

The Sanctuary (1961) 2 of 2

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Study by W. D. Frazee—October 21, 1961

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” Hebrews 10:19-22.

This is the great climactic point of the book of Hebrews. All that has gone before is building up to this exhortation. That which follows is in comment upon it. God desires that we shall enter in to the fulness of fellowship with Him. In fact, as He tells us in the message to the Laodiceans, that precious message, He desires that we shall share His throne with Him. Revelation 3:21.

And so here He invites us to have boldness, confidence, liberty, to enter in to the holiest by the blood of Jesus. And as He invites us, let us draw near.

Now I would like to study this with you a little this morning. My dear friends, we have everything to gain and there is also everything to lose in this last hour just before Jesus comes. What does it mean to enter in with Him? What is the holiest into which He bids us enter? Picking up this last point first, there are several times in the book of Hebrews where we find the word from which this is translated. For instance, in Hebrews 9:24:

“For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us” Hebrews 9:24.

You will notice that the expression here in Hebrews 9:24 is “holy places” plural. This is correct. The word in the Greek is “holy” plural. And again and again in Hebrews Paul uses this expression. This is the same word that is found in Hebrews 10:19. We will get a clearer idea of what the apostle meant to say if we read this “having therefore, brethren, boldness to enter into the” holy places, or into the holies. That is the literal rendering. The point is—there is a plural there. And it is that plural that I wish to direct your attention to this morning. The only way we can enter into the holies, the holy places plural, is to enter into both of them, each of them. That is what God desires us to do, to enter into the holy place, and to enter into the most holy place.

This is what is involved in this statement:

“Having therefore, brethren, boldness...”

Confidence. Liberty.

“...to enter into the holiest...”

The holies. The holy places. The sanctuary.

Now you will remember that in the ancient service, as it is stated here in Hebrews the ninth chapter verses 1 to 7, there were two places, two apartments. In Hebrews 9:2, reading the margin, it says that this was called the holy, or the holy place. That was the first apartment. This had, as Paul says, the candlestick, and the table, and the shewbread.

Now the third verse says “after the second veil, the tabernacle which is called the holiest of all.” The second apartment was the holiest of all. The most holy place. These two together constituted the sanctuary. These two together are the holies.

Notice in the sixth verse.

“When these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*” Hebrews 9:6.

How often did the priests go into the first apartment? Always. In other words, every day. Day by day. Continually.

But now what about the second apartment?

“But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people” Hebrews 9:7.

Observe, who went into the holy place? The priests. And how often did the go in? Every day. Who went into the most holy place? The high priest, alone. And how often did he go in? Once a year. How many of the people got into either apartment? None of them. Only the priests went into the first apartment, only the high priest went into the second. And the priests, while they could go into the holy place, couldn't go into the most holy, and the high priest could go into the most holy, but could only go how often? Once a year.

And now Paul tells us in this wonderful book of Hebrews that you and I are to have liberty, confidence, boldness to enter in to the holy places plural. Both apartments. It is a wonderful thing, isn't it, friends? A wonderful thing.

I wonder if we grasp it. I wonder if we appreciate what a great privilege it is and at what infinite cost this privilege has been purchased? If we do grasp even a

little of it, we will be gathering at the sanctuary seeking to do just what the apostle says, seeking to enter in.

Now the question is, what does it mean to enter in? There is no sanctuary on earth like Moses made. And if there were, we couldn't enter into that because it was clearly provided that only priests and the high priests could complete that entering in. There is a sanctuary in heaven, and there the Forerunner has for us entered. A forerunner suggests that some are running after. Is that right? Yes. Oh I hope we will run. What do you say? Run to keep up.

Now in *Great Controversy* page 427 we have a definition of what it means to go in with Him.

“They are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in” *Great Controversy*, page 427.

How do we go in? First what? To understand His work. If we are going to enter in to the holy place, the first apartment, we shall need to understand what Jesus does there, what the purpose of His work is. If we are to pass beyond the second veil and enter in with Him by faith there, we will have to understand what the purpose of His work in the most holy place is. And obviously, there must be some difference between the work in the holy and the work in the most holy else there would be no reason for having two apartments, two services.

The remnant are to understand clearly what He does in each apartment. But we are not only to understand, it says, “They are to understand His work, and to follow Him by faith as He goes in before God.” *Ibid*. You know, it is a wonderful gift that God has given us in our minds, the gift of imagination. Now that gift is abused when it is turned either to the writing or the reading of fiction, when the imagination is left to wander off into the unreal, the false, the fictitious. I say that is an abuse of that wonderful gift.

But that gift has a proper exercise. One of the greatest reasons that God wants us to let all fiction alone is because the misuse, the abuse of this gift of imagination in the writing and reading of fiction unfits the mind to use properly the gift of imagination in what it was meant to be used for.

We are told in *Steps to Christ* -

“Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray” *Steps to Christ*, page 86.

Can you picture it? What do you base it on? Well, you read Revelation twenty-one and twenty-two. You read about that beautiful city with the gates of pearl, the walls of jasper, the streets of gold, the river of life flowing through the street, and on either side the tree of life with the trunk uniting from two into one above, and that luscious fruit hanging from those boughs. You read about all the glories there, and in your imagination you see it.

Now I think that most of us will agree that any artist that has ever attempted to put in on canvas didn't come very close, friends. There are some things that can be pictured by the imagination that can never be put on paper, my friends. Never were meant to be. The imagination is to picture it.

Do you know there is another interesting thing about that, friends, the more we study the Word of God, the more the concept which we get in our imagination is like the real. That is one of the reasons that God told His people not to make any likeness of any thing and worship it. The heathen said that those idols that they worshiped, the more enlightened of them said that they didn't worship the idols, the idols were just to remind them of the deities that they did worship. But when man attempts to mold, or fashion with gold or silver, or brass, iron or clay, and image of things divine, he brings it down to the level of the human. And eventually it sinks below.

But oh if instead of trying to mold and fashion that, if we will let the imagination think of God as our Father, Jesus as our Savior, we can day by day in our imagination pray to a real Being, friends. We can see Him in His love. And as we read of Him in the Bible, we can imagine how He is. And day by day that concept comes closer and closer to the reality. And thus when at last we meet Him, we shall recognize Him. Not a stranger, it will be the One we have learned to know in the secret place of prayer as we have beheld Him in His Word, and in His works, and in our experiences.

Oh, I repeat, the imagination is a wonderful gift if it is used rather than misused and abused.

So in our subject this morning, what does it mean to enter in with Jesus into the sanctuary? Oh it means in our imagination to be there with Him. In our imagination to go in with Him and behold the glory of the holy, to see those golden candlesticks with their beautiful light, to see that table of shewbread, to see that golden altar in heaven and the incense ascending with the prayers of saints. And then, in our imagination, to go beyond the second veil and see there in heaven that glorious ark with the angels above looking above with reverent attention at that which is beneath, the mercy seat, and under it, the law of God written on the tables of stone.

And there in our imagination we see our Great High Priest as He comes and lifts His wounded hands and prays for us, oh my friends, do you know that is why we have scene after scene in the Bible depicting the work there? Think of it in Isaiah six! Think of it in Ezekiel the first chapter. Think of it in Daniel the seventh chapter! Think of it in Revelation the fourth and fifth chapters! And in Revelation 11:19. Again and again we are given glimpses of the glory of the heavenly sanctuary. What for? That we may not only understand His work, but by faith to follow Him in our imagination.

Let me illustrate it in still another way. Several of you people here are from California? How many people here are from California? May I see your hands? Several. I want to ask you something. In your imagination can you go to California

right now? Why yes, some of you did just as soon as I said California. In imagination you were back there, maybe among the orange groves, maybe down by the beach, maybe up in the mountains, maybe out on one of the deserts there. Wherever, in your imagination where did you go? California.

You can do the same, friends, any place in the world you have been, can't you? Yes. In your imagination. And so, in a similar way, you and I, while our feet walk the dusty roads of this world, our hearts, our minds can be at home with Jesus in the sanctuary above. This is what it means to enter in with Him, to understand His work, and to follow Him by faith as He goes in before God.

But may I suggest, friends?, probably most of us have been a hundred different places in our life, for a brief period, that we can't remember very well this morning. Why not? We didn't stay long enough. We have that experience sometimes in meeting people. Somebody comes up and says, "Oh I am so glad to see you." We look a bit blank, and the person recognizes the blankness and says, "Don't you remember me?"

"Well, I am sorry, I don't."

"Oh, why you stayed at my house overnight one time."

Well that is the trouble. Just stayed over night. There has been a good many nights since then. And a good many days. And if we are to have the experience of dwelling by faith in the sanctuary above, it will take more than a momentary glance, more than an occasional glimpse. Day by day we need to do as Paul exhorts us here, "let us draw near." Let us draw near. And may I add?, let us stay near.

May I read these verses again?

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water"
Hebrews 10:19-22.

What a privilege! I think then we have a clear view of these two great facts, there are many more precious ones, but these two I would like to have us look at this morning. First, our privilege to enter in to the holy places plural. That means entering into both. Into each. And second, that to enter in means to understand His work in each apartment and to follow Him by faith in each apartment.

Very well, now what is the work of each apartment? I shall presume upon your knowledge of the sanctuary service this morning, but let me say if we make any statement the proof of which is not clear in your mind, we would be happy to have you ask us after the service for the supporting references, for my dear friends, it is very unfortunate in dealing with heavenly things to go outside of the Word of God.

Our human telescopes don't reach that far. But when we look through the telescope of Inspiration, we can discern wondrous things.

Now, when we turn to the fourth chapter of Leviticus we find the vital work of the holy place. This fourth chapter of Leviticus is filled with the account of various offerings for sin which were brought to the door of the tabernacle that the blood might be ministered in one way or another in the sanctuary. Sometimes the flesh was eaten. Sometimes the blood was carried in. In either case sin was transferred to the sanctuary.

Now I want you to notice some expressions in this fourth chapter of Leviticus, the twenty-sixth verse.

“And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him” Leviticus 4:26.

What was the purpose of this sacrifice? To make an atonement so that his sins could be what? Forgiven. Again in the thirty-fifth verse, the latter part after dealing with the sacrifice.

“And the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him” Ibid, verse 35.

The work of the holy place, as you know, is focused upon the great goal of forgiveness of sins. Truly it is a blessed experience for the sinner who has been under the guilt of sin, under the wrath of the broken law, to find himself by faith within the veil, with the sprinkled blood covering his sin.

Notice how Paul speaks of this in Romans the fourth chapter.

“Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin*” Romans 4:6-8.

Can a sinner whose life has been marked with transgression, can he come to this sanctuary, bring his offering, confess his sin, and through the blood of Jesus enter that holy place by faith? Oh yes. Have you done it? Well if you have, then by faith you have with Jesus entered within the veil.

But there is an experience within that veil that is to be day by day continually as was the work of the ancient priests. That experience, my friends, is an experience of growing up in God. Here God has given us in the shewbread a symbol of His work, in the incense upon the altar a representation of prayer, and in the oil of the candlestick, a symbol of the Holy Spirit which is to shine out through the church in good works. And every Christian who will day by day continually feed

upon the word, who will day by day continually seek God in prayer, who will day by day continually receive the Holy Spirit and then let that light shine out in good works to others, will be day by day continually approaching to the likeness of Christ.

And so God wants us, not merely to come to the sanctuary, bring an offering, and have our sins forgiven, and then go back and just keep doing it, and have to bring an offering again. He wants us to enter in. And in that experience of daily devotion and daily ministry, grow up into Christ. And the goal of that is that we may enter within the second veil and share with Jesus in that final work of the blotting out of sin. For that is the work of the most holy place.

You remember in Leviticus the sixteenth chapter, the whole chapter is devoted to this work. And concerning the work of that day of atonement, it is written in the thirtieth verse—"For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD." The great point of this third angel's message is to prepare a people who by faith will be able to enter into that experience with Jesus and share in that final blotting out. For those who stand with Christ's people through the time of trouble will stand with the sanctuary closed. They stand without a mediator. They will not need the sprinkled blood applied day by day during that time of trouble. The sanctuary is closed for there is no longer the commission of sins among the people of God.

Let me read that as clearly stated here in the writings of the Spirit of Prophecy.

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil" *Great Controversy*, page 425.

Do you see then, mark this point, friends, that there must come a time in the experience of the people of God when, as the result of the work in the holy place, and in the work in the most holy place, sin is eradicated from the life?

Now I want to call your attention to two errors this morning either one of which can be fatal to us. I would like to connect these two errors with the two places of the sanctuary. You notice in our text this morning on which our whole study is based that we are to enter into the holies plural. And the two errors that I wish to direct your attention to are these, thinking to skip the holy place and simply enter into the most holy. That is the first one. The second error is to be content to remain in the holy place and forget the most holy. We need both. And we need them in the order in which God has put them.

What do I mean by the error of skipping the work in the holy place and thinking that we can proceed into the most holy without the work of the holy? I mean, my friends, the erroneous idea which is sometimes called instantaneous

sanctification. Now it may masquerade under many others names. Sometimes there is a prejudice against a certain name you know, so people use other names. But whatever the name that is given to it, it is the idea that suddenly by an act of God a man reaches the experience where there is not danger of his committing sin. Some sudden, instantaneous work of grace that lifts him beyond the possibility of yielding to temptation.

Note the comment on this in *Great Controversy* page 471.

“The sanctification now gaining prominence in the religious world carries with it a spirit of self-exaltation and a disregard for the law of God that mark it as foreign to the religion of the Bible. Its advocates teach that sanctification is an instantaneous work, by which, through faith alone, they attain to perfect holiness. ‘Only believe,’ say they, ‘and the blessing is yours’” *Great Controversy*, page 471.

Notice those words—“Only believe,” say they, “and the blessing is yours.”

“No further effort on the part of the receiver is supposed to be required” *Ibid*.

I say to you, my friends, that is simply the endeavor to skip the long laborious experience of the holy place and jump into the most holy. It cannot be done. We must follow Jesus through this experience in the holy place of feeding on the Word of God, learning the lessons of intercessory prayer, receiving the Spirit in the early rain to shine out in good works of ministry. We must go through that experience day by day, week by week, month by month, growing up into the fulness of the stature of Christ. And only God knows when we are ready.

Notice what the apostle Paul says in Philippians the third chapter. This is a most meaningful statement. It was written after Paul had been, not only a believer, but an apostle for many years. He himself testifies that he had lived in all good conscience toward God. And yet, notice how he disassociates himself from any claim to have reached perfection.

“Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” Philippians 3:13-14.

In other words Paul says, I haven’t reached the end of the race yet. But I am on the road. I have started. I am on my way. But oh I see so much yet to be done.

Notice the twelfth verse:

“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for

which also I am apprehended of Christ Jesus" *Ibid*, verse 12.

That is the attitude of the truly converted person, my friends. These extravagant expressions that come from those who claim to have arrived at holiness are clearly outside the provisions of the Word of God. Study carefully this chapter from *Great Controversy* from which I read. It is called *Modern Revivals*. The page I have read is from 471. Study the whole chapter.

But now let me point out the other danger which is just as perilous, my friends. On one side is the danger of the claiming "I have arrived. I am perfect. I am sinless. I am above temptation." That is one danger. But the other danger is settling down to the thought that as long as we are in this world there will be sinning and repenting, sinning and repenting, sinning and repenting, and that we shall never reach the place where God can look upon His people and see the image of Jesus reflected in them. And I say that any who have that attitude do not understand the privilege of entering with Jesus into the most holy place. For the work of that most holy place is not to stop with the covering of sin, but to carry on until all sin is what? Blotted out.

"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" Acts 3:19.

And oh I am so glad that through the Spirit of Prophecy God has magnified and emphasized these wonderful assurances of Holy Scripture that we can reach even in this life what God expects.

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil" *Great Controversy*, page 425.

Let's go in with Him! What do you say, friends? And I say to you that this will not be by some mystical sudden work that descends upon the individual apart from any effort of his own, for I read here on this same page "Through the grace of God and their own diligent effort they must be conquerors in the battle with evil." God and man must cooperate in this. And so as we enter in day by day with Jesus in our imagination living with Him in that sanctuary, let us think not only of getting rid of every past sin, but developing that character that can stand without a mediator through the time of trouble.

Another wonderful statement in *Great Controversy* 623.

"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ" *Ibid*, page 623.

What is the work that we are to do while He is making the atonement for us there in the sanctuary? Seek to become what? Perfect in Christ. While He was here on earth Jesus said concerning the Devil, “the prince of this world cometh, and hath” what? “Nothing in Me.” John 14:30.

“This is the condition in which those must be found who shall stand in the time of trouble” *Ibid*.

Now if you ask me how that is going to be done, friends, I shall simply say to you that I know no more about how that is to be done then I know how this world was made. But I believe this world was made in six days. Do you? That is why we are here this morning keeping the Sabbath. And I say to you that if we will work with God, He is abundantly able to finish that which He has begun.

Do you know what the Devil is trying to do? He is trying to get people to make such extravagant expressions on one side that they lead people in a revulsion of feeling, in a reaction to take an extreme position on the other. And if we will keep within the clear statements of the Bible and the Spirit of Prophecy, not seeking to over strain a few words here and there, if we will believe that God has made most clear that which He desires us to spend the most time on, we can day by day be developing characters that God will put His seal on when His time comes to do it.

And so this morning “having therefore, brethren, boldness” to enter into the sanctuary, into the holies plural, let’s go into each one. What do you say? Let’s not leave either one out. Let us be content to day by day enter into, shall I say, the toils and experience of character building. Not thinking that we can postpone that until some magic day when something is going to grip us and we will become ready. No. We have been warned about that repeatedly.

On the other hand, let us avoid the error that would cause us to abandon all hope of reaching the throne, the perfection of His character. Let us claim by faith in this great anti-typical day of atonement that our High Priest is able to do just what He said He would do—prepare a people without spot or blemish or any such thing.

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W.D. Frazee Sermons
PO Box 129, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org