

Alabama and Mississippi Camp meetings 3 of 4

The Most Holy Place

#0994

Study by W.D. Frazee—June 8, 1968

The reason that we have two apartments in the sanctuary is that there are two things that Jesus is to accomplish there for us. Perhaps I had better repeat that. The reason we have two apartments in the heavenly sanctuary is that there are two ministrations in which Christ engages there in the temple of God. You remember that Paul says very clearly in the book of Hebrews that the priest who served in the ancient sanctuary served unto the example and shadow of heavenly things. Hebrews 8:4,5. So by looking at the earthly we learn about the heavenly. That is the reason that God gave us the earthly.

Now looking at the ninth chapter of Hebrews verses 6 and 7, we notice Paul's summary concerning the work in both apartments:

“Now when these things were thus ordained, the priests went always...” Hebrews 9:6.

That is every day.

“...into the first tabernacle,...” Hebrews 9:6.

That is the holy place.

“...accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people” Hebrews 9:6-7.

How many apartments do we have? Two. Who ministered in the first apartment? The priest. How often? Every day. Who went into the most holy place? The high priest. How often? Once a year. What did he take with him? Blood. Not without blood. Not without blood. I want you to notice that phrase. The path through the sanctuary is a blood-stained path. There is blood upon the horns of the brazen altar. There is blood upon the horns of the golden altar. There is blood upon the mercy seat. And please catch this very important point, perhaps tomorrow morning we shall be able to spend more time upon it, but the antitype of every offering of blood, every

sacrifice, the antitype is Calvary. It is the blood of the cross that is ministered for us in the heavenly sanctuary. We do not need some new sacrifice, but we need to our hearts a new and deeper application in order that this work may be accomplished for us that Jesus has died to accomplish.

Turn please to Hebrews 10:14. This will emphasize this thought.

“For by one offering He hath perfected forever them that are sanctified” Hebrews 10:14.

There were thousands of offerings in the old Jewish service. Bulls and goats and lambs and turtle doves, but every offering pointed forward to that one great sacrifice of Calvary. And Paul says here that it is through this one offering, by means of this one offering that He perfects His people. Would we like to be perfected? Oh in that stirring message that was brought to us last night, how our hearts were challenged to come into an experience with God that will make it possible for Jesus to come and put an end to all this sin and trouble. Don't we long for it, brethren?

Well, here is the answer. In the sanctuary God reveals His plan to make the blood of Jesus efficacious in not only pardoning sin, but blotting it out. Not only covering it, but erasing it forever.

Now let's turn to Hebrews the ninth chapter and we will begin reading with the 22nd verse. Keep in mind as we read these verses that the words “purged,” “purified”, “cleansed” are used to represent or speak of this work that Jesus is doing for us in the heavenly sanctuary.

“And almost all things are by the law purged...” Hebrews 9:22.

With what? 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 9:23.

That is with the blood of animals that he has spoken of in the nineteenth verse. It was necessary, Paul says, that this earthly sanctuary should be purified or cleansed with the blood of animals. But now how about the heavenly sanctuary?

“...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” Hebrews 9:23-24.

Who is He doing all this for? For us. Is He doing it for you and me? Isn't that wonderful, friends? Think of it. You know, may I say, friends, that one thing that I appreciate about the wonderful message of the sanctuary is that it makes heaven real and it shows me that Jesus was not just loaned to this world when He came here two thousand years ago. Jesus was a gift, not a loan, and that when He died for us and rose again, the reason He went to heaven was that He was through with us and that He went back to carry on as He had before.

Oh no. He said, I am going for you. I came here to this earth for you, and I am going back to the Father to represent you. And so all the work that He did in the holy place from the time He ascended until 1844 was for us. As we read yesterday, He just lives to make intercession for us. And now this special work that He has gone in since 1844 to accomplish in the most holy place, who is that for? That is for us.

Dear friends, wouldn't it be too bad to disappoint the loving heart that has put everything into doing something for us? Wouldn't it? And listen, if our participation is necessary in order that His work for us may accomplish something, wouldn't it be a shame not to find out what we are suppose to do and do it? And as we shall see, friends, it is vital that the congregation and each individual participate in the work of the Day of Atonement.

Alright. Now back to our text here in Hebrews.

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

Now watch.

"Nor yet that He should offer Himself often, as the High Priest entereth into the holy place every year with blood of others" Hebrews 9:25.

How often did the high priest do it? Every year. Will Jesus do it every year? No. Watch. If He had, it says:

"...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 9:26

Now there are several expressions that we want to notice. Take that last one first. To put away sin by the sacrifice of Himself. That put word put away is a strong word. It is used in the Bible for divorce. If a man put away his wife. Jesus is in the business of divorcing sin from his people, eradicating sin from the universe. He has

come to put away sin by the sacrifice of Himself. Are you with Him in that? Would you like to get rid of it? Would you like to have done with it? Ah, friends, even if we didn't care anything about ourselves, surely the world is in such a state today that we must long for the end of sin because there is no other solution of the world's problems.

And here we see that the solution of human problems does not lie in Paris in the peace conference, nor in New York at the United Nations. It does not lie in the White House or in any human capitol or human brain. The solution of the sin problem lies in the most holy place of the heavenly sanctuary, friends. And that is why God has given to Seventh-day Adventists a message which points from the world to heaven, from human failures to divine success, from the plans of men to the plan of salvation. And this is a living, active, present experience.

Jesus has now gone in and stands before the mercy seat engaged in His final acts of ministration. And Paul says that what the high priest did in type every year, Jesus is to do how many times? Once. When? In the end of the world.

Now this expression "once in the end of the world" takes in a whole sweep of the sanctuary service from the offering of the cross through the ministration of the holy place and the most holy place. You see Jesus came after four thousand years of human history. And the last two thousand years are devoted to His life here on earth, His sacrifice on Calvary, His work in the holy place, and the work in the most holy place. And each of these phases of His work is done just once.

How many times does He die on the cross? Just once. How many times does He go in the holy place? Just once. How many times does He go in the most holy place? Just once. And Paul is arguing that it will never be repeated.

Now, friends, if it will never be repeated then there must be something very efficient, very efficacious, very effectual about this offering of the blood of Jesus. The reason as Paul shows in the next chapter that the blood of bulls and goats had to be offered again and again and again and again was it is not possible that the blood of bulls and goats should take away sin. Hebrews 10:4.

There is not sufficient power in seeing an animal die to take sin away from us. Oh no. But oh, there is, as we sing it, power in the blood of Jesus. Do you believe it? Amen. Is there power, friends, to forgive our sins? Well is there power to blot them out? That is the question. That is the question. And oh that God may help us as we study this to see the simple, clear, beautiful way through the sanctuary to the throne of God.

Now we might wonder, friends, what the difference is in the application of blood in the holy place, and in the application in the most holy. Now I am not a theologian and I don't come to you to study some fine spun theological theory. I come to you to share with you thoughts that help me to understand how to get the victory over sin, and I know

that is what heaven is interested in, friends.

So watch, making it very simple, when the blood goes in the holy place it takes the sins in. When the blood comes in the most holy place it takes the sins out. The purpose of the work in this first apartment is to transfer the sins from the sinner through the substitute into the sanctuary. We studied that yesterday and proved it from the Bible.

But equally, friends, equally certain, the purpose of the sprinkling of the blood on the Day of Atonement on the mercy seat is to erase those sins, blot them out, and what do we see at the close of the Day of Atonement there in Leviticus 16? Well, let's go and see because what the priest did once a year, Jesus does once for all.

You remember that at the beginning of the Day of Atonement according to the fifth verse, two goats were brought to the door of the sanctuary and lots were cast on these two goats. One lot was selected for the Lord's goat, and one for the scapegoat, or Azazel. The Lord's goat, that represented Jesus, Azazel represented Satan. So lots were cast, the Lord's goat, the ninth verse says, was slain for a sin offering.

Now in verses 14 and 15 you see Aaron the high priest carrying that blood of the Lord's goat into the sanctuary and sprinkling it upon the mercy seat and before the mercy seat. This blood, as we shall see, provided a full and final atonement for all the sins that had been placed in the sanctuary through the work of the holy place.

Now note the twentieth verse.

"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:..." Leviticus 16:20.

Who is that? The scapegoat.

"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" Leviticus 16:21.

Now let's look at that last picture. We see in silhouette at the close of the Day of Atonement the figure of a man and a goat going out there in the desert. That is the scapegoat. And there he goes away in the desert. What has he got on him? He has got these sins. Who put them on the scapegoat? The high priest, Aaron. Where did he get them? Oh, he got them from the sanctuary. How did they get in the sanctuary? They had been put in there day by day through the daily service as men brought their offerings and confessed their sins.

You see then two things. You see that first there must be a work to get the sins transferred into the sanctuary from the sinner. Second, there must be a work to get those sins out of the sanctuary so that they can be sent away forever.

Now we might wonder, Why the double work? But may I illustrate it very simply? I suppose you have a laundry around here. I suppose every Monday morning you see people bringing sacks of clothes there. What is the purpose of all that? Why, to get that washed. That is what a laundry is for. Making it very simple, friends, there are two things that a laundry is for. One is to get the clothes in, and the other is to get them out. Is that right? Get the clothes in, and then get them out. They come in soiled, they go out clean.

Now Jesus used this figure in the fifth chapter of Ephesians concerning His work for the church. You remember Paul says there:

“Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” Ephesians 5:25-27.

You see it is an ironing program as well as washing. It is a complete laundry service. And the church which is to welcome the Savior when He comes will be fully washed and ironed. What do you say, brethren? Aren't you glad? Well, the sanctuary is God's laundry. And listen, the only clothes He can wash are the clothes that are turned over to Him. Do you see? So our first work is to get our sins into the sanctuary.

We studied yesterday how to do that. Bring the offering. Confess our sins. Lay our hands upon His dear head. And then slay the sacrifice. We must see that Jesus dies for us. But, oh, this is not the end of it, friends. On the Day of Atonement, the high priest goes in and sprinkles the blood upon the mercy seat to erase those sins forever. He pays the debt with His own precious life to blot out from the books of record every trace of sin for those who meet the conditions.

Ah, but somebody says, “I don't see why it isn't all taken care of just the minute people confess their sins?” I would like to study that with you for a few minutes, friends. Why indeed. Here is a man. He comes to God. He means it with all his heart, “Lord, take my sins, take them away forever. I never want to see them again.” What does Jesus do? He takes the sin. He sprinkles His blood in the sanctuary to cover those sins. If you would look on his record book in heaven it is all covered with the blood of Jesus, the life of Jesus. He is covered. He is forgiven. He is pardoned.

But let me illustrate it this way, friends. Let me take this handkerchief. Suppose I had a blackboard here and I should write on it some of your sins. I am glad nobody is

writing my sins or yours either one here this morning. Aren't you? But just in our imagination let's think, there is your sins written on the blackboard. Now could I take this handkerchief and cover the record? Oh, yes, it is all covered now with the white handkerchief. Can you see it anymore? No. But underneath the record is still there. Is that right? Yes.

Is there something further that could be done? Oh yes. There on the blackboard that record can be erased, and I can take this same handkerchief and erase that record. Is that right? And so we have the two distinct works spoken of in the Scriptures.

"Blessed is he whose transgression is forgiven, whose sin is covered" Psalm 32:1.

When our sins are forgiven they are covered. But concerning the work in the most holy place the Scripture says in Acts 3:19:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" Acts 3:19.

Just before Jesus comes He is going to blot out those sins which have been covered provided that you and I have met the conditions. We want to study what those conditions are.

Now a little further on the difference between covering and blotting out, and why Jesus doesn't blot out all our sins the moment we confess them. Years and years ago my father and mother accepted this message. My father had been a great user of tobacco. He chewed tobacco ever since he was a little boy. He used to take it out of his daddy's overall's pocket when he was nine years old. And so the habit had a great hold on him. But he came to Jesus and accepted the Gospel and put away the tobacco. But again and again the pull of that would grip him.

I heard my mother tell about seeing my father take that plug of tobacco out of his pocket and throw it out in a cornfield just as far as he could. This is in the morning. He is starting the day right. No more tobacco. I am through with it. Then after dinner my mother said sometimes she would see him out there in the cornfield going up and down the rows. He was looking for something.

May I ask you a question? If you had been the Lord, would you let him find it? He found it. I thank God the day came, friends, when the tobacco was thrown away for the last time. And for sixty years now my father has had the victory over tobacco. Thank God, friends, there is power in the blood of Jesus.

But my point is this, God didn't hide the tobacco even when he threw it away. He didn't hide it so hard to find that my father couldn't get that plug again. Do you see what

I mean? And this helps me to understand, friends, the difference between sins being covered and blotted out. It is as if Jesus would say, "Here is your sins. You are through with this. You don't want it. You never want it again, so you say. I am going to put it here in the sanctuary and cover it up. You need never see it again. But if you ever want it, you can have it."

Oh, friends, some people act as if they were afraid of God, as if would get hold of them and catch them, and make them do this or that. No. In the Gospel there is the greatest liberty.

"The expulsion of sin is the act of the soul itself" *Desire of Ages*, page 466.

Not only, watch the point, not only is our initial coming to Jesus an act of the will, a free choice, but every day we must come afresh, choose afresh, surrender afresh until that experience is so deep in the mind and heart that we are like Jesus on that point and that all eternity we will be safe from yielding to temptation. This involves a change in the mind of man. This is what the Bible calls sanctification. It is the work, not of an hour, or of a day, or of a week, but a what? A lifetime.

And may I tell you very simply, friends? I offer you from the most holy place not some strange mysterious something which is to swoop down on you some day in the future and all of a sudden fix you so that you are forever free from temptation. No. I offer you no such. I offer you the precious blood which was shed on Calvary which has been sprinkled in the sanctuary to forgive your sins. I offer you that same precious blood as that which will cure from sin if we will day by day accept that work of cleansing which it offers.

You remember that hymn we sing?

In the blood from the cross I have been washed from sin,
But to be free from dross, still I would enter in.

Deeper yet, Deeper yet, into the crimson flood,
Deeper yet, deeper yet, under the precious blood.

Ah, this is it, my friends. This is it. I was telling you the other morning about the vase. Suppose I break this vase and I think, "Oh well. I will pay for that. I think it cost a couple of dollars." But I find that it is a special vase, and unusual vase, there is only one other like it. It costs a thousand dollars. Am I sorry? Oh yes.

The reason we keep on sinning, dear friends, is that we have not sensed as deeply as we should, as deeply as we ought, as deeply as we must the cost of sin. That we see as we look at Calvary. But when we behold the work of Jesus in the heavenly sanctuary, we see, and do not lose the lesson, we see that that pain He

suffered on Calvary did not begin when they put the nails in His hand. It didn't end when they laid Him in the grave. The cross is a revelation to our dull senses of pain that began when sin began, and can never end until sin ends.

Paul speaks in Hebrews of the blood that speaketh. That blood on the horns of the brazen altar has a message. That blood on the horns of the golden altar has a message. That blood on the mercy seat has a message. What is it? It tells us of the pain that sin brings to God. It tells us that sin is so terrible that it breaks His heart. And the cross shows us that in a vivid way. And if we will come to Calvary day by day and look and keep looking and recognize that it was our sins, our transgressions of this law that broke His heart, then, my dear friends, that precious blood can cleanse us deeper and deeper and deeper until finally sin will have no more appeal to us.

You see the reason we sin is that we want to sin. Suppose this were a stove and I had my hand on it and I say, "Oh, that hurts me. That hurts me." What would you say? You would say, "It is not hurting you very much or you would take your hand off of it." Do you see what I mean, friends? The reason we go back to the tobacco is that it doesn't hurt us enough. The reason that we go back to the whiskey bottle, it doesn't hurt us enough. The reason we go back to the moving picture, the theater, the reason we keep turning those dials to bring on these silly and wicked programs on TV or radio, the reason we are charmed and enamored with all that, friends, we have never yet sensed what that costs Jesus.

Imagine. We come to Calvary and we see Jesus hanging there. And we say, "Oh, dear Jesus, I am so sorry for You. Why did they do this to You? Why did they drive those nails through Your hands and feet?"

Ah, He says, "There is something hurting Me a lot worse than the nails in My hands and feet."

"What is it, Lord?"

"Oh, it is that sin. It is that critical tongue you have that dissects the brethren and sows discord. It is that robbery of God in tithe and offering. It is that Sabbath breaking. It is that gossip. It is that angry temper. It is that indulgence of appetite. It is that impurity. That is what is breaking My heart."

And I say, "Oh, dear Lord, is that really why You are suffering? Is that it? What can I do about it?"

Ah, friends, there is something we can do about it, and that is give Him the sin so He can take it away for ever. What do you say?

Many years ago, when I was holding evangelistic meetings in Tulsa, Oklahoma, a woman made her way up the aisle after a meeting and waiting with others to speak to

me. Finally, with the tears running down her face, she said, "Brother Frazee, pray for my boy." I waited for her to tell me what the problem was. And finally between sobs she told me. Her boy was in the penitentiary. And did I say to her, "Well, mother, what are you crying about? You are not in the penitentiary." Did I? Oh no. Who was hurting worse? The boy in the penitentiary or the mother out walking free? You know. And my dear friends, when we sense the pain of Jesus as He suffers because of our sins, we will want to do something about it. Do you know how you could dry those mother's tears? If you could just take the love out of her heart she would quit crying.

I saw her years later in California and again she came up. What do you suppose she said? "Brother Frazee, pray for my boy." What is the matter with her anyway? Can't she think about anything else? No. That is what she lives for. I repeat, if you could take the love out of her heart, perhaps if you could give her a few tranquilizers so she wouldn't feel so, she might quit weeping.

Ah, my friends, is that the way to solve the problem? No. I am so glad that Jesus loves me so much that there is no way to stop His pain. He bore that sin on Calvary, but He bore it from the gates of Eden to the present hour. And in the sanctuary I see that He must continue to minister that blood. He must continue to experience that pain until sin is gone, eradicated forever.

I said there was a way to cure that mother's heart from weeping and that is to take the love out. But there is another way. Suppose that boy there in the penitentiary sits down and writes a letter and he says, "Mother, I see that I have done terrible things. I see that I have not only broken the law, I have broken your heart. But I have asked God to forgive me, and I am asking you to forgive me. Mother, I am walking straight by God's grace from now on."

What would happen, friends? Would that stop the pain in the mother's heart? Oh yes. That would stop it. And the tears of sorrow would change to tears of joy. Listen, it is written, there is joy in heaven over one sinner that repenteth. See Luke 15:10. And as you see your great High Priest this morning standing at the mercy seat holding up those wounded hands, remember, there is a pain in His heart every time you sin. But there is joy in His heart when you turn to Him.

Listen. May I ask you something, friends? Wouldn't it be wonderful if we could get sorry before we sin instead of waiting until after we sin? Wouldn't it? If we will get sorry enough for sin we won't go do it again. That is the message of the sanctuary. As we come there, we must not merely see a sacrifice which can cover our sins after we commit them, we must see a sacrifice which is powerful enough to take away from our hearts those attitudes, those dispositions which lead us to yield again and again and again.

And again I say I am not talking about some mysterious thing in the future, I am talking about something right now. If you and I will look at Calvary, the pain that Christ

suffered for sin can enter into our heart and we will cease to get fun out of what makes Him weep. We will cease to find anything interesting in that which breaks His heart. When we see what sin costs Jesus, then, friends, the hold of sin is broken.

Now as we close this service this morning, I wish you could forget all about this audience and about the speaker. And I wish you could think of Jesus and yourself and that is all. Let's make this very personal, friends. If there is something that you would like to say to Jesus as we have looked into the sanctuary this morning, I want to invite you to do it. Just kneel here this morning and have a few moments all alone with God. Tell Him that you love Him. Tell Him that you are sorry that you ever broke His heart. Ask Him to do the work so deep in your hearts that you won't keep repeating the transgressions of His law.

Jesus' love for you is just the same as if there were not another soul in all this world. Whoever would like to just now, forget about this audience, just kneel. And if you can't kneel, bow your head. Let's talk to Jesus each one for Himself.

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