

Yom—Kippur

#0278

Study Given by W. D. Frazee—September 20, 1974

Next Thursday, our Hebrew friends will be celebrating Yom-Kippur, the Day of Atonement. It comes this year on that particular day. Not many days after, I hope every one of us will be thinking about the Yom-Kippur of October 22, 1844.

This evening, I thought we would be interested in thinking about the significance of the cleansing of the sanctuary as the closing work in the plan of salvation.

I've asked my dear Brother Boykin to sing for me an old hymn,
"The Sprinkled Blood Is Speaking Before the Father's Throne."

[Singing]

The sprinkled blood is speaking
Before the Father's throne,
The Spirit's pow'r is seeking
To make its virtues known;

The sprinkled blood is telling
Jehovah's love to man,
While heav'nly hearts are swelling
Sweet notes to mercy's plan.

The sprinkled blood is speaking
Forgiveness full and free,
Its wondrous pow'r is breaking
Each bond of guilt for me;

The sprinkled blood's revealing
A Father's smiling face,
The Savior's love is sealing
Each monument of grace.

The sprinkled blood is pleading
Its virtue as my own,
And there my soul is reading
Her title to Thy throne.

The sprinkled blood is owning
The weak one's feeblest plea;
'Mid sighs, and tears, and groaning,
It pleads, O Lord, with Thee.

O wondrous pow'r, that seeketh
From sin to set me free!
O precious blood, that speaketh!
Should I not value Thee?

The sprinkled blood is shedding
Its fragrance all around,
It guilds the path we're treading,
It makes our joys abound.

There are three texts that we wish to look at to begin our study tonight. Daniel 8:14, Leviticus 16:30, Acts 3:19. All of these verses are talking about this final work of the Most Holy Place. Daniel 8:14, Leviticus 16:30, Acts 3:19.

Perhaps, you'd like to repeat with me that first verse. Together:

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

Note the word "then." When? Unto 2,300 days, and the 2,300 days, prophetic days, reached from 457 B. C., the going forth of the commandment to restore and to build Jerusalem, down past the baptism and anointing of Jesus in 27 A. D., His death on the cross in 31 A. D., His ascension to the Heavenly Sanctuary, His pouring forth of the Spirit at Pentecost, and then the giving of the Gospel to the Gentiles beginning in 34 A. D.

But all this is preliminary and preparatory to the great focal point of the prophecy, on past 34 A. D., 1810 years remaining, bring us to October 22, 1844, and *then*, what's to happen? The sanctuary will be cleansed.

Notice, there is a special time when a *cleansing* takes place.

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

Now, back to the type in Leviticus 16, verse 30. Daniel 8:14 is speaking of the antitype in 1844. Leviticus 16:30 is speaking of the type, which came year by year, Yom-Kippur, the 10th day of the 7th month, the Day of Atonement. Leviticus 16:30:

"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.

Notice again, a point of time, "For on that day." Notice again, the work of cleansing:

"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.

In the typical Yom-Kippur, at the close of the Day of Atonement, after the high priest had sprinkled the warm blood upon the mercy seat, and had gone forth with the sins which had been blotted from the sanctuary, and placed those sins upon the scapegoat; when that scapegoat had been led off into the desert, far beyond any human habitation, left there to wander and to perish; when the sunset that day, Israel was clean, the sanctuary was cleansed, the people were cleansed. It was a clean camp, a clean tabernacle.

“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.

And Paul makes it clear in Hebrews 9:22–28, that what was done in type by the high priest at the mercy seat once every year, is done in antitype, in reality, once for all, by our Great High Priest, Jesus Christ, in the heavenly tabernacle.

Oh, friend, I think it’s wonderful to be living in *this* time, this time, the culmination of the work of the Gospel in all ages.

Now, Acts, the 3rd chapter, and the 19th verse. Here’s Peter speaking to a vast multitude there in the temple at Jerusalem, and he points them forward to a specific work, which is to be done at a specific time. Acts, the 3rd chapter, and the 19th verse:

“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; And He shall send Jesus Christ, which before was preached unto you” Acts 3:19–20.

Notice again, a specific time:

“...when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus...” Acts 3:19.

Notice again, the work of cleansing:

“Repent ye therefore, and be converted, that your sins may be” Acts 3:19.

Not merely forgiven but,

“blotted out...”

Not merely covered, but carried forever from the sanctuary. When will this happen?

“...when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus...” Acts 3:19.

Just before Jesus comes, He will conclude His work in the heavenly sanctuary and sins will be blotted out.

Now, I want to ask some questions. Why is the blood not sprinkled on the mercy seat every day? In the type, the blood is shed in the court every day. That blood is ministered, either on the horns of the brazen altar in the court or on the horns of the golden altar in the Holy Place. But only once a year does the high priest venture into that second apartment. Only once in a year does he sprinkle the blood upon the mercy seat beneath which is the law of God.

And I ask again, why is the blood not sprinkled on the mercy seat every day? And let me answer that question. Because the blood sprinkled on the mercy seat is to atone for, blot out, the sins that already have been transferred into the sanctuary through the daily service.

How have those sins *found* their place in the sanctuary? Penitent sinners have come to that altar in the court. They have brought their sacrifices, a bullock, a goat, or a lamb. They have placed their hands upon the head of their substitute. They have confessed their sins. Thus, they have transferred their sins from themselves to the substitute. They have slain the sacrifice, and the priest has taken the blood and ministered it, either at the altar of burnt offering or the golden altar of incense.

Through these services day by day, these sins have been transferred to the sanctuary. And what is done in type in the earthly sanctuary is done in reality in the Heavenly Sanctuary. Through the ages past, as men have come to Christ and confessed their sins, He has forgiven them and has transferred those sins from the sinner to the Heavenly Sanctuary, covered by His precious blood.

But these sins are not to remain there forever. This is a temporary work, a provisional service. Why temporary? Why provisional? Because—and don't miss it—justice cannot accept even the blood of Jesus Christ to forgive my sins, unless I am willing to part with those sins. The blood of Jesus is not to whitewash me; it's to wash me white. It is not to purchase a pardon for me that covers not only past sins that I haven't given up but also future sins that I intend to keep on doing. God is not in that business, my friends. Men may be, but not God.

The cross of Christ, while it offers a sacrifice ample enough to pardon the worst sinner if he gives up his sins, it cannot provide pardon for the best sinner (if you will allow me to use that term) if he hangs on to his transgression.

This is vital that we understand this. For, may I tell you, there are those who call themselves Christians who announce a Gospel—another Gospel, as Paul would call it—which says this: that by the cross all men have been saved, and all we need to do is go tell them that they're saved because some of them haven't heard the news yet.

That is not the Gospel of the Bible, my friends. The Gospel of the Bible is that through the blood of the cross, all men *can* be saved. Provision has been made to pardon every penitent, but *not* to save a single rebel who continues in rebellion. This

is vital. This is the difference between true Christianity and its counterfeit, which is masquerading today as the Gospel of Christ, and lulling thousands, yes, millions, into a Laodicean sleep which will be awakened only by the thunderings of the final judgment.

But, there is a second point which we must clearly understand if we know what's going on in Heaven. As the offering of the cross was sufficient to pardon all men, provided they would give up their sins, that offering on the cross is sufficient, also, to blot out all those sins, finally, in the closing Day of Atonement, provided—this is the vital point—provided men have stayed with their commitment.

Paul tells us in Hebrews the third chapter:

“For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end”
Hebrews 3:14.

You see, back there in the ancient service, it was not enough that a man might come at Passover time with his lamb and confess his sin, or on the Day of Pentecost come with an offering, seeking forgiveness. That same man must come back on the Day of Atonement and enter into a deep sorrow for sin while his high priest is there at the mercy seat sprinkling the blood to blot out those sins which had been covered previously, as he sought the Lord with his offering.

This is vital that we understand this. And so, when you and I come with repentance and ask God to forgive us, He does. When? At *once*. The moment we give our sins to Him, He takes them and covers them with His precious blood in the sanctuary. But oh, it is not enough that men continue day by day and week by week to bring their sins and confess them and seek pardon. Is this to continue through all eternity? Must the sanctuary always stay open at Infinite expense? Must the precious blood be poured out again and again and again, while men continue in transgression? No. There comes an end to that stream. There comes a time when the sacrifice ceases to be offered.

I want to read you an interesting statement from the book *Selected Messages*, Book 1, pages 343 and 344. *Selected Messages*, Book 1, 343 and 344:

“...Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world” *Selected Messages*, Book 1, page 343.

He's represented as doing what? Standing at the altar. When? How often? Continually. Is that what He did when He ascended? A hundred years later, was He still there, holding up those wounded hands and praying on our behalf? Was He? A thousand years later, still there? Is He there tonight? Thank God, my friends.

“Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession... 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 4:14, 16.

We have a Priest there. You see, Jesus is the Lamb that dies for us. He’s also the Priest that lives for us, and it takes both to get forgiveness, and it takes both to get sins blotted out.

Now notice:

“...Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world” *Selected Messages*, Book 1, page 343.

Says one, “I thought that all happened on Calvary 2,000 years ago.”

The sacrifice was offered there at Calvary. Jesus presented Himself as the Lamb of God to die for the sins of all men, from Adam and Eve on down to the last one that would ever be born in this world. He died for all—those who would accept Him, those who wouldn’t accept Him. He poured out His life in one infinite gift that all men might have the chance of salvation.

But, my dear friend, the sanctuary service shows (and don’t miss it) that the blood which is shed in the court must be ministered in the sanctuary. It is not enough to have a substitute who *dies* for us in the court. We must have a substitute who *lives* for us in the presence of God. We must have not only a Lamb who dies, we must have a Priest who lives. It takes both, and Jesus is both. Praise His name.

And so, all these centuries, He has been standing there in the sanctuary to minister for us in the presence of God. That’s why we’re alive. That’s why we have the chance of salvation. That’s why we get our sins forgiven. That’s why we have the hope of salvation. That’s why we know we’re covered, accepted, just as if we had not sinned.

But is that to go on and on and on and on, through endless ages yet to come?
No!

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

The tide of sin that’s been rolling in for centuries and millenniums must stop, and sins must come *out* instead of going in. Sins must be brought *out* by the officiating Priest, instead of being carried *in* through the blood. This is the message of the Day of Atonement, my friends.

You know, I’ve been thinking about it. Suppose this hospital over here on the hill were the only hospital for hundreds and thousands of miles around. And suppose it was large enough that we were taking care of the sick who were coming from day-to-day.

But suppose that the word was to come that the hospital is going to close. And suppose the staff were to be given the assignment of so teaching the patients in that hospital that they wouldn't need to keep coming back all the while—that the business of the staff, while it bound up the wounds, was to teach people how to live without a hospital. That would be quite an assignment, wouldn't it?

By the way, I wonder if anybody believes that we might have an assignment like that. But now, we're dealing with the spiritual.

Is the sanctuary God's hospital? Yes, it is, friends. Do you know any other place to get cured? I don't. Thank God, the precious blood has power, wonder-working power—power to forgive, power to cleanse, power to cover, power to blot out.

And with that work of forgiveness is to go a work of teaching and sanctification, which brings the saints to the place where they can live without a mediator in the sanctuary, or do you believe that? Do you? Will the saints be brought through the priestly atoning work of Jesus, as they cooperate with Him—will they be brought to the place where it will be safe for Jesus to close the sanctuary?

Back to our hospital. Wouldn't it be something to see that hospital close and breathe a sigh of relief and say, "Thank God, I'll never need to go to the hospital again?" Wouldn't it? Wouldn't it? Oh, yes.

But, may I tell you, there are multitudes of people that have no such faith, and therefore they have no such hope. They suppose that, as long as they are here, they'll have to be sinning and repenting, sinning and repenting, sinning and repenting, until the trumpet shall sound.

Don't fool yourself, friends. The grace of God has more to it than that. And the great message that God has committed to this people, and *no* other people on earth *have* it, is that Jesus is doing a work within the second veil which will result in presenting a people made ready for the coming of Jesus, and they will demonstrate that through the great time of trouble before the little cloud appears.

If you were the Devil, what would you do about it? Well, I'll tell you what he is doing about it, friends. He's trying to get God's people busy about anything and everything except this. You see, if you look at the past record, it doesn't look very promising for God's promise to be fulfilled.

Look down through the records of sacred history, and oftener than not, the Devil has tripped up even the best of men, hasn't he? Look at Abraham telling lies. Look at Moses losing his temper. Look at Peter cursing and swearing. Look at Paul and Barnabas in a strife over who to take with them. And there have been many before and since.

Nevertheless, God has had some people that have reached the standard that He expects you and me to reach. Enoch did, *before* his translation, not on the way to Heaven.

“For before his translation he had this testimony, that he pleased God” Hebrews 11:5.

He’s a type of the remnant down here today, and there have been others. Moses finally reached it. Thank God. And so, the Lord, after letting him go to sleep in order to teach Israel a lesson, woke him up and took him to Heaven. He’s up there now.

And oh, my dear friends, it thrills my soul tonight to know this—if through the blood of Jesus and faith in His promise, men like Enoch and Moses and Elijah and all that multitude that were resurrected with Jesus and then went with Him to Heaven—if they can make it, praise God, I can. And I can make it through the same way that they traveled, the blood-sprinkled way that leads from the cross of Calvary on into the Holy Place and the Most Holy Place. I want to travel that way through the veil. What do you say, friends?

I want to come back, now, to this statement that I started to read. There’s enough in it to study a whole week.

“...Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world... A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin” *Selected Messages*, Book 1, page 343.

“...the atoning sacrifice through a mediator is essential because of the constant commission of sin” *Ibid*.

If I break the law today, somebody must pay. If I break it again tomorrow, somebody must pay. If I pay, the wages of sin is death. What kind of death? Eternal death. And once that penalty is inflicted, my hope is gone for all eternity. Is that right?

But there’s good news. The Infinite One, the Son of God, has offered that *His* death shall stand in place of my death. His infinite life laid down on Calvary, can be placed to my account, provided I am willing to give up the sin.

And so, 40 years ago, 30 years ago, 20 years ago, 10 years ago, I sinned, and the blood of Jesus was applied in the Heavenly Sanctuary to cover my transgression. Is that true? Did it cost anything? Just at Calvary?

Oh, my friends, what is this all about, anyway? Is it just some legal transaction? I hope that tonight, just now, the Holy Spirit can draw in the wanderings of our mind and focus our thoughts on what this really is all about—what’s involved in this.

Let me tell you, friend, as simply as I know it, the deepest, most profound truth of eternity. It is this: Sin breaks the heart of God. The first sin did. The second sin

did it all over again. The third sin did it all over again. And He has never, never gotten used to it. By every sin, Jesus is wounded afresh. Think of it. By every sin, Christ is wounded afresh.

Somebody was asking me a while back, "Do you think Jesus' hands still bleed?" Bless your heart, friends, it isn't His hands that hurt; it's His heart that hurts. You see, you can't love somebody and still feel good when they're in rebellion. And the more you love the rebel, the more you hate his rebellion, and the more you long for the rebellion to be taken out of the way so that the separation can be ended and the sinner restored.

God loves you and me so much that our sins break His heart. And there's no way to stop the pain unless the sin stops.

That multimillionaire father and mother in California poured out over two million dollars in ransom to get one girl back. But the word is that she's joined her kidnappers in rebellion against law, against society, against her parents, and she calls them pigs. Can you imagine it, friends? Such is the hypnotic spell that sin casts over its victims.

You see, then, that ransom and reunion are not the same. The ransom was poured out, out there in the west, but there's been no reunion. The rebellion continues. And so it is with every soul for whom Jesus has died. A ransom has been poured out, *infinite* in expense. But the question is, "Will there be reunion?" Will the sin that Jesus died to take out of the way—will it be given up?

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

But He'll never grab it when we're not looking. He'll never get us down and tie us, while He does the surgery that takes out the offending member. If our sins are to be taken out of the way that *reunion* may come as a result of the ransom provided, you and I must voluntarily bring our sin to the sanctuary and place it upon the Lamb. We must confess our rebellion and give it up.

And who could stand at Calvary and not want to, my friends? Who could? Some can. Oh, the mystery of iniquity. Think of those two thieves, one of either side of Jesus as He hangs there. Both begin their suffering in rebellion. One continues to the bitter end, cursing the Lord of glory as He hangs there upon the cross. But one, with softened heart and chastened spirit, cries for mercy.

The dying sinner casts himself upon a dying Savior. The thief calls, "Jesus, Lord, remember me, remember me." And Jesus assures him that very day that his sins are pardoned and that his hope of salvation is settled for eternity.

Oh friends, it's a wonderful thing to give up the sin which has made the separation between man and God. It's a wonderful thing to know that the blood of Jesus is sufficient to *take* that sin away, when we give it to Him. And how does the blood accomplish this?

In a sense, it's a divine mystery, which we shall be studying all through eternity. But, may I tell you very simply, there are two things that the sprinkled blood has to tell us. One is how bad sin is; the other, how good God is.

The cross shows us the character of Satan, as nothing else could, for he murdered the Son of God. The cross reveals the character of God, as nothing else could, for it shows us that God loves man so much that He would rather give His own life than have one of us lost.

So, listen, as the sprinkled blood falls from the head and hands and feet of Jesus; watch, as the hours go by and the weight of the sins of the world pressing down upon His innocent soul finally break His heart. This is the blood that, sprinkled in the sanctuary by Himself, will forgive your sins as you confess them. And this is the blood—the same blood, the same offer—that will avail to blot out those sins forever on the mercy seat, that they may be taken from the sanctuary and the sanctuary closed, for this work of dealing with the sin problem.

You see friends if *after* we sin, we come to the cross and get sorry enough to give it up, do you see that if we come *before* we sin, we might get sorry enough not to yield again?

This is what happened to Peter. He slept while Jesus prayed in Gethsemane. But when he stumbled and fell under temptation and broke Jesus' heart by denying his Lord, that look of love in the judgment hall broke Peter's heart. And he stumbled down that trail to Gethsemane, and there the tears of brokenhearted Peter mingled with the bloody sweat that had been left there on the ground by his Lord. And Peter never cursed again after that. He was cured. He was cured.

This blood not only has power to cover our past sins, it has power to keep us from future sins. Let's gather day by day at the sanctuary. What do you say?

"It would be well for us to spend a thoughtful period each day reviewing the life of Jesus from the manger to Calvary. We should let the imagination vividly grasp each point, especially the closing scenes of His life. Thus, our faith will be strengthened, our repentance will deepen, and we shall be more deeply imbued with His Spirit" [paraphrased from *Desire of Ages*, page 83].

The sanctuary will soon be closed. Do you know why? Let me put it very simply. It will close for lack of business. There will be only two classes in this world when probation closes. The wicked will have reached the point in rebellion where they will *never* come to the sanctuary and give up their law-breaking, and there remaineth for them no sacrifice for sin because they won't give it up.

God's children will have reached the place where they are so heart to heart with Him that they:

"...keep the commandments of God, and the faith of Jesus"
Revelation 14:12.

And for them, the sanctuary can close, for it has accomplished its purpose. With joy, Jesus finishes His work in the Most Holy Place, steps forth and puts those sins upon the scapegoat, and comes and takes His waiting people home. Oh, glorious day.

“Repent ye therefore, and be converted, that *your* sins may be blotted out...” Acts 3:19.

In this closing hour, as the Latter Rain comes from the Most Holy Place to ripen up the harvest. On *this* 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.

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

If there are those of you that have had questions awakened in your mind tonight, and I hope so, I suggest that you study three chapters in the book, *Great Controversy*. All that I’ve given you tonight and much more that I haven’t had time to give you, you’ll find in these pages of *Great Controversy*.

The first chapter is entitled, “What is the Sanctuary,” and it begins on page 409. Immediately following is the chapter, “In the Holy of Holies.” And finally, the chapter on *The Investigative Judgment*, or as it’s sometimes entitled, *Facing Life’s Record*, beginning on 479.

If you find anything in what I gave you tonight that isn’t in those chapters, please tell me. If you find many things in these chapters that I didn’t get time to tell you tonight, rejoice.

The great message for this hour is this: We are living in the closing of Christ’s work for man. The sanctuary is to be cleansed. The sanctuary is to be closed. Jesus is to come. That stream of sin which has been pouring in for centuries and millenniums is to *stop*, and all those sins that have been confessed and forgiven, and those who have done it have continued in perseverance, either till they die or their names are called in judgment—those sins will be blotted out.

And friends, the good news is, the sanctuary will never be reopened to deal with the sin problem.

“So Christ was once offered to [in order that He might] bear the sins of many; and unto them that look for Him shall He appear the second time...” Hebrews 9:28.

No longer to deal with the sin problem. This is it. Praise His name. When He comes, He will have from every nation, kindred, tongue and people, a multitude that welcome Him with joy, with His law written in their hearts.

How many of us would like to send Him the word tonight that we love Him and want to share in this closing, cleansing work? May I see your hands?

Thank God, friends. Thank God. Wonderful Savior. Wonderful Savior.

I wonder if you wouldn't like to spend just a few moments, shut in with Him alone, telling Him your response in your own words and your own way. Any that would, just bow where you are, forget the congregation. If there are those that can't kneel, with bowed head, you can commune with Jesus.

Our precious Lord, we're uniting just now to thank Thee with all our hearts for Thy wonderful love. We thank Thee for being willing to take on Thy dear heart, the heavy load of our transgressions. We thank Thee for being willing to suffer the pain that our rebellion has brought to Thee.

Lord, we know that Thou couldst not do anything else, for Thou art love and love suffers for those it loves, and we know you love us. And so, tonight we're coming to let Thee have what Thou hast wanted—submissive hearts, loving response, gratitude.

We can't earn our way, Lord, we can't buy it. Certainly, we don't want to try to steal it. We accept it as a gift. We thank Thee for full salvation, through the merits of Jesus, our Redeemer.

We thank Thee for the Lamb that dies for us and the Priest that lives for us, and we believe that:

“...He is able...to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” Hebrews 9:25.

So, we're coming tonight, and we believe that you will save us to the uttermost. Our hands are reaching up not merely for forgiveness, but for cleansing. Our faith is reaching in, not merely that our sins may be pardoned but may be blotted out. We're asking not only to forgive the things we've done that were wrong. We're asking for keeping power that will cure us of this sin business.

Keep us coming day-by-day that the work may go deeper day-by-day until finally Thou canst finish the work, close the sanctuary, and come and take us home; that ransom may bring about its glorious fruit of reunion, and we may share with Thee through eternal ages the glory of Thy love. We thank Thee in Christ's name, amen.

Now, I wish you would turn to 592. Turn to 592. This is a wonderful hymn, and somehow I believe we can sing it tonight more intelligently and more from the heart than ever before. [Hymn] 592.

Let us stand, and as we sing, if there's somebody here that needs to seek God, you want to seek God for forgiveness, for victory, you come and kneel down here. The Holy Spirit will speak to your heart. We'll pray for you.

[Singing]

Lord Jesus, I long to be perfectly whole,
I want Thee forever to live in my soul,
Cash 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.

Lord Jesus, look down from Thy throne in the sky,
And help me to make a complete sacrifice.
I give up myself and whatever I know,
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.

Aren't we thankful? Yes. Now, I'm going to ask Brother Boykin to pray for us, pray for these that are kneeling and for the whole congregation.

Is there somebody out in the congregation tonight that has a special burden on your heart, either for yourself or somebody else, and wants to be remembered, just hold up your hand? Why, just look at that. God bless you, dear ones. God hear your prayer.

Now, we're going to have a little after-meeting for these that have come up, and as soon as we're dismissed, the audience will quickly and very quietly pass out. And if there are any of you that would like to tarry with these seeking ones, and get an added blessing, press right up to the front, and we're going to have this little after-meeting. And God bless you all and give you a wonderful Sabbath.

All right, Brother, you pray.

[Brother Boykin prays.]

Our heavenly Father, we know that Thy sweet Spirit has been here tonight to convict us of sin, of righteousness, yes, even the righteousness of Jesus, and of judgment. Father, we're living in that time. Our names are soon to come before the great judgment courtroom of the universe. And the great decision that will be made then, there will be no appeal.

We pray, Lord, that we may sense that now is time to get ready for that judgment hour. Now is the time to not delay this work of preparation. For this, this great advent movement was raised up by God. Help us to step fast with the angel.

We pray for these who've come forward, Father. They're convicted in their hearts that Jesus is still pleading His shed blood in their behalf, He still suffers for their sins. Bring us to the place, our Lord, where we hate sin with a perfect hatred,

even as Jesus did, and bring us to the place where we love righteousness, even the righteousness of Jesus, as He loved His Father's law.

Thank Thee, Father, that Thou, Who hast begun a good work, will finish it in every heart who will be willing and who continues to be willing for God to do this for them.

This we ask for ourselves and for our friends we're praying for, in the worthy name of Jesus, our Lord, amen.

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W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org