

Sanctuary

#0989

Study given by W.D. Frazee—January 1, 1968

Now, this morning, I invite your attention to Hebrews, the 9th chapter—Hebrews 9, beginning with the 22nd verse:

“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...” Hebrews 9:22-23.

That is, with the blood of animals.

“...but the heavenly things themselves with better sacrifices than these” Hebrews 9:23.

That is, with the blood Christ.

“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” Hebrews 9:24-26.

You notice that the eradication of sin is the goal of Christ’s service in the sanctuary. He has appeared to put away sin. That word “put away” is a strong word. It’s used in the Bible for divorce—if a man put away his wife. God wants to bring an eternal divorce between sin and His people, and this is accomplished in the sanctuary. It is through the blood of Jesus.

Now, there are three great acts in the ministration of Christ for us in this work of getting rid of sin—three great acts—and it is because there are these three great acts that there are three sections in the earthly sanctuary, which represent, of course, the plan of salvation in type.

There was the court, where the animals were sacrificed. There was the holy place, where the blood was ministered upon the horns of the golden altar, and there was the most holy place, where the blood was ministered by the high priest upon the mercy seat.

Each of these, as you see, is concerned with blood. We see blood in the court, where the sacrifice is slain and is consumed upon the brazen altar. We see blood in

the holy place, upon the horns of the golden altar, and we see blood on the mercy seat, beneath which was the law of God, which had been transgressed.

Now, there reason these three apartments or departments are here is because there are three things to do, and it is not the other way around. I fear sometimes we get to thinking about the holy place and the most holy place and we think, Well, yes, Jesus must minister in the holy place and then He must minister in the most holy, but why? Why? Like to have you think about it a little.

Most of us these days live in houses with more than one room, and there are certain activities or functions that center about various of these rooms. I find that the kitchen is quite a popular room with many people. Any of you like the kitchen—what goes on there? What comes out of there? Yes.

Now, most of us don't do our cooking in the bedroom or in the living room or in the garage. The reason we have different rooms is because there are different activities to be carried on, and the reason, my dear friends, there are two rooms to the heavenly sanctuary is that there are two services that Jesus has to perform for us. That's why the two rooms are there. If we can understand that, our minds will be more upon the *service* He ministers than upon the furniture and the rooms, you see. All right.

Now, what are these three things that Jesus does for us? When we go back to the type, we see that in the court the sacrifice was slain. Now, there are various things that were done in the court, but that was *the* thing—the slaying of the sacrifice. There were no sacrifices slain within the sanctuary. It must be done in the court.

And so Jesus, when He came to this world, He came as the Lamb. John pointed Him out to his disciples:

“...Behold the Lamb of God, which taketh away...” John 1:29.

Bearth away.

“...the sin of the world” John 1:29.

“Who his own self bare our sins in his own body on the tree...” 1 Peter 2:24.

Peter says. He was the sin bearer and, as such, He must be sacrificed, for:

“...without shedding of blood is no remission” Hebrews 9:22.

Without this work in the court, there could be no plan of salvation. Without the sacrifice on Calvary, we would be lost—forever lost—but thank God, He died—He died with that burden of sin upon Him.

Now, it is a fact, friends, that that is about as far as many Christians think—that's about as far as their thinking goes—that Jesus came to this world, died for us upon the cross, and He went back to heaven and has not been heard from since, and

just what He's doing there or why He waits up there and when He's coming back—all that is very vague—very fuzzy.

It is the light from the sanctuary that illuminates the whole plan of salvation and shows us that when Jesus died for us upon the cross, He must then, having risen from the dead, ascend to the heavenly sanctuary, there to engage in two further services in our behalf, and what those services are is made plain by referring to the type, for in the ancient service, as made plain in the book of Leviticus, when blood was shed in the court, it must be ministered in the sanctuary.

And for what purpose? For two great purposes, my friends—for two great purposes. The first was to transfer the sins into the sanctuary. The second was to take them out of the sanctuary. The work of the holy place is the work of taking sins into the sanctuary. The work of the most holy place is the work of taking the sins out of the sanctuary.

Well, someone says, Why take them in if they're to be taken out? Indeed. Do you have a laundry hereabouts? Well, what's it for? Well, my dear friends, tell me. Are there not two great purposes in the laundry? One's to get the clothes in, and the other to get them out. Isn't that it?

And either one without the other, friends, would be futile. Wouldn't it? Unless you can get the clothes in, there's nothing for the laundry to do, and unless you can get them out, it isn't accomplishing anything.

Now, you may think that this oversimplifies or is even crude, when it comes to the work of Jesus in the heavenly sanctuary, but my dear friends, our Lord loved to use earthly things to teach us heavenly lessons. Didn't He?

And do you know, this work of the laundry is exactly the symbol or illustration that is implied in inspiration, for you remember there in Ephesians 5, the apostle says that Jesus is going to present to Himself:

“...a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish”
Ephesians 5:27.

He gave Himself for it, to purify it by:

“...the washing of water by the word” Ephesians 5:26.

Yes, friends, we need to see this double work of Jesus, in which He applies the merits of His sacrifice on the cross to our individual cases. Come now. Just reason with me for a moment. If Jesus died upon the cross for all men, and that's all there is to it—that settles everything—everything's settled and finished and completed right there at the cross—if He died for all men, then how many men will be saved? *All* men, if that's all there is to it, and that's what some people believe. Do they not? And they believe it on that basis.

In fact, there is a school of thought in Protestantism today which is, Everybody's saved. They just haven't heard it yet, and our business, as heralds of the Gospel, is to tell everybody they're saved so they'll know the good news. They were saved when Jesus died on Calvary.

Well, my dear friends, that's one of those half-truths which can be more dangerous than a lie. Jesus did, indeed, die for all men upon the cross, but when we go back to the type, we see that the blood shed at the altar must be ministered in the sanctuary, and it takes a priest to do that, and Jesus is not only our Lamb dying for us, but our priest living for us, and as our text this morning says, He has entered not:

“...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...” Hebrews 9:22.

What are those next two words?

“...for us” Hebrews 9:22.

Ah, they sound and resound like a beautiful refrain all the way through this book of Hebrews—for us, for us for us. For us, He came to this world, for us, He was born in the manger, for us, He suffered in Gethsemane, for us, He died on Calvary, for us, He rose, for us, He ascended, for us, He went once and for all into the holy place—Hebrews 9:11 and 12—and for us, he appears once for all at the mercy seat to put an *end* to sin, to do *away* with sin, to eradicate sin, by the sacrifice of Himself.

Now, back there in the ancient service, when blood had been shed here in the court, and the priest sprinkled it here on the horns of the golden altar before the veil, He in that act transferred the confessed sin to the sanctuary, and there it lay until the Day of Atonement. That sin was in there covered by the blood.

Look at it with me for a moment and you'll see. Before the lamb was slain, or the bullock or the goat, what was put upon the lamb? The sin. That's why he died, wasn't it? The lamb wouldn't have died unless the sin had been put on it. The lamb was innocent before. It didn't deserve to die. But now, the sin is on it. It must die—it must die as a sinner.

Is that what happened to Jesus on Calvary? Then, when the lamb died, what was on the lamb? Sin. Now, the blood is for the life thereof. The forfeited life represented by that blood, was borne into the sanctuary, and there deposited.

Let me illustrate it this way. Suppose I take this piece of paper with these typewritten lines upon it, and I let this represent my sin. Now, I bring my sin to Jesus. I'll represent it by this Bible.

Now, where is it? It's covered. It's in the blood. And when the life of Jesus goes in, my sin goes in, if I've confessed my sin to Him. Will He take my sin away by force? Oh, no. The sins that were deposited in the sanctuary were those sins which had been confessed on the head of the substitute. Is that right?

And so, my dear friends, the sins that Jesus covers for me in the heavenly sanctuary are those sins which I have confessed to Him, and every sin that has been committed in any life here this morning is either still on your soul or it is covered by the blood of Jesus in the heavenly sanctuary.

But ah, is that the end of it? Oh, no. No, friends. As our verse this morning says, God can contemplate nothing less than the complete eradication of sin, and this is involved in that wonderful prophecy which forms the foundation and central pillar of this movement—Daniel 8:14. You all know it. Say it with me:

“And he said unto me...” Daniel 8:14.

Together:

“...Unto two thousand and three hundred days; then shall the sanctuary be cleansed” Daniel 8:14.

And note, please, that the last two letters of that last word are E-D. It indicates a finished, completed work. Does it not? And so, in the most holy place, for that is where the cleansing of the sanctuary takes place, according to Leviticus 16—in the most holy place lies the goal and objective of the whole sanctuary service.

And may I tell you very simply, friends, the goal of the sanctuary service is to put itself out of business, and unless we understand that and grasp that, we fail to realize what it's all about.

Let me illustrate it. Here is a garage, and all the while cars are coming in. They've been battered and broken and beaten, and they're fixed—they're repaired. Some of it is internal trouble with engines, carburetors. Some of it is plainly visible—bodies, fenders and so forth—but that goes on all the time.

How long can that garage stay in business? As long as people keep battering up the cars. How long do we *need* garages of that kind? Just as long as cars get out of repair and get out of shape.

But I ask you. Is God going to maintain His service of sprinkled blood repeatedly all through eternity? Are men going to continue to bring their lambs and bring their sins and transfer their sins to the substitute? Is that going to go on and on and on and on and on? No.

“...Unto two thousand and three hundred days; then shall the sanctuary be *cleansed*” Daniel 8:14.

Let me illustrate it in another way. Here's mother—she's getting the house all cleaned up, and she's mopping the kitchen, but just about the time that mother's nearly through with the mopping, in comes somebody with muddy feet and walks right across the floor. Then what? Well, have to do some more mopping. But mother's loving and kind, and so she continues to mop.

And again, she's nearly finished and in comes somebody else with muddy feet right across the floor. What must mother do now, if she wants a cleansed kitchen? She must mop some more. How long? As long as muddy feet keep tramping in. Right?

My dear friends, how long must Jesus wait in the sanctuary for the final cleansing application of blood at the mercy seat—how long must He do it? Until the flow of sins into the sanctuary has ceased, because you see, if He finishes the work today, and tomorrow some more sins come in, then He must open up and start all over again.

That's what they did back there in the ancient service, didn't they? They did it once a year. Every year, after having the sins come in, they cleansed the sanctuary, and the next morning, they opened up for business as usual and started in. And that's what Paul says was the weakness of the ancient service, and he tells us why here in Hebrews 10:

“For it is not possible that the blood of bulls and of goats should take away sins” Hebrews 10:4.

It takes something more than the blood of an animal to fix the mind of man so that he does not return to the lawbreaking. Do you see? Now, I ask you, can the blood of Jesus accomplish that? That's the question. Can it? It *must* or else this sanctuary must go on and on through the eternal ages.

But you and I, living in the time when we believe that one day the great High Priest will come to the door of the heavenly sanctuary, close that door and announce to the world and all the universe:

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still”
Revelation 22:11.

Tell me, friends, do you think that when that day comes that at the time that Jesus makes that announcement He does some mysterious work in human minds and hearts that, rather, sort of freezes them in the condition they happen to be at that moment? Is that what this is all about?

Why, if it were, why didn't He do it a thousand years ago, friends. Oh, no, no. This announcement is an announcement of a fact:

“...he that *is* righteous...” Revelation 22:11.

Let him remain that way to all eternity.

“...he which *is* filthy...” Revelation 22:11.

The same.

Oh, friends, how this should stir our hearts to enter into Christ's closing work. What do you say? The work of getting rid of sin.

Look here. We were talking about the laundry a while ago. Suppose I'd go down to the laundry some day, and bring in my clothes to be washed, and I see a big sign there. It says, This laundry will close forever December 31. What? The laundry going to close? That's what it says.

Suppose there were no other laundry anywhere else—no other way of getting your clothes clean. I can imagine people all around discussing—little groups—What in the world are we going to do? Indeed, what *are* we going to do? The laundry is going to close. What will we do? We've always had the laundry. What will we do?

I think that's what we ought to be thinking about. Don't you? And suppose, while we're thinking about it, we see another sign underneath that first one, and this second sign says, Classes are now being held daily in how to keep your clothes clean so you won't need a laundry.

Oh, that's interesting, isn't it. Of course, I don't think it could ever be done. Or can it? Well, we'd better not close the laundry unless it can be done, friends. Certainly, we don't want to go around with filthy clothes for eternity, do we? Oh, no.

Let's look at that sign again—Classes are now being held daily in how to keep your clothes clean so you won't need a laundry. Is that the truth? Is somebody conducting classes in how you and I can keep our lives clean, keep our hearts clean, so we won't have to for all eternity keep bringing sins, transgressions, failures—is He conducting classes in that? Is that what He's doing? Are you attending? How are you getting along? Would you recommend the classes to anybody else?

Ah, friends, *this* is the center of the universe. There at the mercy seat our great High Priest is engaged in the closing act of atonement. He is seeking to bring man close to God. He is seeking to write in our hearts that holy law, which He wrote once upon the stone, and when in our hearts those holy precepts are written, my dear friends, we will be safe anywhere in this universe, Jesus can sprinkle the blood upon the mercy seat, cleanse the sanctuary, knowing that things are *settled* on earth as they've been settled in heaven, lo, these many years. Then He can come and take us home.

Sometimes I get longing that it could be today, but I know it can't be today. This work must be accomplished first. It would be too bad to close the garage with wrecks still being towed in for repair. Wouldn't it? It would be too bad to close the laundry when, looking down the road, the great High Priest sees a load of dirty clothes just on their way in.

No, my friends, He who sees the end from the beginning, will never close that sanctuary as long as one repentant sinner is on his way to the door. But now, I bring you too a most important fact, and I'm going to bring it to you in the words of James White.

You all remember Elder James White—I mean remember reading of him—the one that God used, with his companion, Ellen White, to lay the foundations of this movement. This is James White writing in the book *Life Sketches of James and Ellen White*, page 430. Listen carefully while James White speaks. He's quoted Revelation 22:11 and 12:

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly...” Revelation 22:11-12.

“This proves that probation will close, that every case will be decided and fixed, before the Lord comes to give rewards, and so it surely must be, for His priesthood is entirely on the throne of His Father and it must close before His coming in His kingdom, but no one could be saved if the advocacy of Christ were closed before the judgment were decided in favor of the saints.

“And what a thought—probation closed? The priestly work of Christ forever ended and the time of trouble to be passed through? The mass of the people think that, if a person is prepared to die, he is prepared for the coming of the Lord, but they do not consider the difference between dying and standing alive to meet the Lord at His appearing” *Life Sketches of James and Ellen White*, page 430.

Is there a difference between being ready to die and ready to live through the time of trouble? He says there is, and he's arguing it from Revelation 22:11 and 12. Now, watch, as he goes ahead:

“It is one thing to die in Christ, to yield our spirits to Him while He is pleading for us before His Father's throne, and quite a different thing to stand in the time of trouble after Jesus has ceased to plead in man's behalf, after His priesthood is closed and He is preparing to come to redeem His own and to take vengeance on His foes.

“Those who now realize these things will bless heaven that means has been devised in the mercy of God for the perfecting of the saints, and that we are not left without direct help from on high to carry on such a work as that which lies before us” *Life Sketches of James and Ellen White*, page 430.

That's *Life Sketches of James and Ellen White*, page 430, written by James White. Now, let's look at that, friends. For thousands of years, people have been dying—dying in the Lord—they're asleep in Jesus. Who said so? That's a pretty good title, isn't it. And you know, all of us who get there, friends, we'll get there the same way the thief got there—by confessing our sins and letting the blood of Jesus cover us. That's our title to heaven—all of us.

But listen. The thief died, but here you and I—we come up to the close of probation and the sanctuary's closed, and we live on this earth a period of time during the time of trouble, and how many sins are we supposed to commit during that time? You know, that scares some people. Friends, I don't think it ought to scare us at all. I think we ought to thank God that He has promised to bring His people to the point where it isn't necessary for Jesus to keep the sanctuary open forever. What do you say? I thank God for that blessed hope.

You say, Well, how in the world do you think it's ever going to be? May I warn you, right here is where some people get into problems. They begin to figure out just how it's all going to be done.

Tell me, if you'd been with Jesus on creation morning, and He had told you that He was going to make this beautiful world and get it all done in six days—if He'd asked you just how He was going to get it all done, could you have told Him? Did He get it done? Was it all right? That's why we're keeping the Sabbath. Is that right?

Listen. For many years, I have watched as different people have come along with their ideas on just how God was going to get this all done, and they get into striving about words, just like Paul warned Titus and Timothy about back there in the early church. I tell you, friends, that which is in the future is in the hand of God.

Now, I grant that He's told us some things in the future:

“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever...” Deuteronomy 29:29.

But let me illustrate it for you, and this may help somebody here this morning, and oh, I want to see everybody get help, friends. The **works era** is almost finished. We need to be entering in with Jesus and letting Him do His work.

Suppose that I talk to a little boy here in the third grade, and I say, Son, what are you going to be? Well, he says, I'm going to be a doctor. Oh, you're going to be a doctor. Yes. Well, how are you going to train to be a doctor? Well, he says, the first thing, I've got to finish my eight grades. Oh, what are you going to learn? Well, I'm going to learn some more reading and writing and arithmetic and history and geography and grammar and all those things. Well, that's fine.

And then, what are you going to do? Well, then, I've got to go to high school. How many years? Four years of high school. What are you going to learn there? Oh, I'm going to learn some more Bible and I'm going to learn some algebra and I'm going to learn some science and some English and this and that.

Yes, and then what are you going to do? Well, then, I've got to go to college. I've got to take pre-med. How long will that take? That'll take you four years. What are you going to learn there? Well, I've got to learn—and by this time maybe his ideas are beginning to get just a little fuzzy. You understand he's only in the third grade. But he rattles off and he tells me how, I'm going to take zoology and biology

and I'm going to take some more English and I'm going to take some more math, and finally, I'm going to get through college.

And then what? Well, then, I'm going to go to Loma Linda and take the medical course. Well, what are you going to learn down there? Well, I'm going to learn anatomy, gross anatomy and microscopic anatomy, histology—this is a little third grade boy, you understand.

And I stop him and I say, Son, now let me see. What is this histology that you talk about? What are you going to learn in that? And he begins to rattle off a long list of microscopic slides that he's going to examine. Tell me, is he in the third grade, if he can do all that? Is he? You know he is.

And when I hear people going into all the intricacies and detail of how God is going to cleanse the mind and heart and get people ready so they live on this world through the time of trouble, I say, My dear brother, I'd rather not know so much than know so many things that aren't so. That's right.

And I warn your souls about these things, because all around there's agitation and people will get and argue over whether this is this way or that is that way, and it reminds me of two third-graders arguing over what histology is going to be at Loma Linda when they get in the medical course.

I think we had better leave with God the perfecting of His work and the perfecting of His people. I think our great job needs to be attending those classes that Jesus is holding daily in how to keep our clothes clean. What do you say, friends?

And this leads me to another point, and oh, I pray God, that this will help some people. You can readily see, friends, that if what we've studied this morning is so, and we're studying it from God's book, there must come a time when God's people—*all* of them here in this world—are so much like Jesus and have His law written in their hearts so fully that He can close the sanctuary without any danger that they'll fail Him. You can see that, can't you. Otherwise, the sanctuary's got to remain open.

Therefore, they're going to live in this world a period of time without breaking God's law. In other words, it will be literally true what is written in Revelation 14:12:

“...here are they that keep the commandments of God, and the faith of Jesus” Revelation 14:12.

But now, friends, follow closely as I study a point with you. Right there, some people have gotten the idea that since this group down here develop those characters, that that could never have been done before—that this group—there's something peculiar about them, something unusual, something that has never been done before and never could be done before, and they link that with the closing work of Jesus in the sanctuary.

But now, let me study that with you for a moment, for it'll help somebody. In the first place, friends, how did Enoch get to heaven? You think Enoch went through a different door than you and I are going through? How did Elijah get through?

Do you think anybody else has ever lived in this world that has pleased God the way Enoch and Elijah did? Oh, yes. We may not know all their names, they may not all have been translated, but I want to read you something wonderful from the pen of inspiration.

This is from the Lord's messenger, writing in the *Review and Herald* of March 3, 1874. And when I got hold of this sometime ago, it opened up a great field of light and truth to me. I'm sure it'll bless your souls. Listen:

"Some few in every generation from Adam resisted [Satan's] every artifice and stood forth as noble representatives of what it was in the power of man to do and to be—Christ working with human efforts, helping man in overcoming the power of Satan. Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be" *Review and Herald*, March 3, 1874.

Now, somebody didn't quite get that. Let me read it again. Now, we're all going to get it this time:

"Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be" *Review and Herald*, March 3, 1874.

Then, were Enoch and Elijah the only ones that could have? No. And I'm not discussing now the point of translation. I'm talking about the point of the characters that they worked out in cooperation with God.

"Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy for translation to Heaven" *Review and Herald*, March 3, 1874.

Were they perfect, friends? Why, this says they were. It says they:

"...perfected righteous characters..." *Review and Herald*, March 3, 1874.

Through the grace of Jesus. But somebody says, But how could all that be done before Jesus sprinkles the blood in the most holy place? Indeed, my dear friends, what have I showed you this morning? There are three great things that Jesus does for us. He dies for us, He covers our sins with His blood, and He blots them out—eradicates them—by His blood.

Tell me. Were there 4,000 years that passed in this world before He did any of those things? Were there? Yes, but before He actually died on the cross, did 4,000 years go by? Well, how in the world were men saved? How were they saved? Would you agree with me if I were to say it was in anticipation of what He would do?

Was Enoch saved through the blood of Jesus on the cross just the same as you and I are? Did Abraham accept the Gospel just as you and I have to accept it?

Now, tell me, and let no subtle philosophy mar the plainness of this simple fact. If Abraham and Moses, Enoch and Elijah, could be saved by the death of Jesus thousands of years before He ever died, couldn't they be perfected by His work in the most holy place thousands of years before He went in the most holy? Couldn't they?

Well, then, dear friends, if that is so, let me tell you plainly, it knocks the foundation out of some of the things that are disturbing the movement today. This is the simple truth of God, and if men will forget their subtle, philosophical arguments and take the simple truth of the sanctuary, as God has made it plain in the Bible and the Spirit of Prophecy, we can come to unity, which will answer the prayer of Jesus in John 17.

Let me put it this way, friends. The great message of the sanctuary for now is not that this work of perfecting characters couldn't have been done before. The great message of the sanctuary is that it can't be done after now.

Enoch and Elijah did it back there, and some few in every generation did it, this says, and what some did, all could have done. As they were saved by the death of Jesus in anticipation, as their sins were covered by the ministry of Jesus in the holy place, by anticipation, so, my dear friends, their characters could be perfected by the ministry of Jesus in the most holy place, in anticipation. Do you see it? How simple it is.

But ah, we're living in the hour when the whole sanctuary is going to close. Therefore, we can't stop short of the ultimate. We are living in the time when every plant must come fully to perfection—one way or the other. The golden grain is going to be reaped for the garner of God. The angel looking out over the harvest field will say:

“...Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe” Revelation 14:15.

And looking at the wicked—great bunches of black grapes—the angel of God will say:

“...Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe” Revelation 14:18.

Every character will be settled for time and for eternity. I come back, my dear friends, to that simple illustration of the laundry. Tell me, is it going to close? Will there be some concerning whom the scripture says, Blessed are they that have washed their robes—these are they who have washed their robes in the blood of the lamb.

If you and I will come every day to Calvary—if we will let the sprinkled blood drop upon us—what the blood does in type in the ancient sanctuary can be done in

our hearts and lives today. Our sins can be covered and finally blotted out and we can stand complete in Jesus.

Now, we have a few minutes, and I would like to hear from you. I'd like to know if somebody got something this morning that has blessed your soul. While it is fresh in your mind, express it, for expression deepens impression. What is your response? What ray of light did you get this morning from God's book?

[Testimony meeting.]

[Comments made by Elder Frazee during testimony meeting.]

Brother, if this is the first sermon you've heard, let me give you three chapters in *Great Controversy* to study over and over again—that is, The Sanctuary, In the Holy of Holies, and The Investigative Judgment—those three chapters in *Great Controversy*...

Ah, dear ones, the nearer we get to the end, the clearer the light ought to shine. Isn't that right? And if we'll look where the light is—but may I give you this simple illustration. Suppose it's night, and here are a group of people walking along the road, and *you* have the job of directing the flashlight or the searchlight on the road. Where will you put it? Will you put it on the road where they're supposed to walk?

But suppose somebody says, Oh, I see something in the shadows out there. I wish I knew about that. I wonder what's making that noise over there. Is the purpose of the light to gratify every curiosity. No, no. Isn't it strange, friends, that human minds should be so anxious to see what's in the twilight when God is focusing the light—the flood light—where He wants us to walk.

Let's leave to eternity finding out about the twilight. Let us preach most certainly that which God has made most plain. What do you say?

Is there another that has something you want to say...

Now, friends, as I close this service, I'm going to say something that I hadn't planned to say at all, but I feel impressed to say it. It might help somebody. And so, if you don't understand why I'm saying it, just know I'm saying it because it might help somebody.

I want to say to you that there is nothing—and I mean nothing—in God's true sanctuary message for this hour, that can't be preached with the full approval of the general conference officers and the leadership of this movement. I want you to know that. There is nothing subversive, nothing offshoot, nothing off color, about the preaching of the sanctuary message, provided that we don't go off into a lot of human theories.

A few months ago, I was invited to attend and participate in the ministers' meeting in one of our largest conferences and to give a series of studies on the

sanctuary. I tried to make plain to them some of the same things I've made plain to you this morning.

Later, I was asked to come back to that conference and give a similar series in one of the churches. I'm being invited this summer to attend a camp meeting in still another conference and give an entire series every day throughout the camp meeting on the sanctuary.

And I say that, as I say, not to call attention to this little fellow—not at all—but to simply tell you this. The sanctuary truth is not something that needs to be made a subject of debate and controversy—not at all—and if men don't know how to preach it so that it brings unity instead of division, they ought to learn before they start.

And so, I lay that on your hearts this morning—the great burden of Jesus, my dear friends, is to unify His people, and the message of the sanctuary will unify us if we'll stick to facts instead of dealing with theories.

God bless you every one. Now, as we close this service, I wonder if there's somebody here this morning that has some sin on your heart. You know, the whole purpose of studying this is to get rid of sin. We found that this morning. Wouldn't it be too bad to take an hour talking about laundry work and yet nobody gets any clothes clean. Wouldn't that be too bad, friends? Yes. Just talking won't do it.

Ah, my friend, if there is sin upon your heart this morning, why not bring it to Jesus. Why not bring it to Jesus and put it on His dear head. Why not ask Him to forgive you and believe that He'll do two things for you—cover your sin in the sanctuary and then blot it out in the final atonement. In other words, He'll forgive you now and treat you as if you had never sinned. And then, finally, get you ready so you can live with Him forever and never sin.

It all begins with your simple surrender to Him, and He who begins a good work in you will finish it. Don't worry about all the histology and microscopic anatomy up the road. Leave that with Him. Begin today where you are by surrendering your life fully to Jesus.

Is there somebody here this morning that knows that there's something you need to give to Jesus? Would you like to just stand, and with bowed head make this confession of your need and your surrender. He stands for you there. You stand for Him here. He confesses you there. You confess Him here.

Oh, is there one that says, Yes, Brother Frazee, there's something I need to surrender right now this morning. Will you give it up, friend. Just remain standing a moment. Ah, dear ones, whatever the Holy Spirit speaks to your heart about, lay it on God's altar this morning. He loves you.

If there's anything that's held us back from the closest unity, if any thoughts of criticism, fault-finding, division, schism, have bothered us and troubled us and separated us, even in thought, from our brethren, this is the day to give them up, my friend.

If we've held back God's tithe, if we've been gossiping or critical, if we've lost our tempers, if we haven't been following out God's principles in diet or dress, whatever the Holy Spirit brings to our mind, if there's something this morning we need to lay on the altar, why not do it right here.

Ah, friends, the Holy Spirit is here to speak to our hearts. Jesus is here to forgive us, to cleanse us, to wash us in His precious blood, and oh, I pray that each heart will know the assurance that comes from believing that Jesus covers the sin that you give up.

As you give Him the thing that He speaks to your heart about, believe that He takes it. Don't doubt it. Believe it with all your hearts—believe it with all your hearts. He loves you—He loves you—He loves you with all His heart, **and as you in simple faith give yourself to Him...**

Now, dear ones, before we pray, this little word. If you forget everything else we've studied today, remember that sign, Classes are now being held daily in how to keep your garments clean so you won't need the laundry. The textbook is the Bible, with the Spirit of Prophecy to help you, and if down on your knees every day you ask Jesus to help you learn how to keep clean through His precious blood, I'll see you in the kingdom of God.

May we kneel together. Heavenly Father, we thank Thee with all our hearts for being with us this morning and opening up heaven. We thank Thee that we see through the open door into the glories of the most holy place, and we see our precious Jesus as He sprinkles the blood for us in the sanctuary above.

We've come our Father with sin, with guilt, with weakness, with failure. We bring these all to Thee this morning and we pray that as we place our hands upon Thy dear head, that our sins shall indeed be transferred from us to Thee, from our lives to the sanctuary above, and oh, Lord, keep them covered, and then in the fast-closing work, blot these sins out forever.

We pray that Thou wilt take each hand here this morning and clasp it tight. Hold us firm. Keep us coming every day to these little classes that Thou art conducting for each one who will come, and when Jesus comes, may we share that wonderful reunion for Jesus' sake, amen.

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