

Sanctuary 1968 4 of 8

The End of Sin

#0513

Study given by W.D. Frazee—January 4, 1968

Our text tonight is Daniel, the 8th chapter and the 14th verse. These words focused the longest time prophecy of the Bible on Heaven's solutions of the sin problem.

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

The vision of which this prophecy is a part begins with nations in conflict. Under the symbols of various animals, we see war and strife. And this continues until finally a power appears that stands up against the Prince of princes, that practices and prospers and, in general, defies God and oppresses His people. And as the prophet saw all this, he heard a question that echoed the problem in his own heart: How long would this continue?

The 13th verse:

“How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Daniel 8:13.

Then came the answer from the wonderful numbered:

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed” Ibid., verse 14.

There was something about the cleansing of the sanctuary, you see, that would set everything right, that would bring to an end the age-long controversy between truth and error, between Christ and Satan. The cleansing of the sanctuary is Heaven's answer to the world's problems.

Now, the 15th verse says that Daniel, having seen this vision, sought for the meaning. And in this he sets a good example to every lover of truth. And in answer, God sent Gabriel, the highest angel in Heaven, to explain this vision to him in the 16th verse. If we will listen, we'll hear Gabriel explaining this vision to Daniel.

In the 17th verse, the angel says to the prophet:

“Understand, O son of man: for at the time of the end shall be the vision” Daniel 8:17.

Now notice he doesn't say, "at the end of time" but "at the time of the end." This vision then reaches to the time, the period, in which the end of all things in this world will take place. We wonder how a period of two thousand three hundred days could reach down to the time of the end. But you remember that this vision of Daniel 8 is a symbolic picture. Nations are represented by beasts. And when we're dealing with symbolic prophecy, a day represents a year. The proof of that is Ezekiel 4:6: "I've appointed thee each day for a year." It's something like a road map. An inch on the map can represent 10 miles, 100 miles, 1,000 miles. You look down in the corner, and you see the scale of miles, and then you know how much an inch represents. And on Heaven's great road map of prophecy, a day of symbolic prophecy represents a *year* of literal time. So here we have a great prophetic period, two thousand three hundred *years*, reaching down from that ancient time to the last period in this world—the time of the end—at which time the angel says, "The sanctuary will be cleansed."

Now, the angel was not able to fully explain all of the vision to Daniel at this time. And so, in the next chapter, we see him pleading earnestly for light and understanding. And in answer to his prayer, Gabriel comes back again. Notice Daniel the 9th chapter and the 21st verse:

"While I was speaking in prayer, even the man Gabriel, whom I had seen in vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation" Daniel 9:21.

And in the next verse, he speaks to Daniel, and he tells him:

"I am now come forth to give thee skill and understanding"
Ibid., verse 22.

23rd verse:

"Therefore understand the matter, and consider the vision"
Ibid., verse 23.

So, he begins right where he left off in the preceding vision. He begins with this matter of time. And he sets apart 70 weeks of that long, 2,300-year period for the Jews.

"Seventy weeks are determined upon thy people and upon thy holy city" Ibid., verse 24.

Seventy weeks particularly for the Jews. And in this 24th verse, he lists a number of things that were to take place during the 70 weeks. But we still have no starting point, either for the 2,300 days or the 70 weeks of which they are part. He gives us that in the 25th verse. This is the key that unlocks the whole prophecy.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven

weeks and threescore and two weeks” Ibid., verse 25.

Seven, threescore, two. All together—69 weeks. You multiply that by seven, what do you have? Four hundred eighty three. We have then just the difference of one week or seven literal years between the period reaching to Messiah and the period which represents the end of the special time set apart for the Jewish nation.

Now, let’s look at this wonderful prophecy in which the angel locates the coming of the Messiah. Here we have one of the most amazing proofs of the fact that Jesus is the true Messiah that could possibly be found. I always love to study this prophecy. I studied it with infidels. Had the privilege of studying it with an Orthodox Jew. And men are interested in the accuracy of mathematical prophecy. Let’s follow through.

Notice he says we’re to figure from the going forth of the commandment to restore and to build Jerusalem. You see, at the time this vision was given, Jerusalem was in ruins. The temple had been burned by Nebuchadnezzar. Daniel is praying about this very thing. And God said there would be a decree to restore and to build Jerusalem. We find that decree in the 7th chapter of the book of Ezra, and that decree was given in the year 457 BC. Now, I shall not take time this evening to go into all proof for that, but it is *established*, my friend. It’s a *certain* day in ancient history when the decree of Artaxerxes went forth—BC 457. Now 483 years from that would bring us *into* the year of the Christian era 27. You see, the decree went into effect in the latter part of the year BC 457, and so it reaches over the 483 years to AD 27.

Now, at that time, the angel said, we would see Messiah the Prince. The word ‘Messiah’ means anointed. You’ll find that in John 1:41, reading the margins. The word ‘Messiah’ is a Hebrew word; Christ is the Greek word; Anointed is the English word. They all mean exactly the same thing. So, when Gabriel said 483 years to Messiah the Prince, he was talking about the Anointed. In order to be the Anointed, Jesus must become anointed. You can see that. And in Acts the 10th chapter and the 38th verse, we read that God anointed Jesus of Nazareth with the Holy Ghost and with power. When did that happen?

Turn the third chapter of Luke, and we’ll see when Jesus was anointed with the Holy Ghost:

“Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from Heaven, which said, Thou art my beloved Son; in Thee I am well pleased”
Luke 3:21-22.

This, at the baptism of Jesus, is His anointing.

The 23rd verse says that Jesus was about thirty years of age at this time.

The first verse locates it in the 15th year of the reign of Tiberius Caesar and gives other chronological data there from which we find that this took place in the

latter part of the year AD 27, exactly 483 years from the decree to restore and to build Jerusalem. In other words, Jesus came on time, friend. And nobody else could ever be the Messiah. Anyone else who claimed to and came before, came too *soon*. Anyone else who claimed to and came later, came too *late*. He came right on time.

Now turn to Mark the first chapter. I want you to see something very interesting. Christ Himself based His preaching on this prophecy. He called attention to the fact that He had come on time.

“Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” Mark 1:14-15.

What time? This time of Daniel’s prophecy that had been given hundreds of years before. God’s prophetic clock struck the hour, and the Messiah appeared right on time. No wonder the hearts of the disciples *thrilled* with that announcement. No wonder they went out with great conviction, spreading the Good News: “The time is fulfilled, and the kingdom of God is at hand.”

But you know it’s very interesting: although they recognized the fulfillment of Daniel’s prophecy in the coming of Jesus, there was something they overlooked. And so, a little later, they were disappointed. Go back to Daniel the 9th chapter, and we’ll see what that was. We’ve seen how the 25th verse locates the anointing of Jesus, the appearance of the Messiah. The 26th verse:

“After threescore and two weeks shall Messiah be cut off, but not for Himself” Daniel 9:26.

The disciples did not notice that. Seems strange, doesn’t it? And so, when Jesus finally died—“cut off, but not for Himself”—they were as disappointed as though they’d never heard anything about it, although Jesus repeatedly warned them of what was coming. My point is: the prophecy clearly predicted that the Messiah would be cut off and when.

In the 27th verse:

“He shall confirm the covenant with many for one week”
Ibid., verse 27.

That’s this last week of the 70, from 27 to 34.

“And in the midst of the week He shall cause the sacrifice and the oblation to cease” Ibid., verse 27.

What’s the middle of seven? Three and a half. And three and a half years from the Fall of 27, bring us to the Spring of 31. And, at that time, the angel said, “He would cause the sacrifice and the oblation to cease.”

How did He do that? By His death on Calvary. We've seen, in our study of the sanctuary so far, that all the lambs and bullocks and goats that were sacrificed in the sanctuary pointed forward to Jesus—the true Lamb of God who would die for the sins of men, that He might take away the sins of the world.

And so, when Jesus died upon the cross, a supernatural event took place in that temple in Jerusalem. An unseen hand tore that beautiful veil from top to bottom. It showed that God was through with the earthly sanctuary. No more need sinful, sorrowing humanity await the coming of the high priest. From henceforth, Jesus was to officiate in the heavenly sanctuary. And so, in the midst of the week, He caused “the sacrifice and the oblation to cease.” See how it was fulfilled exactly, friend? No wonder Paul says in Romans 5:6, reading the margin, that Jesus died according to the time. He *came* on time, He was *anointed* on time, He *died* on time, and He went to Heaven that the Most Holy Place of the heavenly sanctuary might be anointed, and that He might begin His work in the Heaven of Heavens, in that glorious temple as our Intercessor, our Mediator, our Great High Priest.

Oh, I'm so glad, friend, for this evidence of mathematical prophecy that Jesus is indeed the Christ, the Savior of the world. What do you say? Thank the Lord.

Thus, you see, we have a solid foundation for our faith. There's no guesswork to it. May I say this, friend? Sometimes, there are struggles that go on in human hearts that other people don't know anything about. Somewhere along the line, some doubt may come into your mind as to whether the Bible is actually true, whether Jesus is actually the Son of God. If a doubt should ever come into your mind, recall this wonderful mathematical prophecy. See how the finger of God reaches down across decades and centuries. And that finger is put on the year 27 for the anointing of the Savior. Three and a half years later, His death. You know, His enemies thought they were putting an end to His work by crucifying Him. In reality, they were giving the most convincing *proof* that the One whom they crucified was the One that Daniel had foretold, that the angel had spoken of as the Messiah who was cut off, not for Himself. It was for us.

Now, friends, if all this is true, and you see how it figures out exactly, then listen. This means that as you and I stand at Calvary, we are face to face with no ordinary person. We see the Son of God hanging there for us. Men may turn aside, men may even ridicule Him and revile Him as they did there that dark day. But these are the facts, my friend. Here is the Christ, the Son of God. And what's He doing? He's dying for us. That means He's dying for *me*; He's dying for *you*. It's true He died for the whole world. But ah, it is the individual that appeals to His soul. As Paul puts it in Galatians 2:20: “He loved me, and gave Himself for me.”

Oh, I'm so glad He loves me that much, aren't you? It's true. Thank God, it's true.

Well, three and a half years later, in the stoning of Stephen and other persecutions, the Jewish nation sealed its destiny as a nation. The Apostles turned to the Gentiles, and, of course, Jews as individuals could still be saved. But thus the 70 weeks come to an end.

Now, since 490 years had been used up of the 2,300, there were 1,810 years remaining. And when you add these 1,810 years to the year AD 34, you come to 1844. And how my soul thrills as I look at that date. 1844. *What* is this? *This*, my dear friend, is the last milepost of prophecy. *This* is the last date established by the prophetic Word. And what is to take place here?

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

Now tell me, friend. Look at these important events that are mileposts along the way, and can you begin to catch something of the importance of that last event on which the whole prophecy focuses? Certainly, it would be no ordinary thing that God would pick out over two millenniums in advance and fix the attention of His people upon that date. This must be something of the greatest importance. It is, friend. *This* is the greatest event since the cross and the ascension of Jesus.

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed” Ibid.

Now, with what we've been learning in recent evenings, we're prepared to apply this prophecy. For we have found that the true sanctuary is where? It's in Heaven. The one that Moses made was just a copy of the heavenly. And in 1844, there had been no sanctuary on earth for hundreds of years. So the only way this prophecy could apply would be to the sanctuary in Heaven. Thus we know that, in 1844, the heavenly sanctuary was to be cleansed. At that time, Jesus would transfer His ministry from the Holy Place to the Most Holy, and put an end to the sin problem forever.

We studied last night the work of the High Priest in the Most Holy Place in the cleansing of the sanctuary. We see that it is concerned with the blotting out of the sins which have been placed in the sanctuary in the daily service. Day by day, as the repentant sinner brought his offering, confessed his sin, and slew the sacrifice, the sin was transferred *through* the substitute and *to* the sanctuary, and thus a cleansing of the sanctuary became necessary that those sins might be blotted out, eradicated. It is this work in the heavenly sanctuary that began in 1844.

Now, friends, in these closing moments, I would like to have you think of what this means in a practical way to you and me. Perhaps I can illustrate it this way. Suppose we go down to the laundry with our clothes next Monday morning. We have our stack of soiled linen and so forth. And as we leave it there, we notice a big sign across the front of the laundry: “This laundry will close forever June 30, 1968.” The laundry's going to close? What will we do? And suppose (we're just supposing now) that were the only laundry anywhere around. And suppose there was no other way to get clothes clean. My, I can imagine the conversations that would be going on. “What are we going to do? No laundry? No way to get clothes clean anymore?”

“This laundry will close forever June 30, 1968. What are we going to do?”

And while we are pondering that, we notice another sign. It says, "Classes are now being held daily in how to keep your clothes clean so you won't need a laundry."

What would you do? Would you enroll? You would, unless you didn't believe the first sign, or unless you were perfectly willing to have dirty clothes. And there are some people like that, friend. And concerning them, it will soon be [tape cuts off]. ...

[Tape begins again after skipping]...at the close of human probation, when the Great High Priest steps out from the Most Holy Place, having finished His work, having sprinkled the blood upon the mercy seat, and blotted out all the sins of all His people who were found ready, then He says:

"He that is filthy, let him be filthy still: and he that is righteous, let him be righteous still" Revelation 22:11.

And then he adds:

"And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" Ibid., verse 12.

The close of probation means that there's no more laundry. The filthy remain filthy. But the righteous, thank God, they're going to remain righteous. They won't need the laundry anymore. And when everybody in this world is either in the group that don't need the laundry anymore or never will *want* it, it's time to close. That hour hastens on apace, my dear friends. But do not think of a close of probation as something that just arbitrarily descends some day when nobody knows anything about it or is thinking about it, and it might come the next minute, and you don't know it's going to come. Don't misunderstand me, of course we *don't* know just when it's going to come. But what I'm trying to say is: The close of probation is simply because there is no more work the sanctuary to do. If you'll allow me to use the expression, "It has run out of business."

Won't that be a wonderful hour, friend? A wonderful hour. And God is truly in the business of holding classes daily for those who wish to learn how to keep their garments clean.

Blessed is he that washes and keepeth his garments. Blessed are they that wash their robes and make them white in the blood of the Lamb. Are you attending the classes daily? I'm happy to tell you, a private Tutor is available. The Holy Spirit is ready to take the Bible and give you a course in victorious living. It is accomplished through the work of the sanctuary. It is the sprinkling of the blood that brings not only forgiveness but cleansing; not only pardon but victory. Oh, friends, let's lay hold of the hope and the help set before us. What do you say?

How many of us would like to send Jesus the word tonight that we're heart to heart with Him in wanting this thing finished up? Would we want it to continue on through eternity? Ah, friend, remember: While Jesus is glad to do it, the bearing of sin is a painful work. Sin broke His heart on Calvary. And that cross is a revelation

to our dull senses of the pain that began when sin began and continues until sin is gone. Oh, shall we not send Him the word that we're with Him in wanting to bring an end to all of this, and that we want to give Him our sins, all of them, and let Him cleanse us fully? Shall we send Him that word tonight? How many would like to? Thank the Lord, friends. He appreciates it.

Now, I'd like to hear from some of you. What blessing has God been giving you today, yesterday, this week as you've been studying these things, listening to these messages and seeking the Lord in prayer yourself?

[Testimony service follows.]

"This is the sum: 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" Hebrews 8:1-2.

The problem is solved. He can solve your individual problem if you let Him. If you'll get interested in His problem, He'll help you with your problem. I'm so glad that we're dealing not with a computer but with a Friend. If we were dealing with a computer, we might think, "Oh, I might almost get there." And then the door would close just five minutes before I got there. That's the way computers work; that isn't the way our Friend works.

You know why I know that? He's already waited years and years and years. He's waited for me and you. That's because He loves us. This is not to make us lazy or slow. But it's to keep us from getting jittery. The thing that's going to help us to hurry is not the fear that the door is going to close when we're almost there and shut us out. Oh, no. The thing that's going to cause us to really hurry is in sensing that the heart of Jesus hurts until the sin problem is settled. *That's* the thing that'll make us move, my friend. *That's* the thing.

I'm sure that many of us want to do better. And God appreciates that. But is there one person here tonight that what you need isn't just to do better; it's to do entirely different.

Let me illustrate it in this way. Suppose I'm going over in this direction, but what I need is over there on the organ. What must I do? Turn around and start moving in exactly the opposite direction. Is that right? Every Christian ought to be doing better from day to day; that should be his intention. But I want to tell you something, friends: There are people, maybe somebody here tonight, that what they need isn't just to do better, they need to turn clear around. They need to have an entire change made in their life. Maybe they've never accepted Jesus. Tonight is the night to do it. Maybe your name has been on the church books, but in your heart you know you're not converted. You know that if you would live another hundred years on the program you're living now, you wouldn't be ready at all. Tonight, I invite you: Turn around. Turn clear around. That's what Saul of Tarsus did when he met Jesus on the Damascus road.

Is there somebody here tonight who says, "Brother Frazee, you're talking to me. The Holy Spirit is talking to me. I need to turn clear around." If you will, friend,

just stand right up. I want you to stand before these witnesses. Jesus is standing for you in the temple above. He wants somebody who will stand for Him in token of full surrender. He desires for us to be absolutely and completely for Him in this world as He is for us in the presence of God.

Oh, I want somebody tonight that needs to turn clear around that will do so right here tonight. Jesus is praying for you, my friend. If the Holy Spirit convicts you that this is your invitation, oh, let it be your decision. Just stand. We'll pray for you. God will help you. Put yourself on Jesus' side. I will, I do, surrender myself to Jesus. I can, I will, I do believe that He will save me. I need help. I need it tonight. I need to be converted. I need to turn around. By God's grace, I will. I'll put my feet in the path that Jesus opens for me. I'll bring my lamb, I'll confess my sin, I'll let Jesus sprinkle the blood for me in the sanctuary. If Jesus is speaking to you, just stand right up. Oh, let this be your night of full decision.

You may have once known the Lord. But if sin has gotten in between you and the Master, get it out tonight. Bring your lamb; put your sin on Jesus. Somebody that says, "Yes, this is for me." God bless you, my brother. Remain standing a moment.

Is there somebody else that says, "God is talking to me tonight; I need help, and I want help"?

"If any man hear My voice and open the door, I will come in"
Revelation 3:20.

Let's kneel as we pray for this dear brother.

Heavenly Father, bless our dear brother as he has heard and responded to Thy call tonight. We pray that the Spirit of God will fill his heart. May the blood of Jesus be sprinkled for him in the heavenly sanctuary. And now with him, Lord, bless us all as here on our knees we send Thee the word that we choose to be heart to heart with Thee in Thy longing for a clean sanctuary and a clean people. We thank Thee for hearing us. In Jesus' name, Amen.

[Congregation joins Elder Frazee as he sings "Jesus Paid it All."]

God bless you all.

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