

# Upon This Rock 3 of 5

#0604

Study given by W.D. Frazee

Our text this morning is Hebrews 6:18-20:

“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.

Hope is a what? An anchor—an anchor of the soul. And our hope, Paul says, is an anchor of the soul both sure and steadfast. What a tragedy for an anchor to be dragging in a time of storm. It must be *fixed* in something that is immovable. And our anchor enters into that within the veil. This is sanctuary language.

“Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” Hebrews 6:20.

He is, in this language, not only the Rock on which the church is built, He is the Rock where our *anchor* is fixed. My anchor holds and grips the solid Rock.

Why does he identify this hope with the sanctuary? Because that’s where Jesus is.

“[Our hope] entereth into that within the veil; Whither the forerunner is for us entered, even Jesus” Hebrews 6:19-20.

No building, no furniture, no services, no ministry, none of these, individually or collectively, can bring us the hope which comes through Christ Himself. The reason I’m interested in the sanctuary is because that’s where Jesus is. The reason I’m interested in the furniture is because that’s what He ministers with. The reason I’m interested in the services that are going on there, is because that’s what Jesus is interested in. And my hope is anchored in Him.

Let’s go back 2,000 years and think of the Jewish nation, the Jewish church at the time that Jesus came. What were they thinking about? Well, they were thinking especially in two areas. They were thinking about Moses, Abraham, and the past. They were thinking about the glory of Messiah’s kingdom in the future. And with their minds full of the past and the future, they missed the present. When the One

whom Abraham saw by faith; when the One whom Moses prophesied of; when the Messiah Himself stood among them, they *missed* Him.

I say to you this morning, dear friends, that the religious world about us, when they think of Jesus, they are thinking almost entirely of His past and of His future. Very few are thinking of the present ministry of Christ. This is a unique contribution that Seventh-day Adventists have to make to the Christian understanding, the present ministry of Jesus in the most holy place of the heavenly sanctuary. You see, the average Christian talks about the life and death of Jesus here on earth, and His resurrection. They'll be thinking these next few days of the closing week, the passion week and the resurrection day that they celebrate. And it's all good, to think of the life and death of Jesus. We can't think of it too much, can we? Impossible.

They're also thinking of the future. They sing about the King Who's coming. It's true that the One they're looking for is coming in a way that the Bible doesn't describe—in the rapture—but they're talking about the coming of Jesus. But as the Jews in Christ's day missed the present Savior, while they talked a great deal about the past and the future; so the religious world today in thinking of Christ, I repeat, have their minds focused upon the past and the future. They know little and say little about the present ministry of Christ within the veil. But, I suggest to you that this is *exactly* why Seventh-day Adventists have been raised up.

In the book *Evangelism*, we have this significant statement:

“The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith”  
*Evangelism*, page 221.

Now, I want to deal this morning with some very practical problems relating to this question.

The Siamese twins of the third angel's message are the sanctuary and the Spirit of Prophecy. No one can really believe one and doubt the other. No one can start out doubting one of them without eventually doubting both. This has happened over and over again in the history of this movement. Men have arisen, flashed across the sky like a meteor, and gone out in darkness. And in nine times out of ten, their doubts arose, either originally with the Spirit of Prophecy and extended to the sanctuary, or arose over the sanctuary and extended to the Spirit of Prophecy.

We could name them one by one: names that were once written in heaven. Sadness as we think of them—Canright, E. J. Waggoner, Ballenger, Conradi, Fletcher, and others—men who once preached this message with power; men who could trace down the prophecies and show that this people constitute the remnant church, who keep the commandments of God, and have the testimony of Jesus Christ; men who could go through the prophecies and show that October 22, 1844 marked the end of the greatest time period in the Bible; men who could establish hundreds of thousands of converts in the truths of the investigative judgment and the three angels' messages. But they lost their way, my friends. I wonder if we're smarter than they were? I wonder if we're wiser than they were? I know I'm not.

Ah, friends, I thank God that He's made full arrangements for *everybody* to have exactly what He wants. He even gave Lucifer what he wanted. It broke God's hearts, but He didn't force Lucifer's mind any more than He forced his obedience. And all through the history of this movement, God has demonstrated that those who want to doubt will have room to doubt, whereas those who wish to show their love for Christ by exercising faith, will have evidence that is sufficient for them.

My hope this morning is twofold. First, if there's a troubled heart here, if there's a doubting heart here (One of the twelve apostles was a doubter, wasn't he?), there may be a Thomas here this morning; my friend, my heart goes out to you. I've had the joy of helping one man after the other, find a firm foundation of faith in the pillars of this message, this movement.

But, there's another class which I'm anxious shall be reached this morning. It is those who tomorrow, or next week, or next month, will be confronted with problems in your church, in your district, because of the influence of the waves of heresy and apostasy that are sweeping in at the present time. I pray that God may help you, not only to *believe*, but to know where the references are, and to know the answers to the questions which are being raised.

Let's take one very practical one to start with this morning. Is there a real sanctuary in heaven? Or is that just a sort of a symbol?

We have just read that our hope enters in within the veil where Jesus has entered for us. That's in the sixth chapter. Now Hebrews 8:1-2:

"Now of the things which we have spoken this is the sum"  
Hebrews 8:1,

The chief point, the pit. This is adding it up, Paul says. What is it, Paul?

"We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" Hebrews 8:1-2.

Some of the translations put this "the *real* tabernacle." Instead of the sanctuary in heaven being less *real* than the one on earth, if it's possible, it's *more* real, dear friends. The one that Moses made was transitory. But it was tangible. It was real in the sense that you could see it and feel it. Something happened in it and with it. In the fourth and fifth verses, Paul makes it clear that what Moses built back there was made after a what? A pattern, and that pattern is where? In heaven. The pattern is in heaven. The copy was here on earth.

Now, somebody is thinking or echoing what somebody else has thought and saying, "Do you think that God is confined in a boxlike building?"

Take your *Great Controversy*, please. Turn to that matchless chapter, "What is the Sanctuary?" page 414. What's the opening line of this page?

“The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy” *Great Controversy*, page 414.

Moses copied after what? The one in heaven.

Now, after describing this earthly sanctuary, drop down now to the middle paragraph:

“The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God” *Ibid*.

Then comes one of those rare, lengthy sentences in the Spirit of Prophecy writings. But catch the *glory* of this scene:

“The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Daniel 7:10); that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory” *Ibid*.

So are we thinking of a little boxlike building? We’re thinking of the most magnificent edifice in the *universe*, my friends. Let your imagination *expand*. Remember that sanctuary is so *vast* that millions of angels are there without crowding it. But it’s a place. Its *vastness* must not lead us to think that it has *infinite* dimensions.

Somebody said, “Can you confine God to a building?”

Well, then I ask those who raise such questions, “Can you confine Him to a throne? Are you going to do away with the *throne* when you do away with the building?” Is that a relevant question? Yes. You see, inevitably, we conceive of God and heaven and the sanctuary in the terms of revelation both in the Bible and the Spirit of Prophecy, or else we begin to question and quibble and begin to invent substitutionary ideas. I would rather trust the inspired prophets to paint the picture as they beheld it than to take the questions and quibbles of some theologian as to what is and isn’t there, my friends.

Let’s put it this way: this is the way God presented it to us, as an actual place. Nowhere in all the inspired writings are we told that there is no *real* sanctuary in heaven. Those are only human substitutionary ideas. The Bible and the Spirit of Prophecy present a real God, on a real throne, in a real temple.

And so, after telling us that this temple is so vast that these millions of angels fill it, and that no building on earth could fully reveal its glory or its vastness, it adds:

“Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man’s redemption were taught by the earthly sanctuary and its services” *Ibid*.

Let’s look at it from another standpoint for a moment. This may help you to help somebody. I hope you’re taking notes on these, because you’re going to need them, friends. You’re going to need these references and these facts. Let’s start with the ascension of Jesus. Was Jesus a real human being that day, as He led the walk out to Olivet? Had He eaten with the disciples? Had they seen His scars in hands and feet? Was that the Savior that they had known? They knew Him. They believed it was Jesus. He was a real person, wasn’t He? Did they see Him go up into the sky?

My question is this, and it’s very simple. Did a *real* person go to an *imaginary* place? Did He tell them where He was going? He said He was going to the Father’s house, didn’t He? Did He say He was going to prepare a place there for them? I fear that too much of the popular theology of Babylonian churches has infiltrated into our midst. Their ideas concerning the nature of man and the spirit-like existence of man after death, carry over into their ideas of heaven.

But you and I believe that we’re actually going to build houses and inhabit them, and plant vineyards and eat the fruit of them. We read that in the Bible, don’t we? Popular theologians don’t know what to do with such realistic, down to earth, three-dimension, tangible representations. So they spiritualize away these things, and in so doing, they destroy the appeal which God intended those real things to make to human beings.

Oh, I’m thankful, dear friends, that when we sit down at that table, there’s going to be real food for real people to enjoy. That Enoch’s really there! He was once walking this earth. He’s there—not a spirit, a ghost, but a real person. Where does he live? Is he just some essence floating around? Do you begin to see what I’m getting at, dear friends? Let us stress the reality of life in heaven. And if Jesus is real and Enoch is real, and Moses is real, and Elijah is real, and all those people who went up with Jesus at His ascension, having been resurrected at His resurrection, if they’re all real, *where* is the place where they minister? Is that real too? Do you see how it all hangs together and fits together? It’s a part of our teaching on the nature of man, as well as our teaching on the sanctuary and the coming of Christ and the kingdom. It all fits together.

That leads me to the next question, the next objection. “Do you really believe that there are two rooms up there?” And then the idea is ridiculed and caricatured, and it’s pictured that Jesus stands for eighteen centuries outside a curtain, with His Father on the other side of the veil. That’s *blasphemy*, friends, to teach that. No intelligent Seventh-day Adventist ever thought such a thing. But that objection is raised. I say that’s a caricature, it’s worse. Jesus has been with His Father, and His Father has been with Him throughout the entire sanctuary ministry, from the ascension right on to the present time. So, let’s demolish that straw-man very quickly.

Now, let us go to the *Bible* itself, and *prove* that the throne of God is not always, and not necessarily confined to the most holy place. That's the thing that's supposed to be taken for granted, you see? It has to be, to make that objection valid. Let's go to the book of Revelation, the fourth chapter:

"After this I looked, and, behold, a door was opened in heaven" Revelation 4:1.

Notice he doesn't say a door was opened *into* heaven. He doesn't say a door was opened and He looked into heaven. But *in* heaven what happened? A door was opened; He looked in.

"The first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set [placed] in heaven, and one sat on the throne" Revelation 4:1, 2.

Then he goes ahead and describes the throne and the One sitting on it.

The fourth verse: four and twenty seats, or thrones, as it's variously translated, round about the throne. Who is sitting on those four and twenty seats or thrones? The twenty-four elders. They had on their heads crowns of gold. These are priests and kings, associated with Christ in the mediatorial ministry of the heavenly sanctuary.

Now let's see what the location of it is. fifth verse:

"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" Revelation 4:5.

What do you think about, as you read this? You remember that in Moses' sanctuary there were seven lamps, and what room was it in? The holy place, first apartment.

Now, turn over to the eighth chapter:

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" Revelation 8:3.

What altar are we looking at here? The altar of incense. What do you think about in Moses' sanctuary; which room? [The holy place.] But notice that it's clearly stated in plain language in Revelation four and eight that the candlesticks and the altar were where? Before the throne. What apartment are we looking at? Do you

see, then, that this idea that Christ can't be in the holy place without being separated from His Father's throne is without any *Bible* foundation? Do you see the idea that teaching that because Christ, at His ascension, was placed at the right hand of the Father, that *proves* that He can't be in the holy place is without Bible foundation? Have we made this clear?

Now, let's do what I said yesterday. We've driven the nail through with Bible texts. Now let's clinch it with Spirit of Prophecy confirmation. Take *Great Controversy*, page 414, this very page we're on and notice the clear, ringing statements of truth confirming what we've just proved from the Bible. Will you read with me please?

"The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there 'seven lamps of fire burning before the throne.' Revelation 4:5. He saw an angel 'having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.' Revelation 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the 'seven lamps of fire' and 'the golden altar,' represented by the golden candlestick and the altar of incense in the sanctuary on earth" *Great Controversy*, pages 414-415.

Do you see how that clinches what we've just read from the Bible? Here we have an inspired, modern revelation, not to teach us some new doctrine, notice, but to confirm the proper understanding of the Bible truth on this question of the sanctuary. And then the message goes on and mentions Revelation 11:19.

"Again, 'the temple of God was opened' (Revelation 11:9), and he looked within the inner veil, upon the holy of holies. Here he beheld 'the ark of His testament,' represented by the sacred chest constructed by Moses to contain the law of God" *Ibid*.

So I'm thankful this morning for the Bible evidence: Number one, that we have a *real* sanctuary in heaven, where a *real* Jesus, assisted by *real* people from this world, is carrying on a priestly ministry; and second, that there are two apartments there. That's why Moses was told to make two apartments in the copy. Wouldn't it be strange to have two apartments in the copy and only one in the original? He made it like the pattern that he had seen.

Now, of course, that brings us to this great fact: The reason there are two apartments both in the earthly and in the heavenly, is that there are two phases of ministry to be carried forward, and this message of the two ministries is at the heart of Seventh-day Adventist—*true* Seventh-day Adventist—theology.

Turn, please, to *Great Controversy*, page 409. What does this opening sentence call Daniel 8:14? The foundation of what? Of the advent faith. What else is it, beside the foundation? The central pillar.

["The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:14'" *Ibid.*, page 409.]

You remember when Samson wanted to bring down that house that had so many hundreds, thousands of Philistines in it—he decided that it was worth the effort, even if it cost him his life, to destroy that many enemies of God's people—what did he get his arms around? The two central pillars. And with one arm around this one, and one arm around that one, bowed himself and pulled them together and killed the enemies of God's people by that. Now, the Devil is trying to duplicate that. The Devil is trying to get his arms around the two great central pillars of the sanctuary and the Spirit of Prophecy, the *unique* pillars of the third angel's message. Now, he can't really do it, friends. The man of sin, the little horn, *thought* himself able to change times and laws. Could he? But did he change times and laws, as far as the practice of men is concerned? As far as the understanding of millions of people, the Pope of Rome took away the Sabbath and took away the understanding of the priestly ministry of Jesus in the heavenly sanctuary.

Isn't it a shame that in this enlightened age, with all the light of the ages shining upon us, that anybody would stand up and try to steal away from the light of the knowledge of the glory of God in the sanctuary message from Seventh-day Adventists? Isn't that a strange thing, friends? We, the people who have been *raised* up to give this message, let's not forget that the foundation and central pillar of our message is Daniel 8:14. Now, let's repeat it together:

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed"  
Daniel 8:14.

Three points you notice: the time, the place, the work. Note all three. What's the time? Unto two thousand and three hundred days. That focuses on what year? 1844. And the place? The sanctuary. Which sanctuary—Moses' sanctuary or the one in heaven? The one in heaven. In 1844 Moses' sanctuary hadn't been around for nearly 2000 years. This is the sanctuary of the new covenant. And the work? The cleansing of the sanctuary.

Here is something quite interesting, friends. There are just those three features to the text, and the Devil has attacked and is attacking all three of them. He's aimed his guns at all three of those great facts: the time—1844; the place—the heavenly sanctuary; and the work—the cleansing. And today, if you want to doubt any one of those three, you can find the material that will help you doubt it.

But, if somebody would write a book to prove that my wife didn't love me, I wouldn't buy the book, friends. I wouldn't even read it, if somebody would give it to



me. Would you? Oh, I pray that idle curiosity, or unsanctified scholarship, shall not lead us to examine every attack of the Devil on the pillars of this movement. As a friend of mine put it, "I don't have to drink a gallon of milk to find out whether it's sour or not."

Seventy-five years ago, the General Conference was held in Washington, D.C. To that General Conference came a minister by the name of Ballenger. He'd been working in England. As a young minister helping an older minister, he was having his turn about to preach in an evangelistic series. It came his turn to preach, and the subject was the sanctuary. He floundered in presenting it. He said to the older minister, "I am never going to preach on the sanctuary again, until I go to the bottom of this. And if the pioneers of this message dug it out for themselves, I can dig it out for myself."

So far, so good, but that wasn't the end of the story. In England he had access to great libraries, where the commentators and theologians had many books which were written. He went into those libraries and pored over the commentaries and theological treatises dealing with the sanctuary. And how much of the third angel's message do you suppose he came up with? It would be like hunting for life on the moon, dear friends. So, he went in a confused Seventh-day Adventist preacher. He came out a deluded Seventh-day Adventist preacher. And He came to the General Conference of 1905 with his message on the sanctuary, presenting the idea that Christ had been with the Father in the most holy place ever since His ascension, and that *therefore*, 1844 was not relevant to the work in the sanctuary. And that *therefore*, the Seventh-day Adventist message on the twenty-three hundred days was no longer present truth. And you can go on with therefores from there on, dear friends. He also denied the blood being the medium of transfer of sins from the penitent through the substitute into the sanctuary. And all these great truths are being challenged today, just as they were seventy-five years ago.

I hope you all read, brethren, the *Review* of March 6 and March 13 of this year. By the way, it's a good thing to keep up with the *Review*. You will find in those two issues, articles by Elder Lescher on the Ballenger's experience. You'll find the facts that I presented, and a number of other very important facts. You will find the word-for-word messages that the servant of the Lord was inspired to give Brother Ballenger. I wish he'd listened. But I want to tell you: the deeper men go into the mazes of Babylonian sophistry, the harder it is for them to ever get back. May I tell you something, friends? Don't follow the example of Eve, and wander over to the tree, to see who's talking over there.

Somebody says, "Brother Frazee, are you afraid of what would happen?"

Yes, I am. Yes I am.

My Bible says:

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge" Proverbs 19:27.

Oh, brothers, we cannot afford to repeat the sad tragedy of Eve's deception again and again, and again and again.

In the early 1900s, as you know, about the time that the Ballenger problem was going on, there was a problem with Dr. Kellogg and his doctrines, which effectually destroyed the reality of the heavenly sanctuary. Sister White pled with Dr. Kellogg. A.T. Jones visited Sister White at her home and said, "Sister White, I am going to Dr. Kellogg's and try to help him." Sister White said, "Don't go."

"Oh, but I want to help him."

"No, don't go. Instead of your helping him, you will fall under his hypnotic influence."

That's exactly what happened. And A.T. Jones was a smarter man than I am. And if you would be willing to receive it, I would say he was a smarter man than most of you. I left room for any who want to be an exception.

But brothers and sisters, Lucifer was smarter than *all* the Jones and the Kelloggs and the Ballengers. And he's a lot smarter than I am. But my hope is anchored within the veil, where Jesus has gone as my forerunner. I'm going to listen to Him. I know He's speaking in the Bible. I know He's speaking in the Spirit of Prophecy. And I cannot afford to jeopardize my soul by filling my mind with the sophistries. I cannot follow the winding trail of the serpent. I want the straight track of truth.

I was telling you about this young man who called me a few weeks ago, whose conference president had urged him to get in touch with me and see if we could help him on some of these doctrines. And when I told him that I didn't know whether or not I could, but I would, if I could, if he really wanted it; he said he did. I said, "My friend, you are where the rich young ruler was. This is the turning point of your life and your ministry."

Now, I said, "What have you been reading?"

What do you suppose he answered? He ticked off a long list of great theologians that he'd been reading. No wonder he was confused, friends.

I have been preaching this message for fifty years or more. I wouldn't dare risk the damage to my mind, from reading what the worldly theologians of Babylon are putting out all the time. I wouldn't try to.

So I said to him, "My friend, if you want help, listen, you come down."

And I said, "Now, in this week, between now and the time that you come down, I want you to go on a fast. I don't mean for your stomach. That's with you."

"But" I said, "I'd like for you to go on a fast and lay aside all these worldly theologians, and read nothing but Bible and Spirit of Prophecy for the next week."

And I gave him the first two hundred and eight pages of *Selected Messages*, Book 1 to read. And he said he'd do it, and he came.

You'd be interested to know, friends, we had quite a time together. I tell it to you for this reason. It was a real struggle. For a time I didn't know if he was going to be able to get the help or not. But as we prayed together and studied together, and tried to honestly answer his sincere objections, the light broke upon him and he left with his soul radiant with hope in the third angel's message.

I received a letter from his conference president just the other day. And he said, "Brother Frazee, I'm happy to tell you that the young man is actively throwing himself into a series of meetings to preach the three angel's message."

So there is one whom we thank the Lord for. But friends, he was only part way in. If there's a one here this morning who has been influenced by any of these theories and sophistries and criticisms and quibbles, I beg of you in Jesus' name, put yourself on a fast. Read *Great Controversy* and *Early Writings* for a change. Keep reading them. And after you've read and studied those things for weeks with prayer, if you still have some questions, seek out somebody who can help you get the answers, because there are answers, friends.

But let me tell you this. I do not mean that every quibble can be answered. No, we must decide from the weight of evidence.

Someone was telling me about an old fox who was going through the forest. He came to a place where there was a trail on which many footprints of various animals were seen. And curious he followed these footprints. Finally, they led to the mouth of a great cave. He was about to enter the cave, until he noted that the footprints all led in. None were coming out.

Ah, my dear friends, do we want to go the way of Canright and Waggoner and Ballenger and others who once *rejoiced* in preaching this message, leading hundreds and thousands of souls into the wonderful truth of the prophecies of Daniel and Revelation, the cleansing of the sanctuary, the investigative judgment; and then, through drinking of the wine of Babylon, became so intoxicated that they lost their way and stumbled on the dark mountains? Let us rather cast our anchor within the veil, whither the forerunner is for us entered.

Now, in these closing moments, I'd like to have you think of what really is involved in what we're studying. What difference does it make whether Jesus is in the holy place or the most holy place? Some people would think of it as a tempest in the teapot, all this discussion. What difference does it make? I'll say, friends, historically, chronologically, it makes *this* difference. If it doesn't make any difference, there's no reason for the existence of the Seventh-day Adventist church, because we are founded on the fact that something of tremendous importance happened October 22, 1844. That's what the book *Great Controversy* is all about. That's what *Early Writings* is all about. That's what the third angel's message is all about.

God, in the sanctuary service, is seeking to divert our minds from ourselves to an understanding of His character and plan. Notice that in the sanctuary service we have an effort of God to get our minds off of ourselves and onto Him. When the penitent comes to the altar, he brings a lamb with him and that lamb represents who? Christ. What does the penitent do with his sins? He puts them onto the lamb. So the attention is taken from the sinner to the substitute. Do you all see that? The lamb dies for me. He takes my place.

But then the priest appears, and must minister that blood. Who does the priest represent? That's Jesus, too, isn't He? Cannot I offer my own blood, I mean, the blood of my sacrifice? No. As there must be a Lamb that dies for me, so there must be a priest who intercedes for me. Again, my attention is diverted from myself to my Substitute. The sinner is not looking to himself, he's looking to his Savior, his Priest, where the forerunner is for us entered.

Why the change from the holy to the most holy? Why must there be a ministry of blood at the mercy seat as well as at the golden altar? The blood on the golden altar speaks of sins forgiven. The blood on the mercy seat speaks of sins blotted out. And the third angel's message is focused on the *finishing* of the mystery of the Gospel, the development of a perfected people whose lives so reveal the character of God that it is safe to close the sanctuary.

Thus this unique message of the third angel, dealing with the ministration of Jesus at the mercy seat, is *focused* on the *close* of the sanctuary. It's focused on the faith of Jesus that men in this world can live a life by His grace in harmony with His law. This is why the commandments of God and the faith of Jesus are joined together in the third angel's message.

And so this morning, I'm thankful that by faith we can look in through that open door. By faith we can see Jesus standing at the mercy seat. By faith we can see that law of the Ten Commandments, and the glory shining from both tables, and especially from that fourth precept. By faith we see our Savior, as He lifts His wounded hands and prays for us. Will His prayers be answered? Will He get His heart's desire? Will He be able to sprinkle the blood once for all and blot out the sins of Israel? Will He be able to close the sanctuary and come and take us home?

Indeed, my friends. Indeed. How many of us would like to send Him the word that we choose to be heart to heart with Him in this closing work?

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