, so will I comfort you..." Isaiah 66:13.

Let's do it, what do you say, friends, let's do it. Let's leave with Him what other people say about us.

Of course, I think the things that are hardest sometimes are the things that *are* so that people say about us. But God has made provision for that, too.

"...The blood of Jesus Christ his Son..." 1 John 1:7.

Does what?

"...cleanseth us from all sin" 1 John 1:7.

And it's that particularly that this *Ministry of Healing*, page 90, is talking about. This little section, if you remember the setting, is dealing with that woman that John 8 tells about, that woman that was taken in adultery that the priests and rulers literally dragged into the presence of Christ there in the temple court. They wanted Him to say she was to be stoned.

But Jesus very lovingly and very skillfully handled things. And presently, all her accusers were gone. And still, she was kneeling there, her face down in abject terror. What was going to happen to her anyway?

And then, Jesus spoke to her. And He said:

“...Go, and sin no more” John 8:11.

And with tears of love and gratitude, she got up and went on her way to live a successful, victorious life.

Jesus is waiting to lift every soul just as He lifted that poor woman, friend. So, even if the things that people say about us are so, even if we’ve failed and failed again, Jesus says, “Never mind. You run to me. I’ve got some word of comfort for you.”

“As one whom his mother comforteth, so will I comfort you...” Isaiah 66:13.

Does mother just comfort children when they’re good, or does she ever comfort them when they’ve really been naughty? Yes, both, that’s right. And oh, I’m so glad that our heavenly parent, our loving Father is just as ready to comfort us when the things that people say about us are true as He is when they’re not true. What do you say?

So, He says, “Come, come, and I’ll hide you in My pavilion.”

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

Now, we had a text over here in Psalm 50 and the 15th verse:

“...Call upon Me in the day of trouble...” Psalm 50:15.

You know, one thing about trials, again and again, that is most difficult is that they come unannounced, unscheduled, unplanned for, unforeseen.

Sometimes when people do things, we say, “My, if they’d only told me they were going to do so and so.”

Well, that’s part of the trial; they didn’t tell us, they didn’t tell us. But I found this wonderful encouragement in *Steps to Christ*, page 99. This is the new paging in the present standard edition:

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

Isn't that nice? Yes. You know how it is with the sunflowers. In the morning, where are they all looking? All looking to the sun, yes. And it's our privilege to keep looking to the Son of Righteousness and to keep so near Him that in every unexpected trial we turn to Him, just like that lamb turned to its mother, you understand, automatically, shall I say. Our spiritual reflexes are to be working well.

We're to have that habit established so that just as soon as a difficulty arises we at once run to Jesus. Looking to God shouldn't be a case of last resort. It shouldn't be after we've done everything that we can possibly think of, and everything that anybody else can think of, then we finally turn to God. No, no. As soon as difficulties arise, we are to turn to Him with all our hearts.

Now, will you look again at Hebrews 6 verse 18 beginning, for there's something more in there it would be a shame to miss tonight? Let's read these verses again we read at the beginning:

"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.

What I want you to notice now is that part of the Scripture that shows where we flee. We flee to Jesus. And where is He? Within the veil.

Now, when Paul wrote this, what veil was Jesus within? The first veil. Where is He now? The second veil. Can we reach a little farther? Ah yes, friends, within that second veil, Jesus, our High Priest, is at the mercy seat. And He wants us to enter in with Him by faith.

Let me read it here in *Early Writings*, page 72:

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

I wonder what that means:

"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" *Ibid.*

It means something, or it wouldn't be in there, would it? Let's see if we can meditate on it for a moment.

Was there a time when those who understood God's plan of salvation worshipped toward Jerusalem down here in this world? Do you remember somebody that did? Daniel. And He thought it so important that when he was way over there in Babylon many, many miles away, three times a day he did what? Prayed, but what did he do when he prayed? He turned his face toward Jerusalem; he opened his windows toward Jerusalem.

Why did he do that? Oh, that's where the sanctuary was.

Now, it's true it was in ruins right then, but was that the place that God had selected here in this world to put His name? And Daniel honored that by praying toward Jerusalem.

Do we pray toward Jerusalem now? Do we look to see which way the windows open when we pray? Why not? Because over 1900 years ago, God was through with old Jerusalem, is that right? And the place to worship after Jesus died there at old Jerusalem and rose from the dead and went to heaven, the place to worship was where? New Jerusalem, New Jerusalem.

Is there a temple up there just like there was in old Jerusalem? Oh, yes, that's right. Now, when Jesus went up there to heaven, did the faith of His disciples follow Him there? Did they pray to Him there in the sanctuary? Yes. Is that why they got such a blessing on the Day of Pentecost? That's it.

So, for 1800 years, Jesus continued there in the sanctuary in the Holy Place as He ministered for His children, as He presented their prayers at the altar of God.

But you and I know that there came a time of change, of transfer. And on the 22nd of October 1844, that's just a hundred nineteen years ago now, isn't it? A hundred nineteen years ago, Jesus closed the door of the Holy Place.

And He sent word, if I may just put it in this language, "From now on, you will not find Me anymore in the Holy Place, but you'll find Me in the Most Holy Place. I have moved, I have moved."

Did you ever get an envelope with this notation on it somewhere stamped there by the post office, "Please advise your correspondents of your change of address"?

How many of you ever saw that? Oh, yes, quite a number of you. They use it.

"Please advise your correspondents of your change of address."

Now, the post office may forward some mail for you for a while, but pretty soon, they'll begin to put that stamp on there. In other words, they're saying, "You'd better tell your friends where you really are now and have them write direct."

Do you know, that's what the third angel's message is about, friends? The third angel's message is heaven's effort to let everybody know where to send their prayers. There's been a change of address on the part of Jesus. He's not in the Holy Place anymore. He's in the Most Holy Place.

And if you want to see how important that is, you want to study this wonderful chapter here in *Early Writings*, beginning on page 54, called "The End of the 2,300 days." It's a short chapter but full of meaning. Notice as you read this chapter how vital it is that we pray to Jesus in the *Most Holy Place* instead of to the apartment that Christ has left. See what happens to those that pay no attention to the change. Read it for yourselves.

And so, tonight, friends, as we study this wonderful Scripture here in Hebrews, as we enter into this strong consolation to those that have fled for refuge to lay hold upon the hope set before us, let's be sure that we flee far enough to get the help. What do you say?

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

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

Now, I want to hear from you. What would you like to say tonight this vesper hour, as we praise God for His love and express our faith in Him as the God of all comfort, the One who has given us strong consolation?

[Testimony meeting follows]

[Singing led by Elder Frazee during testimony meeting.]

"The windows of heaven are open,
The blessings are falling tonight;
There's joy, joy, joy in my soul,
Since Jesus made everything right.
I gave Him my old tattered garment,
He gave me a robe pure and white;
I'm feasting on honey from Canaan,
And that's why I'm happy tonight."
"The Windows of Heaven," author unknown.

[Comments made by Elder Frazee during testimony meeting.]

...on every devil, whether it's an angel or a human being, that seeks to interrupt that connection between parent and child—that trust. Oh, how much we need to cement these ties as we go into the strenuous and troublesome days ahead.

“The windows of heaven are open,
The blessings are falling tonight;
There's joy, joy, joy in my soul,
Since Jesus made everything right.
I gave Him my old tattered garment,
He gave me a robe pure and white;
I'm feasting on honey from Canaan,
And that's why I'm happy tonight.”

Ibid.

...That's worth a million dollars, brother, isn't it? Thank God.

...Jesus said to Jerusalem:

“...How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings...” Matthew 23:37.

“Under His wings I am safely abiding.”

“Under His wings I am safely abiding;
Though the night deepens and tempests are wild,
Still I can trust Him; I know He will keep me;
He has redeemed me, and I am His child.

[Refrain]

Under His wings, under His wings,
Who from His love can sever?
Under His wings my soul shall abide,
Safely abide forever.”

Seventh-day Adventist Hymnal, #529, first stanza.

You know, dear friends, I dare not and I do not want to close this meeting without giving opportunity for some troubled heart that may be longing for the help that we've been reading about and studying about and talking about tonight.

I'm sure of this. If we had a great table spread here with a thanksgiving feast, and most of the folks here had already had their dinner or supper or whatever, if there was somebody here that hadn't a thing to eat since yesterday or the day before, you'd be mighty happy if we gave the invitation, “Come and have something to eat if you're hungry,” wouldn't you?

It wouldn't be a matter of putting it off till next week or next month, would it? No. Oh, friends, I just long to have everybody rejoicing in the reality of this experience.

“...Strong consolation...” Hebrews 6:18.

Who for?

“...[Those] who have fled for refuge to lay hold upon the hope set before us” Hebrews 6:18.

If there's somebody here tonight, whatever the burden that's oppressing your heart, whether it's a burden of sin, a burden of worry, a burden of fear, a burden of care, a burden of problem, if there's something that's bearing down upon your heart, come here, dear one, stand here while we pray for you. There's help for you right now tonight. Come as we sing this second stanza.

“Under His wings, what a refuge in sorrow!
How the heart yearningly turns to its rest!
Often when earth has no balm for my healing,
There I find comfort, and there I am blest.
[Refrain.]

Under His wings, O what precious enjoyment!
There will I hide till life's trials are o'er;
Sheltered, protected, no evil can harm me;
Resting in Jesus I'm safe evermore.
[Refrain]”

Seventh-day Adventist Hymnal, #529, second and third stanzas.

Thank God for everyone. Now, I want to ask you something, you folks in the audience. Are these people going to get anything? Are they? Do you believe it? Why, of course.

Jesus says:

“My covenant will I not break, nor alter the thing that is gone out of My lips” Psalm 89:34.

“...Him that cometh to Me I will in no wise cast out” John 6:37.

“Cast thy burden upon the LORD, and He shall sustain thee...” Psalm 55:22.

“...Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me” Psalm 50:15.

“Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not” Jeremiah 33:3.

“Come unto Me, all ye that labour and are heavy laden, and I will give you rest” Matthew 11:28.

Why friends, every promise is true, and it's all for us tonight. It's for these dear ones. Am I right?

Could there be another one that Christ is calling? Some burden of worry, fear, guilt, anxiety? Come, dear ones, just come while we tarry a moment. Ah, yes. Praise God. Oh, how He longs to lift the burden from every weary heart, wonderful Savior, wonderful Burden-Bearer, wonderful Burden-Bearer.

Now, dear ones, as we go to the Lord in prayer, give Him the burden, give Him the burden. Don't be like that man of whom the story is told (it seems impossible that it ever happened, but it certainly illustrates the thing), the man walking along the road carrying the pack on his back. And a farmer passing in a wagon stopped and invited him in.

And you remember that as this man sat there as the wagon jogged along, the farmer noticed that he still had that pack on his back, sitting there but still carrying the burden.

The story runs that the farmer asked him to take it, put it down, but he said, "Well, since you've been so good to carry me, I ought to at least carry the load."

No, I don't think that happened, do you? No. But ah, how many in giving themselves to Jesus continue to carry the burden? Let's leave it with Him tonight. What do you say, friends? He'll be so glad to take it. He wants us to take us and our burdens, too.

That doesn't mean we won't have anything to do, but I can tell you, folks, we can work a lot better with the burden laid on Him, can't we? And we have the Scripture for it, 1 Peter 5:7:

"Casting all your care upon Him; for He careth for you"
1 Peter 5:7.

Do you know, that word "casting" there, we use it in the English, and there in the original, it has the idea of actually throwing it down, throwing it down. If you were carrying 50 pounds up here tonight, wouldn't it be a relief to just turn it loose and just throw it down? Let's leave it with Jesus. What do you say, friends?

I know this. There's no way to do that unless we put ourselves with our burdens in His hands. We can't get rid of the burden and still manage our own affairs. It's only as we surrender everything to Him and *leave* everything with Him that we can get rid of the burden.

So now, just now, let's look to Jesus.

Kind Father, we thank Thee for Jesus, the wounded, dying One Who took our burdens even when they crushed Him. Lord, these burdens that burden us and oppress us, we have never really felt how heavy they are. If we did, they'd crush us,

Lord. But we've felt something of them. And oh, we thank Thee that Thou hast laid on Him the heavy load that we might go free.

And so tonight, we have fled for refuge to lay hold upon the hope set before us. By faith, we're entering within the veil where Jesus, our Forerunner is. We see those wounded hands lifted up. We hear that sweet voice praying for us. We see the glory shining from Thee upon Him and down to us, and we thank Thee.

Just now, may every burdened heart go free. Just now, may everyone here at the altar and all through this congregation feel and know that Christ is holding His hand. Bless these dear children and fill their hearts with the joy of being Thy children, little lambs close to Thee. And We thank Thee in Christ's name, amen.

“Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost. Amen.”
Seventh-day Adventist Hymnal, #694.

Before we go to bed tonight, let's have one or the other of two things, whatever God leads you to do. Either have a special, extra special time of visiting with Jesus alone. Or else improve the time by some special work of sharing with somebody else. God will lead some of you to do one thing, some the other.

And then, in the morning, let's be awake to hear His voice and be ready as we go here and out to the branches to share with others the wonderful message of hope and comfort. And let's be praying for the meetings Sunday night.

God bless you all.

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