

# Faith, Righteousness, and Healing 3 of 4

#0188

Study Given by W. D. Frazee—November 3, 1978

Faith, righteousness, and healing. Faith is *believing* what God says; righteousness is *doing* what God says. And healing of body, mind, and soul is the ultimate, eternal result.

To make all this possible:

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” John 3:16.

The revelation of that love to man centers in the cross. God desires that each of us shall appreciate that gift of life and love individually. It is not only the world that is the beneficiary of that gift, the Son of God loved *me* and gave Himself for *me*.

[Pastor Boykin sings Brother Warren Wilson’s song.]

In this holy hour, this Sabbath eve, we want to meditate a little on the plan of salvation as it has been gradually unveiled and more fully revealed down through the ages. Come with me back to the Garden of Eden, the day that God revealed to man that a way of escape had been found from the death that was the penalty of sin, and from the sin that was causing ruin and death.

A lamb is provided. Adam is taught to place his hand upon that substitute and told that that lamb represents the Son of God who, in the fullness of time, will be born into this world, live the life of obedience that fulfills the demands of the law, and then die the death that the transgressor deserves to die.

But it is not enough that Adam places his hand upon the lamb; it is not enough that he confesses his sin; the lamb must die.

“The wages of sin is death” Romans 6:23.

More than that, it is essential that Adam understand that it is his sin which is causing the death of the substitute. Adam’s hand must be raised to take the life of the lamb. Oh, what pain that brought to Adam’s heart! It was meant to bring pain to his heart, my friend. But, thank God, it brought *hope*! Someone loved him enough to provide a way of salvation. His Creator was willing to lay down His life that man might be redeemed.

For over 2,000 years, this was the way in which men revealed their acceptance of God’s plan of salvation. We see Abel, in the fourth chapter of Genesis, bringing his sacrifice. Paul tells us in Hebrews 11 that it was by faith that

he offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was what? Righteous. Abel obtained righteousness by faith as he placed his sin upon the lamb and took the life of the substitute.

And so on down through Enoch and Noah, through Abraham, Isaac, and Jacob. And then, after 2,500 years, we see the children of Israel brought to Mt. Sinai. And there in the desert, God unveils further steps in the plan of salvation. They had been in the plan of God, in the *mind* of God, all the while you understand.

I want you to meditate with me for a few minutes on what it must have meant to the nation of Israel to have such a complete turn-over, you might call it a revolution, in their religious services. For ages, each man had been the priest of his own household. For ages, the worship centered around each family sacrificing its lamb and gathering in prayer.

And now, Moses comes down from that mountain, and he says to the nation of Israel that there is going to be a change. From now on, they don't sacrifice lambs here, there, and yonder. It is all to be done in a central place where we are going to build, in harmony with God's directions, a tabernacle—a sanctuary. More than that, each man no longer is to sacrifice his lamb. You must bring that lamb to the sanctuary. And again, you must confess your sin as you have been doing, and slay the sacrifice. But then a priest takes over. And where there have been a half a million priests, now there are going to be five priests—Aaron and his four sons.

Quite a change, isn't it? But that's only the beginning of the change. Because God says that while we are going to continue to have these sacrifices, it is necessary that that blood, which is shed by the hand of the penitent, should be turned over to the priest and ministered within this building called the sanctuary. It is necessary that the priest take that blood and sprinkle it upon the horns of the golden altar.

But that's only the beginning. For it is also necessary that at the end of the sanctuary year, the cycle of atonement, that there shall be a special day called the Day of Atonement, when a special service called the Service of Atonement is carried forward in this second room called the Most Holy Place.

Again, a sacrifice must be slain in the court. Again, the blood must be carried in, and this time not by an ordinary priest, but by only one man—the high priest. He is the only one who can venture in there. And he must go covered with a cloud of incense. He must go, carrying the blood. And he must sprinkle that blood on the mercy seat, and before the mercy seat, and that will make the atonement.

And the atonement is not made, as God is revealing the sanctuary service, fully, finally, completely, irrevocably, until that blood is sprinkled on the mercy seat in this service of the Day of Atonement.

And what is in that room that makes it so significant? Why is this the Most Holy Place? Why is that final, climactic, focal, service of atonement carried on there? Because of what is *in* that ark. Beneath that mercy seat is the center of the whole service, God's Ten Commandment law written with His own finger on the

tables of stone, proclaimed amid the thunders and lightnings of Sinai in that special service announcing these Ten Commandments, and then written by God's finger on the stone and delivered to Moses.

And what did God say to Moses? To put those Ten Commandments, those tables of stone, in the Ark, to cover that ark with the mercy seat, and there meet with him, and there commune with him. I repeat, friends, this whole thing is quite a revelation, isn't it? For 2,500 years, men had simply been bringing lambs and confessing their sins and slaying them. And that was it.

I wonder why all this was revealed there at Sinai? I wonder if it has anything to *tell* us. I wonder if there is danger in our substituting the view of the lamb at the altar and forgetting all about this sanctuary service. I wonder if it has practical implications. I tell you it does, my brethren!

The third angel's message is basically a message of the open door of the Most Holy Place of the Heavenly Sanctuary. For all this that Moses made in the wilderness, as you know, was the example and shadow of heavenly things. God designed that, in our study of the ancient service, you and I should understand what the faithful in Israel had glimpses of—a view of God's total plan of salvation, what it is that God is after.

It is true that God is trying to save men in the sense of rescuing them from death and transporting them to Heaven. It is true that that is made possible through the death of Jesus as the Lamb. All this is true.

But it isn't all there is to the total truth, my friends. Otherwise, this would have been utterly unnecessary. What means the appearance of the priest within this building called the sanctuary? What means the sprinkling of the blood within the veil? What means the further appearance of the high priest on the Day of Atonement at the mercy seat and the sprinkling of the blood there? What means the calling of that service the "Day of Atonement"? And what means the solemn announcement that, no matter how many times a man has come with his lamb here in the court during the year, he must come back on the Day of Atonement?

He must leave his work, his farm, his business; everything must be left aside. And all Israel must come and gather around the tabernacle while the high priest carries through that solemn service at the mercy seat.

"For whatsoever soul it be that shall not be afflicted in that same day, he shall be..." Leviticus 23:29.

What?

"...cut off..."

That was the type, and we are in the *antitype*. When is the antitypical Day of Atonement? Now.

For how long has it been accurate to say now? Since October 22, 1844. For a century and a third, our High Priest has been in that Most Holy Place carrying on the closing work of what? Atonement.

What is atonement anyway? Atonement is at-one-ment. It is bringing together that which has been pulled apart.

What has been pulled apart? God and man. Not because of some change in God, but because of change in man. What *made* the change? Sin. And sin is the transgression of the law. Through the shedding of the blood and the ministration of the blood in Heaven and on earth, God designs to bring about complete at-one-ment between His people and Himself. He designs that that law which is written in the stone and enshrined beneath the mercy seat shall be written equally fully and equally eternally in the hearts and lives of His people.

This is the purpose of the sanctuary service to accomplish that work. And as we study that work that went on in Israel in the Holy Place and the Most Holy Place, and discern there in shadowy outline the movements of our great High Priest in the sanctuary above, we see that God has more in mind than merely saving us, shall I say, "by the skin of our teeth."

This is not the hour to emphasize just barely getting into Heaven. This is the time to set our sights on God's Mt. Everest. God intends to have a hundred forty-four thousand (take the number literal or symbolic as you wish, I leave that with you), God intends to have a group of people in whose lives His law is *lived* fully because in their hearts His law is *written* fully.

And this is not righteousness by works; it is righteousness *that* works, my friends. Oh friends, the great enemy has set his mind and soul on hindering, interfering with, canceling out that plan. But we are not ignorant of his devices, the apostle says. And God intends that, as *Israel* was summoned from far and near to gather around the *tabernacle* on the Day of Atonement, all Israel shall gather at the *sanctuary* in *this* Day of Atonement.

What Aaron did was important on that day, but what Christ does in this antitypical day is infinitely *more* important. Do you agree? So what Israel did on that day was important, but what Israel does today, what the remnant does today, is infinitely more important. That was the type, the shadow; this is the antitype, the reality. And whatsoever soul it be that fails to enter in, that soul will be cut off.

"Satan invents unnumbered schemes..." *Great Controversy*, page 488.

Satan does what? Invents. He is an inventor. He invents unnumbered schemes, more than the patent office knows anything about, my friends.

"Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted" *Ibid.*

This is the chapter on the investigative judgment. This is the presentation of what's going on there within the second veil. These are the themes, says Inspiration, that we ought to be what? Best acquainted. There are many things that we may be acquainted with; these are the things with which we should be *best* acquainted. Why? Because this is the focal work, the final work of atonement, and because it's the work that Jesus is doing now.

Tell me, friends, what is the relationship between Jesus and the church? What is He? The Head. And His church is the? Body. Shouldn't the Head and the body move together? If the Head is engaged in the final work of atonement at the mercy seat, shouldn't the body be heart to heart with Him in that closing work? Shouldn't this be THE thing on which our hearts are set?

The reason that health reform and medical missionary work are important is that they are aids in this work. They are designed to get our bodies in shape, our blood in shape, so that our brain will be able to contemplate these marvelous themes. That's what it's all about, my friends.

We are not simply humanitarians. We miss our destiny if we thus confine our activities and our thoughts. Our work is to prepare a people to pass the test of the judgment. Our work is to get ready a group in whose hearts the law of God is written, every jot and tittle through the blood of Jesus shed on Calvary and ministered within the veil.

“The arch deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful mediator”  
*Ibid.*

Listen. I return to those early times. The slaying of the lamb was central, but here in the sanctuary service we see that we must have not only a *lamb* who *dies* for us, but a *priest* who *lives* for us. The lamb dies, but the blood must be ministered by a priest who does *not* die.

The Lamb dies, the cross is erected, the nails are driven, the heart is broken, the sacrifice is made, but oh, look with me as that One who died on Calvary rises from the tomb and goes to the throne of God. There He enters within the veil and spreads His hands still bearing the marks of the crucifixion and engages in what? In intercession.

The Christ who *died* for us must *live* for us. The Savior who gave His life for a ransom must plead His blood there at the altar, and then at the mercy seat. He desires that His church, His body, shall share with Him in that intercession. This is designed to absorb our thoughts, my friends. Every enterprise in which we engage is to be a part of this all-embracing theme.

What is it all about? Getting rid of sin, solving the sin problem, receiving the righteousness of Christ, obedience to the law of God through faith in the shed blood of Jesus, and in His priestly work.

Oh, I am thankful for the cross, my friends. But listen while I read:

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross” *Ibid.*, page 489.

What does “essential” mean? Necessary. We have to have it. Is the cross essential? Yes. Can we be saved without the death of Jesus? No. Impossible! Is there something else which is also essential? How essential? Equally essential. What is it? The intercession of Jesus in the Heavenly Sanctuary, first in the Holy Place, and then in the Most Holy Place.

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven” *Ibid.*

What did He do at the cross? He began the work. The slaying of the lamb is fundamental, but the ministration of the blood within the veil is equally important.

“We must by faith enter within the veil, ‘whither the forerunner is for us entered’ Hebrews 6:20” *Ibid.*

Oh. Faith enables us to enter within that veil to see Jesus ministering His blood in the Holy Place to cover sin, ministering His blood in the Most Holy Place to blot out sin, to make an end of sin, to eradicate sin, to have done with it forever.

Do you think it will ever get done? Will it, friends? I wonder when.

Ah friends, thank God, He will finish the work and cut it short in... Righteousness. Not in lowering the standard, but in bringing His people up to it.

Do you know, if half the time that is spent in hairsplitting theological discussions over why we can’t keep God’s law, if just half that time were spent in gathering at the sanctuary and doing what God told us to do, entering in with Jesus into His closing work in the Most Holy Place, thank God, friends, we can have victory after victory. The power is not in man; it’s in God. But we will get the power at the powerhouse.

The powerhouse is not on earth; it’s in Heaven. All the energies of the Godhead are available for us at the mercy seat.

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” Hebrews 4:16.

There is somebody in whose heart a purpose is forming. The Spirit of God is suggesting to such an one that there needs to be a change in your life program, your lifestyle—a change that will be evident as you devote more time to the telecast from the mercy seat and less time to the TVs of this world, more time to the radio

broadcast from the Most Holy Place, and less time to keeping up with the radios of New York, and Chicago, and Atlanta. Oh, my friends, time is almost finished!

Tell me, suppose I were able to tell you that next Sunday morning at 10:00, there would be given here one hour telecast from the Most Holy Place in Heaven? Would any of you manage to be here?

Oh, I can tell you something better than that! You can have it today, tomorrow, the next day, the next day. That's what the book of Hebrews and the book of Revelation is all about. That's what *Great Controversy* and *Early Writings* are all about. Oh, I am so thankful for the floods of light God has given His remnant church on what is going on in Heaven now! Wouldn't you think that every member and everybody that was influenced by every believer would be just flocking to get those books? Read Hebrews, read Leviticus, read Revelation, and read *Great Controversy*, and read *Early Writings*. Fill the mind with what is going on in Heaven now! Wouldn't you think so?

You know, a few years ago for the first time man walked on the moon. People thought that was wonderful. Well, it was, after its fashion, quite a feat. Do you know what the families of those astronauts were doing while those men were on the moon? What were they doing? Watching them on TV. Well, if my father or my brother was up there, I think I would be watching.

I can just see little Tommy as he says, "Oh look, there's Daddy up there on the moon." And can you picture the interest, and enthusiasm, and focused attention as that man on the moon gets ready to make his return trip?

Friends, is anybody you love far beyond the moon, carrying on a mission far more important? Is anybody you love up there? Does He love you? Is He making a return trip to this planet soon? Are you interested? Are you involved? Is He coming for you?

Praise God, yes!

Friends, let's give Him the joy of looking at what He is doing, entering in with Him. It will spoil the things of this world. It will make money look cheaper than it is, friends. It will spoil the fun of this world, which is froth and foam. It will cancel out the pull of the lust and the vice of this wicked Sodom age. It will pull us out of our complacency and lackadaisical Laodicean luke-warmness, friends. It will send us out to tell others the good news that the Gospel is "the power of God unto salvation to everyone that believeth." Romans 1:16. That all Heaven, and all the universe is marshaled for this closing demonstration.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus"  
Revelation 14:12.

Oh yes, friends, they do it. Praise God! So instead of listening to all the tape-recordings and reading all the mimeographed sheets that gather together the information that shows that you really can't do it, and don't *have* to do it, oh let's

gather at the sanctuary and learn from Jesus how to do what He expects. What do you say?

How many would like to send Jesus the word that we're going to give Him the time to accomplish this work, and put our hearts with His in this final work of atonement. May I see your hands?

Lord Jesus, I long to be perfectly whole.  
I want Thee forever to live in my soul.  
Break down every idol, cast out every foe.  
Now wash me and I shall be whiter than snow.  
Whiter than snow, yes whiter than snow.  
Now wash me and I shall be whiter than snow.

I trust that every hand was raised a moment ago. But I have another question. There is somebody here tonight who needs to make a decision. If we've been going in a certain way, and it's the right way, tonight perhaps we've decided to quicken our pace a bit. Thank God. But there's somebody here who if you'd quicken your pace in the way you've been going, it would only be all the worse. There's somebody here tonight who needs to turn around and go in a different direction. There's somebody here who, if you've listened to the Spirit of God, your lifestyle, your goals, are going to change. And the man that I'm talking to, the woman that I'm addressing, you know. I may not know your name. I cannot read your heart. But the Spirit of God can. Oh, there's somebody here who is going to make a decision to let Jesus have His way fully and completely in your life. And you know that it means something different from the way you've been doing.

Somebody like that, I want you to stand. And we're going to pray for you as we close this evening. Oh, the gentle work of the Spirit of God.

Saul, on the Road to Damascus was never the same after that. He changed the direction of his life that day.

This is the decision that the rich young ruler faced. Sorry he missed it. He could have lived the life that Paul did, but he missed it. Don't miss it, my friends. Don't let worldly wealth, worldly position, worldly ambitions keep you from answering the call of Jesus to put everything you have and are into this work of sharing with Christ in making an end of sin in your life and in the lives of others. It took all that Christ had; it'll take all that you have. I thank God for each of you as you stand, one by one. Each one of you is so precious to Jesus. Ah, men and women, yes, and boys and girls, how precious.

[Congregation sings, "I Will Follow Thee My Savior."]

Our precious Lord, in the arms of faith and love, we bring Thee each of these dear ones that have stood in special surrender, in a full decision. Thou hast talked to them about some very definite things, some changes in their lives. We thank Thee that they have responded. Just now, as they place their lives in Thy hands, accept them. As they put their sins upon the Lamb, may they be done with them Lord. As they see the blood of Christ shed on Calvary, ministered within the veil, may their



hearts be full of courage, knowing that Christ will finish what's He's begun in their lives. And with them, bless us all as a congregation. Just now, Lord, all of us, I trust, we want to let Thee have Thy way fully. We're sorry that we've ever let the things of this world divert us from that all-important vision of what Thou art doing in the temple of God. Forgive us, Lord. And by Thy grace, help us to make every activity of every day, in one way or another, a part of this work to get a people ready for Thy coming. Dismiss us with Thy blessing. And bring us back to learn more of Thy beautiful way. And we shall praise Thee through eternal ages, through Jesus. Amen.

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