

Sanctuary

Sermon #1047

Study given by W. D. Frazee—October 22, 1956

We are here this evening to celebrate the anniversary of October 22, 1844. As you know, that is the date when the twenty-three hundred day prophecy came to an end, and our Lord went from the holy to the most holy place to begin His work. I trust that all our hearts will go out in longing with the heart of Jesus. There is something Jesus is very anxious for. That is why He went into the most holy place 112 years ago. If we can have our vision and our understanding made clearer, and our hearts stirred anew in entering in with Him into that experience, I am sure it will make Him happy. So we will pray that God will come near and bless us.

I am glad that Jesus is coming. I am glad He is coming soon. But He will not come today. Why am I so sure that He will not come today? Because there are some things He started long ago that are not yet finished, and until those things are finished, He will never come.

The last date on the prophetic time clock is October 22, 1844, a hundred twelve years ago today. Since then time has not been the question. There is a certain task that must be completed, a certain work that must be done. We naturally think of Matthew 24:14:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" Matthew 24:14.

But I want to study with you something that is going on in heaven that must be finished. When that work is accomplished Jesus will come, and not until then. It concerns the sanctuary.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 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: Nor yet that He should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to

bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" Hebrews 9:22-28.

He is coming the second time, but there is something He must do first. Paul says it is necessary. Necessary means essential, has to be, something that must be done. What is it? The heavenly sanctuary must be cleansed.

It was necessary that the earthly sanctuary be cleansed with the blood of animals. It was necessary that certain sacrifices be made. But Paul says it is necessary that the heavenly sanctuary must be cleansed with better sacrifices, even the blood of Jesus Christ. What the high priest did in the earthly sanctuary once a year, Jesus would do in the heavenly sanctuary just once. That is the sprinkling of the blood upon the mercy seat. The blotting out of the sins of His people. When that is done He will come.

Why doesn't He do it? If we had been watching somebody start to do something for a hundred twelve hours, we would think that was quite a long time to wait. Wouldn't we? But this is not a hundred twelve hours or weeks or months, but a hundred twelve years that our Lord has been waiting to sprinkle the blood upon the mercy seat; waiting to blot out the sins of His people; waiting to make the final atonement at the ark where the law of God is enshrined; waiting to lay aside His priestly garments and cloth Himself with the kingly robes and come to take His waiting people home.

Why doesn't He do it? It is not because of any lack in heaven. It is not because heaven has to take this long. We were told long ago that we could have been in the kingdom err this. It was true then, and it has been true every year since then. We could have been there long ago.

When we make that statement, people wonder what would have happened to them if they had not been born yet. Well, don't worry about that. God loves you so much that He would have arranged for you. I thank the Lord I was born just when I was born, and that I am here right now. God knew just when we all should be here.

But it is still true that we could have been in the kingdom long ago. And it is not merely the fact that the last cotton-top has not heard the message. No. If merely hearing the message somewhere in a dark land would bring the coming of Jesus, I cannot think that heaven would hold it all this time. In fact, we are told plainly by the Spirit of Prophecy that in the closing work angels are going to appear in the form of human beings and help finish the work, and do a work that men might have done.

So God is not waiting for men to go and tell some other man about Jesus and His coming. The angels are going to help us finish it. I don't mean they are going to do it all, but they are going to help. That could have been done long ago. That in itself is not the great barrier.

Jesus cannot make that final atonement yet. I know that He has been busy with some preliminaries. The investigative judgment began a hundred twelve years ago. The books have been examined, beginning with those who first lived upon the

earth down through time, generation after generation. But all that could have been done in a short time. There is something He went in there to do that has not been done—the final atonement, the blotting out of sins.

I ask again, Why doesn't He do it? I will tell you why. This says that when He does it, He does it once. It would be a wonderful thing if our sins were all blotted out tonight. It would be wonderful unless next week we would happen to sin again. What difference would that make? Well, if any of us sin we would like to have our sins forgiven. Wouldn't we? That is the work of the sanctuary. It takes blood to do it. It takes the shedding of blood in the court, the sprinkling of blood in the holy place of the sanctuary to cover the sin, and finally the sprinkling of blood in the most holy place to blot out the sin. You are familiar with that.

I want to draw on your knowledge of that to think through some practical points. Suppose Jesus has sprinkled the blood on the mercy seat now and all your past sins are blotted out. Suppose you sin again only once.

Somebody says, I will go and confess my sin. Will you? Where will you go and confess your sin?

Let me illustrate it this way. The Roman Catholics believe in a confessional in a Roman Catholic church to a Roman Catholic priest. They believe it is necessary to go to that Roman Catholic priest to confess the wrong things they have done, and that is the way they are forgiven.

How would a Roman Catholic feel who had gone to confession all his life if someday he came and found the church closed. He would go across town and that church was closed. He would say, My, aren't there any confessionals around here? No, they are all closed.

Well, I will take the train and go to the next city. So he goes over to the next city and they are all closed. Are there not any confessionals open around here? No.

If he is sincere and earnest he begins to get anxious about the matter. He inquires, and lo and behold, all over the world there is not a single confessional but what is closed. What would he do with his sin?

You and I believe there is just one confessional. It is at the sanctuary in heaven. But when the most holy work is done, when the blood is sprinkled upon the mercy seat, then Jesus comes forth and says, "It is done." The last prayer for sinners has been offered. The last tear shed. The sins have all been blotted out.

You come twenty-four hours later and knock, but there is a great sign that says, Closed for eternity. You mean there is no more confessional? Exactly so. You mean that sins cannot be forgiven anymore? Precisely. You mean the sanctuary has gone out of business as far as dealing with sins? Yes, that's it. That is what the close of probation means. That is what the cleansing of the sanctuary means. That is what the blotting out of sins means.

Somebody may say, But suppose somebody should come to confess their sins? I will relieve that part of your problem. Nobody is going to come. That is, nobody is going to come in sincerity. There will be people who will come and knock at the door and say, "Lord, Lord, open to us," but they will have the same kind of repentance Judas did after he betrayed the Lord. He came to the temple and threw down the money. It was not a genuine repentance.

There will be no genuine repentance after Jesus leaves the sanctuary. Not because He has left the sanctuary. He leaves the sanctuary because He knows there are no more sins coming in.

We can hardly imagine what that would be like. We are so used to sinning and repenting, aren't we? Yes. It is as natural as the breath we draw. It is not going to go on always. It is because it has been going on for a hundred twelve years Jesus is still in there. He cannot leave. He dare not leave as long as one more sin is coming in. Otherwise there will be no point to it.

This is the final act. You cannot have the final act and then have a postscript. No. The final act has to be the final act, and this is it. This is what He went into the most holy place of the heavenly sanctuary for a hundred twelve years ago. He was ready for the finish, but He could not get enough people down here in this world who felt that way about it. Too many people would rather go on sinning and repenting, sinning and repenting.

Won't it be a wonderful thing when everyone of God's children is heart to heart with the Savior in this matter, and are determined there will not be one more lapse? Not one?

Let me illustrate it. Suppose mother is mopping the kitchen floor. She gets the kitchen floor half mopped, and in comes one of the children with muddy feet. Mother says, Darling, you see mother is trying to get the kitchen mopped?

Oh mother, I am so sorry. So the mopping continues, delayed a bit by this extra mud, you understand. Pretty soon another one of the children comes running across the kitchen floor, and there is more mud. How long will it take mother to get the kitchen mopped clean? That depends on when people quit bringing the mud in. Am I right? And it is conceivable that she would never get through if people keep running in with the mud.

Daniel was told, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" Daniel 8:14. Will it be done? Well friends, the only way it will ever be done is for that stream of sins that defile the sanctuary to get dried up. That is the only reason the sanctuary has to be cleansed.

It isn't a cleansing of anything physical. It isn't going over the woodwork or the furniture with some kind of cloth. Oh, no. It is the blotting out of sins, the cleansing of iniquity, accomplished through the blood of Jesus Christ.

But remember, and never forget it. The sins that have to be blotted from the sanctuary are those that go into the sanctuary. How do they get in? By confession.

If the sins of the wicked are the things that are defiling the sanctuary, that is going to go on after probation closes. The wicked are going to continue breaking the holy law. Will that defile the sanctuary? No. It will defile the world, but the world is not the sanctuary.

It is the confessed sins of God's children that defile the sanctuary. Any kind of sin defiles the sanctuary. When our sins go in through the blood of forgiveness, they defile the sanctuary. That is the point of the cleansing. And until that work of transferring sin from earth to heaven stops, the work of blotting out those sins and sending them away can never be finished.

In the type, after the high priest had gone in and sprinkled the blood on the mercy seat, thus blotting out those sins, he carried them himself as mediator out to the door, and there he placed his hands upon the scapegoat. What did he do?

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him "all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness" Leviticus 16:20-22.

Who is the scapegoat? Satan. Is he going to be let go in the wilderness? Yes. For a thousand years he is going to wander around this world with all those sins put upon him. He is going to wander about like the scapegoat in the desert, and finally be destroyed in this earth. Sin and sinners will be burned up root and branch, and that will be the end of the great anti-typical day of atonement. My friends, I want to see the end of it, don't you?

Suppose that as those sins are put on the goat and he is led off into the wilderness, I come running and say, Wait a minute. Mine isn't in there. Can I put it on the head of the goat? Oh, no. If I want my sin forgiven I have to bring it and confess it on Jesus. I don't confess it on the scapegoat. The high priest does that. I have got to confess it upon the head of the Lamb of God that taketh away the sin of the world. He has to die for me, and that blood has to be sprinkled in the sanctuary, and upon the mercy seat.

Do you see why it isn't over yet? God is waiting for two things to happen. First until all our sins are in. Second until there is no danger of any more coming in.

Do you know what we would do with the Wildwood sanitarium if no more sick people ever came here? We would close it up. We are going to close it up some day. Approximately at the same time the sanctuary closes. We will need it until then, but not any more after that. There are a lot of other things that are going to close then. They are all waiting on the cleansing of the sanctuary. The cleansing of

the sanctuary is waiting until all the sins get in so they can all be blotted out together. That is all there is to it.

What can you and I do about it? We can ask Jesus to so work in our hearts that we quit sinning. Don't let anybody tell you that can't be done. The Bible says in Revelation 14:12, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

If they keep the commandments do they sin? No. Sin is transgression of the law. If God says His people at a certain time keep the commandments, you can be sure they keep them. They are washed white, not whitewashed. Inside and out they are clean. No more sin. They are through. Can it be done?

Let's see if we can get courage out of anything Jesus has done for us. Is there anybody here tonight who used to use whiskey and tobacco, and God delivered you from it and you do not use it anymore? I wonder if there is anybody here who has been without the stuff for twenty years?

Now I want to ask you something. How can it be possible that a person who used whiskey and tobacco for years and years quits and reaches the place where they never use them again, and never even want to? Is God in the business of doing that for people? Yes.

If God would do for you on other points just what He did on those points, would you be ready for all the sins to be blotted out? One of our difficulties is that we are not nearly so earnest about getting rid of some sins as we are about getting rid of others.

Some people would be horrified to find a skunk around the house. They would get busy and do something about it. But if it was a few mice, they would let them run around. Some people think there is nothing you can do about mice. They think you have to put up with them. But if it were a skunk, or even a big rat, they would say, Oh my, we can't have that. We can't live with a thing like that. So they would either figure out some way to get rid of it, or if necessary call one of these exterminators and have something done about it, because they couldn't conceive of the idea of living with it.

What kind of sins do you have? Are they rat sins or little mice sins? Have you adjusted to living with them? Oh, you may not like them too much. They kind of bother you. But you have gotten so used to them that you sort of put up with them. Have we gotten down to the business of believing that they ought to be exterminated, and now?

When we do, Jesus can do things a lot faster than we thought. Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

There are two things we want to do. We want to look over our records and see if there is any sin we haven't sent in. If so, let's send it in friends. It will defile the sanctuary, but that is the only way. Every piece of laundry you send defiles the laundry, but they have a way of taking care of it. They put it into the washer. That is

the thing to do. It comes back clean and white. Blessed are they which have washed their robes. The only way to wash them is in the precious blood of Jesus. Let's send in every sin.

The important thing for us to do this anniversary day is to be sure that every sin has been confessed, and that we know it is under the blood and forgiven. Let's do that tonight. Shall we friends?

But that is just half of it. People have been doing that for six thousand years. If that is as far as we go, the sanctuary will have to run on for another six thousand years. It can't. It must not.

Shall we dedicate ourselves to the serious business of exterminating sin? The text I have read uses a very strong word. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Suppose as Jesus comes forth from the sanctuary, Gabriel says, Jesus, are you really leaving the sanctuary?

Yes, Jesus says, It is all over.

But are you sure that nobody is going to send any sins in? Are you really sure? No more coming in?

Yes, Gabriel, I am sure.

This is all imaginary, but I want you to get the lesson.

Gabriel says, Oh Master, I know those people down there pretty well. I have been working with them for over a hundred years, and as earnest as they seem, it is amazing how they can drift back into this, that, and the other thing. Do you really think that there is no danger of any one of them sending another sin in?

Yes Gabriel, I am sure. I can count on it. I have finished My work in their hearts, so now I can finish the work here in the sanctuary.

God is in the business of doing it. That change is not a sudden one. We can confess our sins in a minute, but to reach the place where all sin is hateful to us and where all righteousness is loveable and desirable is an experience of many years. So do not get discouraged because it isn't done yet, and don't feel it will never be done. It will be done. People living on this earth will see it and experience it and have a part in it. You and I can be among them. That is why we are here. That is the only excuse for this institution.

So it is fitting that this 22nd day of October we should gather here. What message would we like to send to Jesus? After all, He has been up there in the most holy place of the heavenly sanctuary for a hundred twelve years. He went in

there because He knew that as soon as He got things finished He would have us up there with Him. That is why He went in. He is lonesome for us. He wants us there.

What word would you like to tell Jesus? Oh, let's send Him the word of courage that we are heart to heart with Him. We are sorry we have kept Him waiting, but let's not spend too long on that. Let's send the word of cheer that we are going to put our time and thought and effort into this experience of exterminating sin in our own hearts, and in our homes; that we are going to dedicate our lives with Him of putting an end to sin. It will make Him happy.

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