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New Hearts for Old

#0514

Study given by W.D. Frazee—January 5, 1968

Heart surgery has been much in the news of late. But God has been in the business of heart surgery for a long time. I was struck with the news heading on this national magazine entitled “New Hearts for Old.” That’s what God wants to give every one of us—a heart of love. Eventually, dear friends, we will all do what we love to do. Unless God can get you and me to the place where we love everything He loves, we’d never be happy in Heaven. And He’s not going to have a captive audience there at the New Jerusalem every Sabbath. The only ones who will come will be those who *want* to come; the only ones who’ll listen will be those who *love* to listen; the only ones who *obey* will be those who find pleasure in keeping His commandments. Unless that condition can be brought about, we shall need the sanctuary open in carrying on its present work through all eternity. For the work of the sanctuary in the plan of salvation, deals with sinners.

I’m so glad that its purpose, its goal, is to help those who will enter in to God’s plan reach the place where its services will no longer be necessary.

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

And the cleansing of the sanctuary, as we have seen, is the final work in the sanctuary service. When sins are blotted out, erased, eradicated, put away, there will be no further need for this sanctuary service.

Tonight, I want to study with you from the Book of God how that’s to be brought about. You will readily see that this is an important point. For thousands of years, men have been coming with their sins and saying, “Lord, forgive me. Lord forgive me.” And every sin that is confessed and forgiven means a transfer to the heavenly sanctuary of that which must eventually be cleansed or blotted out. So, if the sanctuary is cleansed, there will be no further *need* for forgiveness, and may I say no further *opportunity* for forgiveness. Both are true. Therefore, it is vital that we understand *how* God is going to accomplish that goal of a cleansed people as well as a cleansed sanctuary.

Hebrews the 10th chapter, beginning with the 1st verse. We’ve been studying in the 9th chapter about Christ’s work for putting away sin, as Hebrews 9:26 puts it. In the 10th chapter, he compares what happened in the ancient service and what Jesus accomplishes.

“For the law [that is, the law of Moses dealing with this sanctuary] having a shadow of good things to come, and not the very image of the things, can never with those

sacrifices which they offered year by year continually
make the comers thereunto perfect” Hebrews 10:1.

According to this Scripture, how long would it take for the offering of those animals in the sanctuary to make the worshipers perfect? It could *never* be done. For then would they not have ceased to be offered?

A patient that is cured doesn’t keep coming to the doctor, does he? No. And so, Paul shows, by the very fact that those offerings were repeated, repeated, repeated, repeated, he shows that they were futile, that it was impossible for those offerings of themselves to bring the worshipers to perfection. If that goal had been reached, then he says the sacrifices would have ceased to be offered because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices, there is a remembrance again, made of sins every year.

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

Now I want to ask you this question. We all see that the blood of animals couldn’t take away sin. That’s why they had to keep going over and over and over. If all the Gospel can offer us is to come and have our sins forgiven, and then go on sinning through all eternity, you can see, friend, the sanctuary would have to be kept open through all eternity.

I’ll illustrate it this way. Suppose Mother is cleaning the kitchen; she’s mopping the floor. She has it just about finished. But in comes one of the family with muddy feet and walks right across the floor. It has happened, hasn’t it, friends? Now what? Well, there’ll have to be some mopping, right? But when she gets that about done, in comes another one right across the floor. Then what? Can you see, it might be that Mother would have to keep mopping hour after hour after hour? And believe me, that’s exactly what Jesus has been doing for a long, long, time. And as long as you and I keep sending the sins in, He must be there to deal with them. Do you see that? Else we’re left without any hope; for we can’t cleanse ourselves, can we? Oh, no.

So, he says, it isn’t possible that it could have been done by this ancient service, but now let’s listen as he tells us *how* it’s going to be done by the blood of Jesus Christ in this wonderful service in the sanctuary.

“Wherefore [because this service in the earthly temple
couldn’t accomplish it] when He cometh into to the world, He
saith, ‘Sacrifice and offering thou wouldest not, but a body
hast thou prepared Me: In burnt offerings and sacrifices for
sin thou hast had no pleasure. Then said I, Lo, I come (in
the volume of the book it is written of Me,) to do Thy will O
God” Hebrews 10:5-7.

Paul is quoting here from the 40th Psalm. A very interesting statement is made here, and that is that God did not require these sacrifices. That’s what it says. “Well,” we say, “didn’t God tell them to bring them?” Yes, He did. But, my friends,

God didn't require them; He didn't need them; He didn't desire them. Do you suppose that God took any pleasure when an innocent little lamb was brought there, and sin put upon it, and then that lamb was slain?

God didn't take any pleasure in that; it broke His heart every time it happened. Do you know why? Because in every lamb slain, He saw His dear Son with a broken heart, hanging on Calvary. That was very real and vivid in the heart of the eternal Father. So, He didn't desire those sacrifices; He didn't require them. Why then did He give them? In the hope that the people entering in to that experience, might share the knowledge of the fearful cost of sin.

And unless we enter in to the experience of having our hearts sprinkled with the blood of Jesus, unless the reality of Calvary becomes a part of our thinking, we'll be just as powerless to quit sinning as those Jews were back then. You know, friends, the pitiful thing is, they got so used to that, day after day and year after year, that some of them actually got to the place where they thought that was the way they paid off when they sinned, was to bring a lamb. That idea is carried on over into the great apostasy in the Christian church that hid the knowledge of Christ's work in the heavenly sanctuary and substituted an earthly priesthood, an earthly tabernacle, and an earthly sacrifice. In Roman Catholicism, we have carried on this idea which, as I say, many of the Jews got: you sin, you go and pay for it with something. But, my dear friend, God never intended that either the Jew or Christian should ever get the idea that human beings can pay for sins in the slightest way. We can't pay for sin with a lamb; we can't pay for it with any penance. But, oh, He longs that we shall understand something of the fearful cost of sin, and thereby get sorry enough to quit.

Perhaps I can illustrate in this way. Suppose we had a vase here. And I'm handling this vase, and somehow I get a little careless and it drops out of my hands and falls on the floor here and breaks into a hundred pieces. Well, I'd be sorry. Wouldn't you? And suppose I say, "Well, who does this belong to?" Well, somebody says, "That belongs to the doctor's wife."

And so I go and I say, "Sister, I'm just so ashamed that I was careless and broke that. I'll get you another one and replace it." And I think maybe it costs a dollar or two dollars. And I'm sorry, of course.

But I notice that she looks very sad, very solemn. And she says, "Brother Frazee, that's no ordinary vase. That's an heirloom, that's an antique; it's been handed down for several generations. There's only one other like it. It's in New York City. And it can be bought for \$1,000."

Am I sorrier *now* than I was a minute before? Do you see, friend? Do you see? And if somehow or another I could get together a thousand dollars and buy the vase to replace this one, the only vase that could replace it, tell me, do you think I'd be pretty careful how I handled it? Yes.

Now this is what we're dealing with, friend. The reason we sin is we do not sense its cost. And every attempt of human works to bring salvation cheapens the whole plan of salvation. Why, even my illustration falls a million miles short of the reality, and you know it. A thousand dollars? That's tremendous for a vase. But,

ah, friend, all the money in this world couldn't ransom one human soul. All the wealth of this world couldn't forgive one single sin of one solitary sinner. One sin is so bad that the Son of God must come from His throne and give *His* life as the atonement. And, oh, God has been seeking, through these centuries and millennia, to find some way to help men and women to realize the cost of sin. Because, as I say, if we can realize its cost, we'll stop. There is no other cure. And remember, Paul is saying that what God wants isn't repeated sacrifices. What does He want? Simply the doing of His will. That's all. The purpose of the sanctuary (mark the point) isn't to make it possible for men to go on *breaking* the law. It's to bring them to the place where they *keep* the law. And so, when He came into the world, He said, Father, I know what You want isn't those sacrifices of lambs over and over. I know that what You want is the doing of Your will. And so, "Father, I have come to do your will." And so in the ninth verse of Hebrews:

"Then said He, Lo, I come to do Thy will, O God.
He taketh away the first, that he may establish the
Second" Hebrew 10:9.

He takes away the offering of bulls and goats that He may establish the doing of the will of God—obedience to the law. May I pause here to point out how so many dear people have missed the point entirely and they think that when Jesus took away the sacrifices and offerings that that did away with obedience to God's Ten Commandments. Nothing could be farther from the truth, friends. It's just the other way around. He came to do away with those offerings because those offerings were not sufficient to bring men to full obedience. He came to bring something which *would* bring people to full obedience to this law. He takes away the blood of bulls and goats, the offerings of lambs and rams, that He may establish the second—the doing of the will of God.

The 10th verse:

"By the which will we are sanctified through the offering of
the body of Jesus Christ once for all" Ibid., verse 10.

Can we be sanctified? Yes. How? Through this *one* offering of Jesus upon the cross. But, as I'm pointing out, friends, we must become very conscious of that offering. It must be *real* to us—Calvary must be real.

The 11th verse:

"And every priest standeth daily ministering and offering
oftentimes the same sacrifices, which can never take away
sins: but this Man, after He had offered one sacrifice for sins
for ever, sat down on the right hand of God: from henceforth
expecting till His enemies be made His footstool. For by one
offering He hath perfected forever them that are sanctified"
Ibid., verses 11-14

Oh, what wonderful possibility, if we'll just *let* Him accomplish for us what has been made possible. And notice, it's all through that one offering of the cross. It's all through that sacrifice that Jesus made.

Suppose in our imagination we stand there at Calvary; we see the multitudes pass by. Most of them are ridiculing Him, reviling Him. Terrible. Terrible to treat even a criminal that way, friend. But here is the Son of God, dying, and men and devils are confederating to make His agony as great as possible. But now you and I stand there. We're looking at Him, and we begin to feel a bit of sorrow—shall I say plain, human sympathy? and we say, "Oh, Jesus, why are you hanging there? I feel so sorry that these wicked men have driven these nails through your hands and feet."

Ah, He says, there's something hurting Me worse than those nails in My hands and feet. In fact, it hurts Me so bad that He hardly feels the nails.

"And Lord, what is that?"

Ah, it's the pain in My heart that your sin made. That's what hurts; that's what breaks My heart.

You know, dear folks, we won't have any desire to spend time before the mirror, primping and dolling up, when we get this picture. We'll want to look decent and attractive to Jesus, for His sake. But as Isaac Watts sings:

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Pride, you know, is at the root of sin. And Calvary spoils pride for those who let the blood be sprinkled upon them. Oh, my dear friends, it's not enough that the blood be sprinkled in the sanctuary.

Look at Hebrews the 9th chapter, the 19th verse:

"When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission" Hebrews 9:19-22.

Yes, friend, the blood has been shed on Calvary. The Son of God has given His life. The blood has been sprinkled in the Holy Place in the sanctuary above. And Jesus is ready and waiting to sprinkle the blood on the mercy seat in full and final completion of the plan of salvation. But the blood must be sprinkled upon my heart and yours if all that is to do us any good and cure us of sin.

We must share in the reality of the pain that sin brings to God. The vase that we have broken didn't come from the dime store. Oh, no. The law that we have broken equal with its Author, our release from that penalty, our release from the bondage of transgression can be accomplished only by the breaking of the heart of Jesus. And only by our realizing that. You see, in these verses we've read, Paul is quoting from the 40th Psalm where Jesus said,

"I delight to do Thy will, O my God: yea, Thy law is within
My heart" Psalm 40:8.

God's law is so fully written on the heart of Jesus that when I break the law, I break His heart. The only way to cure me of sinning is for me to get such a view of His love, and get this law written in my heart, so that the very thought of breaking the law would break *my* heart just as it breaks *His* heart. That's what it means to have the law written in the heart—that's the New Covenant promise, my friends.

Perhaps I can illustrate it this way. Suppose I say to Fred, "Why don't you kill that baby you have there?" Now pardon me if this seems crude, but, friends, I want you to get something from it. And suppose he should say to me, "Why, Brother Frazee, don't you know we have a law in this state against that sort of thing? If I'd do anything like that, they'd put me in jail, and I'd have to stand trial and probably lose my life. I'm pretty careful how I handle the baby." Do you think that's what's keeping the baby safe?

But suppose, instead of that he says to me (watch this point), when I say, "Why don't you kill that baby?" And he says, "Why, Brother Frazee, don't you know there's a law up in Heaven that says 'Thou shalt not kill'? And I know that people who break that law are going to go to hell and burn. And I don't want to burn. And sometimes I just have to pray hard to keep from, you know. But when I think of that hell, that burning hell, so far I've managed not to do anything rash. It's a hard job sometimes." Do you think that's his answer? Ah, my dear friend, if all the laws of human governments should be repealed tonight, I think the baby would be safe with Fred and his wife. What do you say? And may I say it reverently: If it were possible to take that law of the ark in the Most Holy Place, if it were possible to put it aside entirely, I know that that baby would be safe. Do you know why? *That* commandment is written where? In their hearts. I'm sure they'll be glad when *all* the commandments of God are written in their hearts as fully and deeply as that. Am I right, friend? Can it be done? Can everything that God says be written in your heart so you love to do it? And so you *couldn't* do anything else (not because you *can't*, but because you *couldn't*). Not because some policeman is watching you, not because the fires of hell seem so hot, but because you love the right and hate the wrong. That's the promise. That's the New Covenant promise. See it here in Hebrews the 10th chapter, where we've been studying, the 16th verse:

"This is the covenant that I will make with them after
those days, saith the Lord, I will put My laws into their
hearts, and in their minds will I write them" Hebrews 10:16.

And when that glorious promise is fulfilled, He adds:

“And their sins and iniquities I will remember no more” Ibid., verse 17.

Sins can be blotted out when the law of God is fully written in our hearts. And then what? The 18th verse:

“Now where remission of these is, there is no more offering for sin” Ibid., verse 18.

Why no more offering? No more is needed. No more is needed. Shall we ask the Master to write this law in our heart? It can be done. He’s doing it for those who will let Him.

I wonder if there’s somebody here tonight who has gotten a new glimpse of the love of Jesus and the plan of salvation and you’d like to seek the Lord for an experience in which this law is written in your heart deeper than ever before. If there’s somebody like that here, who’d like to seek the Lord for that experience, I invite you to just kneel where you are. Forget about this audience, and ask God to do something with your heart. He will, friend. He will. He loves to reveal Himself to those who seek Him.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” Matthew 7:7.

“Whosoever shall call on the name of the Lord shall be saved” Acts 2:21.

“I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” Zechariah 12:10.

Ah, friend, if we’ll pray and look; if we’ll ask and behold; if we’ll plead for this experience and look at Jesus on the cross, our heart can become mellowed and tender—new hearts for old. And on those hearts made tender by the precious blood, God will write His holy law.

[A man from audience prays, then they sing “Near the Cross.”]

Oh, Lamb of God, bring its scenes before me. Help me walk from day to day with its shadows o’er me.

I believe, dear friends, that, before I dismiss this meeting, I should say something very plain. Very plain. Nobody in hell is going to come around and thank you for helping them get there. Nobody is going to say, “You were a good pal, a good buddy, you stood by me in rebellion and transgression, and I thank you that we’re both here, lost forever.” Nobody’s going to do that, my friend. Don’t think so. My dear friend, if there’s a man or a woman here, a boy or a girl, that does not have

enough appreciation of the sacrifice of Christ to accept it, I beseech you, for your own sake, stand out of the way, and do not become a stumbling block to others. I warn you, for you must meet all this at the judgment bar of God. And if God allowed the stroke to fall upon His darling Son, when He was the One that's bearing the sins, do not think that it will be easy when it falls upon you. Don't think so for a minute. The terrible wrath against transgression you have never experienced. Jesus has born it all. But the despisers of the grace of God have yet to drink that bitter cup. And oh, the wail, oh, the agony, oh, the lamentation that will arise. Oh, my dear young men and young women, I beseech you to be like Daniel and Joseph, and be willing to stand alone for God. Wait not for some mass pressure to *pull* you along into the kingdom. You will wait in vain. The young man or the young woman that comes in a call just because everybody else does, he'll soon be, nine times out of ten, in the way of sin because everybody else does. Have some faith, some courage, to stand for what you know is right.

Precious Lord, write these words upon our hearts. And may we, while mercy lingers, seek the cross for repentance and cleansing. I pray that Thou wilt help every young person here tonight who knows Thee to be brave about it. And to have not the slightest fear in the face of man. I pray that Thou wilt help our young men to be like Daniel and Joseph, our young women to be like Esther and Mary. May there be a fearlessness in standing for God in private as well as in public. May there be a fear and a restraint come upon this campus because men and women, old and young, are publicly showing their loyalty to Jesus. We ask it in His name. Amen.

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