

Sanctuary—October 22, 1844

#0959

Study Given by W. D. Frazee—October 22, 1965

I would like to have you repeat with me, Daniel 8:14. All together:

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

On the strength of that prediction, thousands of the children of God expected the Savior to come, one hundred twenty-one years ago, today. He didn't come to this world, where they were looking for Him, but He did come to the Most Holy Place, where the appointment was. He kept His word, and before long, His children here in this world found out about it. Because, of course, the place to cleanse the sanctuary is in the sanctuary! And the typical service makes it clear that the special service of cleansing the sanctuary takes place in the Most Holy Place. And so on this day, the twenty-second of October, a hundred and twenty-one years ago, that long prophetic period, the longest in the Bible, came to an end. And Jesus entered upon His work, in that second room, of the heavenly temple.

Now there are several texts besides this one, that point specifically, to this particular day, October 22, 1844. For example, Revelation 11:19, would you say that, with me?

“And the temple of God was opened in heaven, and there was seen in His temple the Ark of His testament...”
Revelation 11:19.

Good, what happened? The temple of God was opened. Where? In Heaven, and what was seen? The Ark. Who saw it? People down here in this world. With the prophetic telescope, with the eye of faith, they beheld wondrous scenes transpiring within the inner veil. And then there is that wonderful parable of the ten virgins, of Matthew 25, where the bridegroom coming, goes in, and those who are ready, do what? They go in with him, and so this heavenly Bridegroom went in, within the inner veil, on the 22nd of October 1844, to receive His kingdom. And when that work is accomplished, when He has been married to the New Jerusalem, the capital of His kingdom, then He will come to get us at His second appearing. Well, there are other verses in the Bible dealing with this wonderful work that Jesus is doing up there.

This evening, I would like to have you turn to Hebrews, the eighth chapter, where we shall read together the first two verses, as we, on this anniversary occasion, seek to

enter in more fully, into an understanding of what Jesus is doing for us, right now. Hebrews the eighth chapter, verses 1–2. Altogether.

“Now of the things which we have spoken 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, and of the true tabernacle, which the Lord pitched, and not man” Hebrews 8:1–2.

You notice that Paul here is summing up all that he has said in this epistle.

“Now of the things which we have spoken this is the sum...” Hebrews 8:1.

What is it, Paul? Oh, the sum of it all is, we have an high priest, and He’s in that sanctuary in Heaven, the true tabernacle, the real sanctuary, of which this one that Moses made is just a copy, just a shadow, just an illustration. But copies, illustrations have their purpose. For by looking at the copy, we learn something about the original, don’t we? By looking at the shadow, we learn something about the substance. And by getting acquainted with what went on in that ancient sanctuary, we understand better what Jesus is doing for us, in the presence of God. Now this subject of the sanctuary is not something that we can master in an hour, or a week, or a month, or a lifetime. A million years from now, I can see some of us sitting in a class, in the great school of the hereafter, and learning some new and wonderful things about the plan of redemption, as revealed in the sanctuary. For it is written in Psalm 77:13.

“Thy way, O God, is in the sanctuary...” Psalm 77:13.

And so while we learn something about it here and now, we shall learn more and more about it, through the endless ages. It will be a wonderful thing to have Moses teach a course in the sanctuary, won’t it? And Daniel, and John, and Paul, but most of all and best of all, we will all love to sit down and have Jesus Himself, lead us into a clearer understanding of these wonderful truths. And I am sure tonight, we are looking to Him to be our Teacher, as we gaze by faith into that Most Holy Place, where He is mediating for us, interceding for us, pleading for us. Now, this evening, I would like with the Master’s help, to have us look at the thing as a whole. You have all heard the expression about “sometimes not being able to see the woods for the trees.” Well, there are a great many details in this sanctuary service; God made it so, we do well to study the details. But we do well sometimes, to back off as it were, and look at the thing as a whole. See what it is all about. See the great pillar, the great waymark, and that is what, with God’s blessing, we propose to do tonight.

I want you to see three things tonight, just three things. One is the court, one is the Holy Place, and one is the Most Holy Place. And in the court, and in the Holy Place, and in the Most Holy Place, I want you to see Jesus. Because that which makes the sanctuary meaningful is the presence of Christ. That is why Paul says here,

“Now of the things which we have spoken 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” Hebrews 8:1.

Without the presence of Jesus, the sanctuary is meaningless. But with His presence, all is glorious and beautiful. And so tonight, we are not going to be studying so much about the furniture, and the veils or even the services. I trust you have all studied those things and will continue to study them. But I would like to have us look at Jesus and what He does in the court. Look at Jesus, and what He does, in the Holy Place. Look at Jesus and what He does in the Most Holy Place.

Now, what Jesus does in these three places, is in reference to two things, and I want you to think clearly of what those two things are. One is you, me, the individual, the person. The other is the law. That law that is enshrined in the Ark, that is why it is called the Ark of God’s testament, or the Ark of God’s covenant. Now that law and you have a very definite relationship. If you are a sinner, that law tells you that you are a sinner. That is what the law tells me, friends. That is what Paul said the law told him. In Romans 7:7 he says,

“I had not known sin, but by the law...” Romans 7:7.

And the great reason that so few people today are really convicted of sin is, that they don’t read the law, they don’t study the law, they don’t hear the law preached. It’s become old fashioned and out of date to preach the law of God. A sentimental preaching, of what is called the Gospel, is offered instead. But it is the law of God in God’s Ark, in God’s Most Holy Place, that convicts of sin. And the wages of sin is death. And so I say, between the law and the sinner, there is a direct relationship. The law convicts the sinner and condemns him to death. That is why we need the sanctuary, and that is why we need Jesus as a Savior, a Redeemer.

You will remember the angel said to Joseph.

“...and thou shalt call his name Jesus:...

That means Savior

for he shall save his people...

What is that next word? What?

from...

From what?

their sins” Matthew 1:21.

And right there is the difference between the true Gospel and the false Gospel. There is a false Gospel that is very popular today. Offering to save people in their sins, but the true Gospel, proposes to save people from their sins. Don't forget it, Matthew 1:21. And everything that Jesus does, all along that way, is to save people from their sins. Would you like to be saved from sin? Are you sure? Ah friends, God's great problem is to get people to even want to be saved. It is a great problem. But there is one thing, that will put the want to in our heart, and that is to see the expensive provision that Heaven has made through the sanctuary to get rid of sin. Sin must be a terrible thing to cost such a price, and salvation must be a most precious thing to be given to us through such an expensive plan. So I repeat, that Jesus, as He comes into the sanctuary, He is dealing with two things, the law on one side, and the sinner on the other.

The law is here in the sanctuary, beneath the mercy seat. As the foundation of God's throne, the foundation of His government in Heaven, and in earth. It cannot be changed, Jesus said, one letter of it would never pass away. The sinner, where is he? In there? Oh, no! In the Holy Place? No! He is outside. The sinner cannot come into God's presence. The sinner cannot enter Heaven. Oh, this is taught so vividly all through the sanctuary service. But ah, there is a way that he can come, if he will be willing to be separated from sin. To have sin separated from him.

Now this work begins in the court. If you had been back there in Moses' sanctuary, the thing that probably would have impressed you the most would be this. That day after day, hour after hour, sacrifices were being made, there in the court. Here comes a man with a lamb. He puts his hands on the head of that lamb and confesses his sin. Takes the knife, slays the sacrifice. Here comes another man, he is leading a bullock, he lays his hands on the bullock, confesses his sin. He takes the knife and slays the bullock. Day by day, the stream of blood flows, as men bring their offerings, their sacrifice, confess their sins, and slay the victim.

Now, what did all this represent? Every one of those sacrifices represented one sin, one person, one event. It represented Jesus, as the lamb of God, with the load of sin upon Him, dying in Gethsemane and on Calvary. That is what it all meant. And it is all summed up, in that wonderful word from John the Baptist, in the Gospel of John, 1:29. Will you say it with me?

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

He is the Lamb and He bears the burden of sin. Now that's what Jesus does for us in the court. He died for us, the just for the unjust. Isaiah 53:6.

“...the Lord hath laid on Him the iniquity of us all”
Isaiah 53:6.

And that is why we speak of Him as our substitute—He takes our place. The law in the Ark says that I am sinner and that I deserve to die. But out here in the court, a substitute is accepted in my place. As I confess my sins, my iniquity is placed on Him, and He dies for me, the just, for the unjust. Well, it's all over then, isn't it? Oh, no, just begun! That's what many people don't see, friends. They suppose that when Jesus in dying said, "It is finished," that everything was finished. Oh, no! Some things were finished, and that is what Christ was talking about. But some things were just begun. Let's turn to the 9th chapter of Hebrews now, and we will read verses 11–12:

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us" Hebrews 9:11–12.

Again in the 24th verse.

"For Christ is not entered into the Holy Place 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.

These verses make very clear the teaching of the Scripture, that when Jesus had died for us as our lamb, our substitute, our sacrifice, He must then go into the Heavenly Sanctuary and appear for us in the presence of God as our priest. Now all that was typified in the ancient service. For back there, as Leviticus 4, makes clear, when the man had brought his offering and confessed his sin, and the sacrifice was slain, then the priest must take that blood and minister it in the sanctuary.

The sprinkling blood upon the golden altar of incense, the sprinkled blood before the veil, represented the forgiveness of sin, the covering of sin by the blood, the life of Jesus Christ. And so it is written in Psalm 32:1:

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

And mark you, friends, while Jesus died upon the cross for all men, that blood covers the sins of those only who confess them. And so it is written in 1 John 1:9,

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"
1 John 1:9.

So you see—watch this point it is very important—that while the sacrifice of Jesus in the court, that is, this world, the sacrifice of Jesus in Gethsemane and Calvary

was to make it possible for all men to be saved. All men are not saved! There is a work that must be done in the sanctuary for men. The blood shed outside made it possible for all men to be saved, but the blood is sprinkled in the Holy Place only for those who confess. Have you confessed? If you confess your sin, then Christ has covered your sin in the sanctuary with His precious blood. Oh, I am glad He has made it so simple, friends. And I'm glad our faith can be simple, to believe it. You know everybody here tonight has sinned. That is what the Bible says.

“...all have sinned...” Romans 3:23.

But right down through this audience runs a line. It's not a line made by the center aisle. It's a line that only Heaven knows. We are all sinners, friends, but I repeat, through this group of sinners tonight, runs that line. On one side of the line are those who have had their sins all covered by the blood of Jesus and the sanctuary. And on the other side are those who still haven't; who have not confessed. And only Jesus knows where the line is, but you can know about yourself. You can't know about me, or Brother Wilson, but you can know about yourself. Oh friends, it is a wonderful thing that the Holy Spirit is sent to convict us of sin, isn't it? That's what Jesus said He was going to send the Spirit for.

“And when He is come, He will reprove the world of sin, and of righteousness...” John 16:8.

Oh, before we can receive that righteous robe of character, we must see our sins as transgressions of God's law, see ourselves as doomed to death, repent of those sins, lay them on Jesus, see Him as our slain sacrifice, our suffering substitute, and accept His promised blessing of forgiveness, pardon, covering, through the blood. Well, those are the two things that Jesus does for us, and so the court was to show us, what He did, in dying for us. The Holy Place is to show us what He does in living for us, carrying our names to the very throne of God, and representing us as our advocate, our priest, taking our sins and covering them there with His precious blood. Well, that's all, isn't it? No, that isn't all, either, there is one more thing, one more thing.

And as Jesus must go from the court to the Holy Place, so He must go from the Holy to the Most Holy. And that is what He entered into, a hundred and twenty-one years ago today. And that is the work that all Heaven is focused upon right now, and has been, for over a century. And what is that third one? Oh, that is what our opening text was talking about. Will you say it with me once again?

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

The sanctuary, cleansed? Yes! Well, that raises two very interesting questions. Why would the sanctuary need to be cleansed? And the second thing, how would it be cleansed? Well, the reason the sanctuary needs to be cleansed is simply this, friends: the sins that have been taken into it. That is what happened back there. Read

Leviticus 4 and then read Leviticus 16, and you will see that after the sins had gone in day after day after day, there was a service on the tenth day of the seventh month, the Day of Atonement, to take the sins out of the sanctuary. In the 4th chapter, you see the sins coming in, as men confess their sins, but in the 16th chapter of Leviticus, you see the sins coming out.

If you had watched back there, you would have seen two goats brought to the door of that tabernacle at the beginning of that day. You would have seen lots cast upon those two goats to see which one would represent the Lord and which one Satan, the scapegoat. You would have seen the Lord's goat slain, and as every sacrifice slain in the court represented Jesus, this one represented Jesus, the goat of the sin offering. You would have seen the high priest take the blood of that goat, and as you follow him by the eye of faith, for you cannot look within this inner vail, you know that he goes in past the candlestick and the showbread, past the altar, and there within the inner veil he appears at the mercy seat and sprinkles that blood. Meanwhile, covered with the cloud of fragrant incense. What does it all mean? Oh, it means, once again, to teach Israel that sin means death, that a substitute has been provided.

But ah, watch, my dear friends, whereas those offerings through the years had brought the sins in, this offering makes it possible to take the sins out. And that's what all Heaven is interested in. You say, "How do you know that"? Will you turn with me please, to the 16th of Leviticus? I want you to see something there tonight. I want you to see it, no matter how much you've seen it in the past. I want you to see it clearer than ever before.

The 16th of Leviticus, verses 20 and 21. You notice in the 14th verse he was to take the blood and sprinkle it before the mercy seat and upon the mercy seat. Then on down, the 20th 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:...

that is the scapegoat...

...And Aaron shall lay both his hands upon the head of the live goat...

Now watch this, don't miss it...

...and confess over him all the iniquity of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited..."
Leviticus 16:20-22.

All right, you see the picture? Here's Aaron out there at the door, the Lord's goat has been slain, Aaron has taken the blood in and sprinkled it upon the mercy seat. He comes out now, and a man leads that live goat up, the scapegoat. And Aaron stands there (and notice the language is very clear, you don't have to fill in anything, it says there) that Aaron was to put his hands, where? Upon the goat, upon the goat, the head of the goat. And what was he to do while his hands were there? He was to confess all the iniquities of the children of Israel, and all their transgressions, and all their sins. What for? What is the next expression? Putting them. What is the "them"? Oh, the sins. Putting them where? Upon the head of the goat. Oh, where did Aaron get those sins? He got them in here in the sanctuary. Where was the goat going to take them? Way off into the wilderness.

Now don't misunderstand, friends, the goat couldn't pay the debt of sin. That isn't what it's talking about. It is talking about getting rid of sin and sending it back where it came from in the beginning. Where did sin originate? From Satan. And just as all the love in the universe originated with God, and originally and eventually flows back to Him. So all the sin in this universe originated with Satan and eventually comes back upon his own head, my friends. My point is this, those sins of God's children can never be put upon the scapegoat until they have been fully blotted out in the sanctuary above. And remember this, my dear friend's, they can never be blotted out in the books of records in the sanctuary until they have been taken out of our lives. For God is an accurate bookkeeper. The records of Heaven put down the facts, and if sin is still in your life, God's book can never read that it has been blotted out. Oh, no, no! God wants to wash us white, but not "whitewash" us. And there's a world of difference, friends, and that's the difference between the two Gospels and the world today.

And so remember, that those sins that are put upon the scapegoat and carried off into the land of forgetfulness, those are sins that, first of all, have been placed upon Jesus, upon the cross, that He might die for us. There are sins that have been brought into the sanctuary in forgiveness, in pardon, and there are sins that have been atoned for at the mercy seat, blotted out forever. And when that work is accomplished, then they can be put upon the scapegoat and carried off into oblivion. Nevermore to enter into the sanctuary of God, never more to enter into the heart, the lives of the people of God. Oh friends, I want that experience, don't you? And so it is written in the 30th verse,

"For on that day shall the priest make an atonement for you,
to cleanse you, that ye may be clean from all your sins
before the Lord" Leviticus 16:30.

Is it only the sanctuary then that is to be cleansed on the Day of Atonement? Oh, no! The people are to be cleansed, that is what this says, doesn't it? Just as clear as can be, my friends.

“For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord” Leviticus 16:30.

You see, the goal of the Gospel is to eradicate sin, to take sin entirely out of the way so that it shall not stand as a veil between the sinner and the Lord. Oh, I am so glad for a plan of salvation that gets done what it promises. What do you say?

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth...” Romans 1:16.

Now, do you, as we sit here tonight, do you begin to think about why it is, it has taken a hundred twenty-one years. I want to tell you something friends, why we celebrate this anniversary. It shouldn't be with any feeling of elation or congratulation. Oh no, no. Jesus longed to finish this up long ago. He sent us that word, sent us that word. Before any of us here were born, He sent us the word that He would like to finish it up very soon. And all that proves to us—and mark this point—that what measures—don't miss this—what measures Jesus time in this apartment is not the passing of certain days or years, that all was finished at the end of the 2,300 days. And that's why the Spirit of Prophecy plainly tells us that time has not been a test since 1844, and will never be a test again. “Unto 2,300 days,” the period was all marked off. The exact day that Jesus was to die was all foretold in the Old Testament Scriptures. The time He was to begin His ministry in the Holy Place. The day He was to pass from the Holy to the Most Holy, that is all clear, in the chronological prophecies and the types. But how long He was to be in here, oh, no.

The last date of the prophetic scroll is October 22, 1844, and there it is, right there at that veil. And how long this side of that veil? Ah friends, that depends on you and me. Peter says that we cannot only look for but hasten the coming of our Lord Jesus Christ. And if we can hasten it, by the same token, we can delay it, can we not? Oh yes, that's what we've done. God pity us and God forgive us.

But now I want you to see something very interesting. What was it that Jesus went into the Most Holy Place to accomplish? What did Daniel 8:14 say? Then shall the what? Sanctuary be cleansed. Cleansed from what? Sin. That's the work in the Most Holy at the mercy seat. But now watch something. What kind of sins is it that defile that sanctuary? What kind of sins is it that Jesus is going to blot out? Is Jesus going to blot out “all” the sins of this world there in the Most Holy Place? Well no, He isn't. No, He isn't. The sins that He is going to blot out are the ones we send in there to Him, by confessing and forsaking, is that right?

And so if we want them blotted out, we must do what? Confess them and forsake them. Now all that's true, and that's wonderful, and that's important. But friends, if that's as far as we get in our thinking and in our experience, we've missed a very important thing. For do you see—don't miss this—do you see that if the thing that

defiles the sanctuary, is that stream of confessed sin, coming in through the blood of the sin offering. If those sins are ever to be blotted out someday, the stream must stop. Someday the stream must stop! Otherwise, He must stand there forever, ministering His blood, to take care of those sins as they come in. Do you see that? Let me illustrate it.

Suppose that here are a million people, and they have a habit of running in debt (more than a million people have that habit today.) But suppose there's somebody that says, "Are you in debt?"

"Oh, yes."

"Well, how much are you in debt?"

"Well, I'm in debt a hundred dollars."

"All right, I'll pay up for you, so you're out of debt. How much are you in debt?"

"Well, I am in debt four hundred fifty"

"I'll pay up for you, so you're out of debt."

And so he goes and pays for each one at the bank, or the loan company, or the furniture company, or the automobile place, or wherever you're in debt. He pays for everybody! Very well, everybody's out of debt. But suppose a week goes by, a month, six months, he comes around again, and says, "How are you getting along?"

"Well, I have got into debt again."

"You have! How'd that happen?"

"Well, I saw something that I wanted to buy, and it cost more than I had, so I just went into debt for it."

"In debt again!"

"Oh yes, it doesn't look like I can get out any more than I could before."

"All right, I will pay for you again."

So around he goes and pays for everybody. Where are we now? All paid-up now, everybody is out of debt. He comes around again in another three months,

"How are you getting along?"

"Oh, I am in debt again, I am in debt again."

How long is that going to keep up friends? Do you see what I'm getting at friends? Do you?

"Why," somebody says, "you don't mean that the time is going to ever come when people don't have to confess sins and send them in, do you?" Well, my dear friends, if that time can never come, then Jesus will have to stay there unless He's just going to let us all be lost. Oh, I am glad He loves us enough to keep standing there and presenting the precious blood. And when we confess our sins, He is faithful and just, to what? Forgive us our sins. But don't forget the rest of the text. The thing He is really after, is to what? To cleanse us from all unrighteousness. And the interesting thing is, friends, we expect the Gospel to work that way with some people, with some things.

Our missionaries go down there to the south sea islands and take those people that are cannibals, that have been eating their fellow human beings, and we expect the Gospel to take hold of them and save them, and save them now, not when Christ appears in the clouds of heaven, don't we? Does it do it? Yes, it does.

And we don't expect that we will have to send missionaries there, again and again, to the same people, and pull them again back from those flesh-eating pots, do we? Why, no, we don't. It seems to work. Should we expect it to even work here, in this country, with some things? We expect it to work with the man that drinks liquor or uses tobacco, don't we? We tell him that there is power in the Gospel of Jesus Christ, that if he will give up that whiskey, give up that cigarette, give it to Jesus, that Christ will not only cover his sin in the sanctuary but deliver him from the power of it. Does it work? Oh yes, thank God. There are doubtless scores of people here tonight that can testify and say, "Thank God, a year ago, five years ago, ten years ago, fifty years ago, the Lord Jesus saved me from tobacco or alcohol, and not once, not once, have I fallen back into those sins."

I wonder why it helps the cannibal down there in the south seas? I wonder why it helps the man with the liquor and tobacco in this country, and yet somehow, it can't break the hold of evil temper? It can't stop that angry tongue. It can't deliver souls from following these wicked, immoral fashions. It can't spoil the pull of the world's amusements. I wonder why, dear friends? Or can it? Oh, Yes! Ah, there are people, thank God, that have found that the Gospel not only saves people from cannibalism, cutting people up and putting pieces in their stomach, but it can save them from gossiping about people and cutting up their characters. Can it do it, friends, can it? Are there people that can testify that the amusements of this world that used to look good to them, they don't look good anymore? That something has happened? That has spoiled the things of this world for them, are there? Ah friends, what is the answer? I will tell you what it is.

There is a fountain filled with blood drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains.

That poor cannibal down there, in the south seas, he comes to see that the thing that he has been doing is a terrible sin. So terrible, that it took the blood of the Son of God, shed upon the cross, to forgive it. But our little sins aren't so bad, are they? No, they are not very bad. Not very bad. And so, we don't get down to business, in getting rid of them. My friends, our only hope of being delivered from what we call the "little sins," is to let happen in our hearts, just what happens in the heart of a poor cannibal or the slave of liquor or tobacco. We must see the awful character of sin. We must see that pride and folly and worldliness are wicked sins that murdered the Son of God. Then the fashions of this world will lose their pull, my friends. We will be willing to be different and be called peculiar in order to be like Jesus. Then the amusements of this world will no longer tug at our hearts. We will say no, we will turn away. I am turning away from all that. That hand that you stretch out in welcome is stained with the blood of Christ. You murdered my best friend, and I cannot join you in pride and folly. Whatever the sin that doth so easily beset us, there is only one way to get rid of it, friends, and that's to put it on the lamb and let the blood take it into the sanctuary.

Now there's something else. You are still looking at the 16th of Leviticus. I want you to notice what the people were to do while the priest was doing all of this. The 29th verse:

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" Leviticus 16:29–30.

While the priest is in the Most Holy Place, the people are to gather around the sanctuary to afflict their souls and do no work. I wonder why they weren't to do any work on that day? So that there would be no excuse for coming to the sanctuary and entering into this experience. And since October 22, 1844, friends, our one business is to gather at the sanctuary. Some people think their first business is to make a living, but it isn't, not at all. It is to make a life. And all this talk about making a living, it's causing people to run the rat race, and just be in a race, all the time. That needs to be made secondary. Jesus said,

" But seek ye first the kingdom of God, and his righteousness..." Matthew 6:33.

And we'll be willing to be poor, if necessary, and it'll be necessary before we get through the strait gate and narrow way. We'll be willing to be poor, if necessary, in order to have time to gather at the sanctuary and let this work of cleansing that's going on in Heaven get down into the deepest recesses of our hearts. What do you say, friends? Now notice, they were not only not to do any work, but they were to afflict their

souls. What does that mean? Why that means, to be sorry. What had they to be sorry about? Sorry about sin. Sorry about the sins that had already gone in? Oh yes!

You'll remember, it tells us about Peter, friends, that the Lord freely forgave Peter but he never forgave himself. Sorrow for sin is God's remedy to keep us from doing it again. I would like to repeat that for you. I wish you'd write it down. Sorrow for sin is God's remedy to keep us from doing it again. And unless we're truly sorry for sin, we will go back and do it again. But if we're sorry enough, there isn't enough money in this world to buy us, and there isn't pressure and scorn enough to force us to sin. Not at all. We'd rather die! We would rather anything would happen than sin. If it hurts us, the way it hurts Jesus.

All right, now in this closing moment, will you look with me at something? In your imagination, look at that altar out there, at the door of the tabernacle. What do you see on the horns of that altar? What do you see? Blood. Now come into the Holy Place, and look at that altar of incense. What do you see on the horns of that altar? Blood. Now come into the Most Holy Place, and look at the mercy seat, and what do you see on that mercy seat? Blood.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; And having an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” Hebrews 10:19–22.

May we pray. Precious Lord. Rightly interpret to our hearts the thrilling things, the deep things, the wonderful things that Thou hast brought to us tonight, through Thy Word, and the prophetic telescope. Oh we thank Thee, that while men are rushing on in the Broadway, Thou hast called us to sit with Thee in heavenly places. To enter in through the veil into the Most Holy Place, to share with Thee in the cleansing of the sanctuary. Hasten that blessed work of cleansing by blood in our lives till we hate every sin and love Thy righteous law. We ask in Jesus' name, amen.

Now I am not going to open the meeting for general testimonies tonight, but I am going to open the meeting just now for some words as God may bring them to you from those who have gotten some special blessing in this meeting tonight. If God has done something for you, if He has opened your mind to see something tonight in this meeting that affects your soul, right now, while it is fresh on your heart, thank God for it. We will spend a few minutes on that just now.

[A man from the audience] In this study tonight I got a good glimpse and a new desire in my heart that my sins will stop coming in completely. I remember when I was a little boy, I was a real bad speller. I never could spell very well. I always got a D in spelling. But when I was in eighth grade, my father took me to school with him. He

taught school. And I dreaded it because I knew he required every student to get a hundred every day in spelling. And I knew that was going to be terrible. So when spelling time came, for some reason, I got a hundred, and I got a hundred all the time I was in the eighth grade. I know it was all in the way I looked at it. If I really realized that it was necessary to get a hundred, I could get a hundred as to where I stood. And I want this to be my experience in overcoming sin, realizing that I must get a hundred.

(Elder Frazee resumes) Thank you, brother. Do you know what inspiration says? It is these excuses that lead to sin. Excuses. I want to give you a very important statement. Let nobody think in what we have studied tonight that there is to come a time here in this world when you stand up before others and say, "Thank God I have passed the point of ever sinning anymore." We don't know our own hearts. The Bible says the heart is what? Deceitful above all things and desperately wicked who can know it. Who does know the heart? The next verse says, "eye of the Lord." He knows the heart. And when you and I reach the point where we would rather die than sin, God will know that. Your friends won't know it, you won't know it, and you don't have to take your temperature, pulse, and respiration on this matter. No. No. You just leave that with God. "Being confident of this very thing that He which hath begun a good work in you will finish it until the day of Jesus Christ" Philippians 1:6. So don't let anyone think from what I have studied tonight that there is coming a time in this world when you will be able to say. "Well thank God, the battle is all over, and now all I have to do is sit here and wait for Jesus to come because I feel perfectly free of sin, and I have no more problems or struggles."

No. No. No. And therefore do not feel yourself lost or forsaken or off in the ditch somewhere just because the sense of your own weakness and need comes to you again and again. Just expect that that will happen again and again. But remember every time that sense of need and weakness and sinfulness comes, remember, you are trusting in that blood out there on the altar, that blood in the Holy Place, and that blood in the Most Holy Place. And remember it's the blood of Who? Jesus, the Lamb, and He's offering His own blood in the sanctuary. That means in plain English that His life is standing for you there in the sanctuary. His life takes the place of your life, and it takes the place of your life just as long as you choose moment by moment to be His and let Him be yours. But remember in doing that, never lose sight of the objective of it all. The objective is to get us past the point of sinning at all. But leave with God when that thing happens because only God will know. Somebody else.

Some word of courage that God has put in your heart tonight, something you have seen tonight, perhaps for the first time or at least it has come clearer to you., that while it is fresh, you want to speak of it to the glory of God...

[Recording runs out in mid-sentence.]

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